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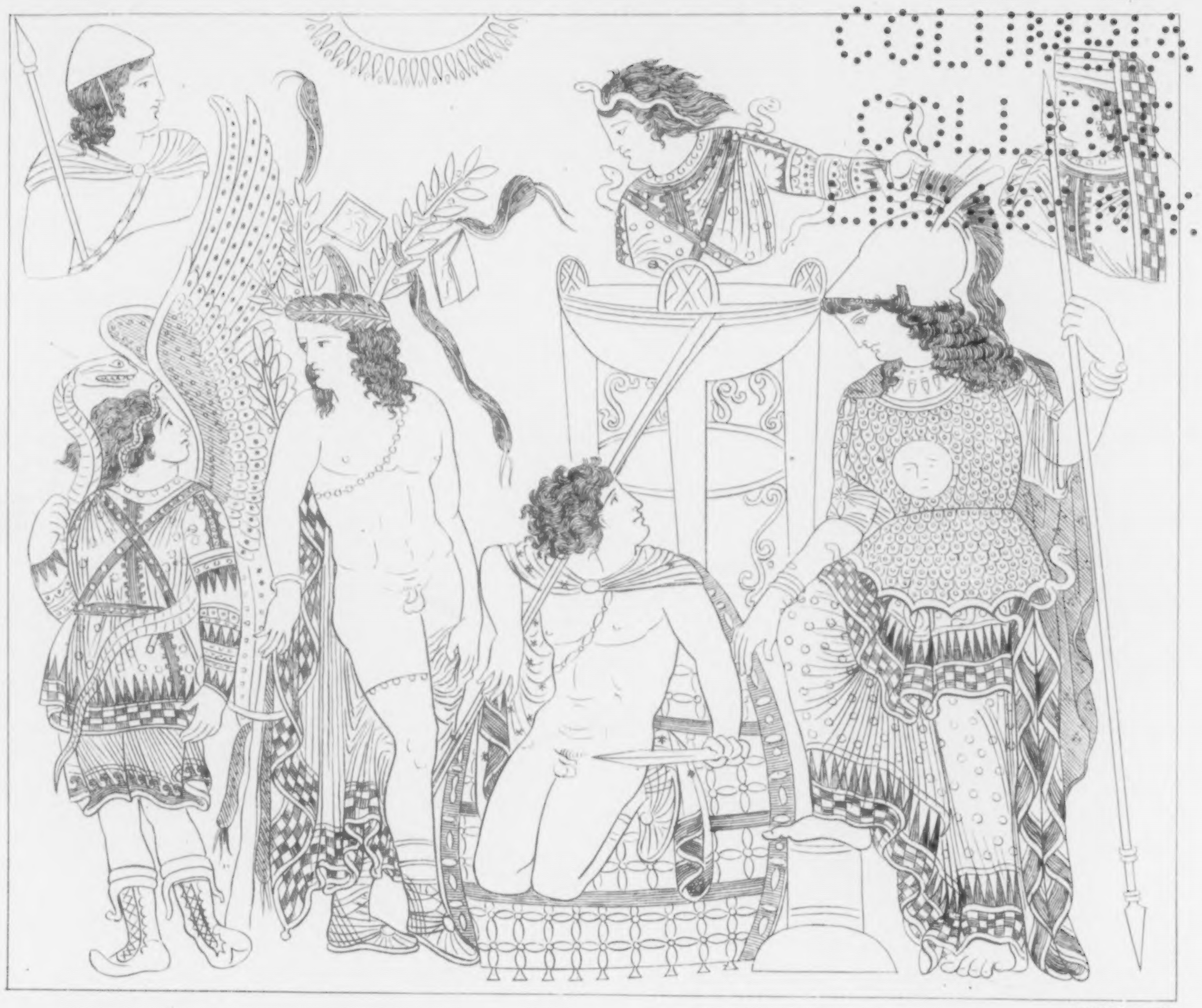

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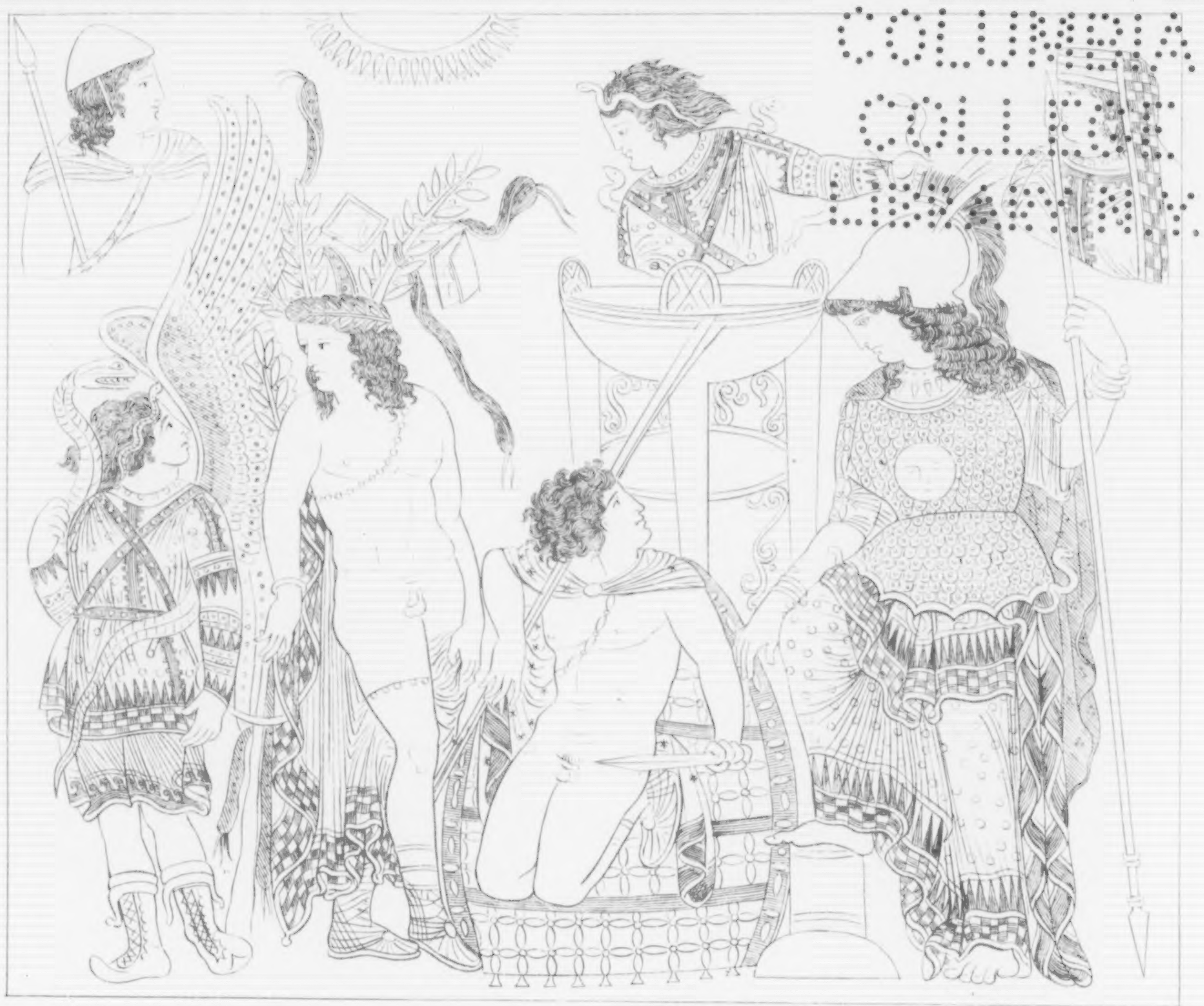
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THE

TRAGEDIES OF AESCHYLUS.

RE-EDITED,

WITH AN ENGLISH COMMENTARY,

BY

F. A. PALEY, M.A.

THIRD EDITION, REVISED AND CORRECTED.

LONDON:
WHITTAKER & CO., AVE MARIA LANE;
GEORGE BELL, YORK STREET, COVENT GARDEN.
1870.

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PREFACE.

The present work was undertaken simply as a revision of that published by its Editor, with brief Latin notes, at intervals between 1845 and 1853. But it has, for several reasons, proved to be something more than a mere revision. A more complete commentary was required, in which *explanation of the text* should form the chief feature; and it was found impossible to accomplish this, especially in English, without greatly enlarging the limits, as well as materially altering the style, of annotation. Again, much had been done by other scholars, and something had been gained by the Editor himself both in the way of experience and in accumulated corrections and illustrations of his author, on which he had never ceased to devote pains and attention since the publication of the former work. First to be mentioned among the more recent aids is the posthumous edition of Hermann's Aeschylus, containing by far the fullest and most authentic critical materials that have ever been collected. That continual reference has been made to Hermann in the present volume is nothing more than is due to so great an investigator and restorer of Grecian literature. Whatever opinions may be entertained on the degree of prudence and caution exhibited in that long-expected work, it is impossible to deny to its author the credit of great sagacity and ingenuity in the treatment of the most perplexing passages. Under these circumstances, the notes have been wholly re-written, and the text re-considered line by line and word for word, in order that, as far as pains and

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good intention could effect it, the *Bibliotheca Classica* might retain, in yet another volume, its well-earned character for practical utility and careful editorial supervision.

Few scholars will be disposed to deny that to produce a complete edition of Aeschylus in one volume of moderate size, with a sufficient but not overloaded commentary, is a peculiarly difficult task. In writings both obscure in style and corrupt or doubtful in many parts of the text, the demands of the young student for continual explanations, and of the maturer scholar for reasons why certain readings are to be preferred to others, form together a claim that something should be said, which it may not be easy to say at once briefly and well, on nearly every verse. Now if an editor's notes are not kept closely to the point,—if they are suffered to run into topics which, though not unimportant, are not directly pertinent,—they are apt to be set aside as verbose and prolix. However learned, or thoughtful, or argumentative they may be, they are barely honoured with a hasty glance from the majority of readers, on the idle plea that they are at least as difficult as, and infinitely more dull than, the author they were designed to illustrate. If, on the other hand, short and sketchy notes be attempted, they are disparaged, and not unjustly so, as being inadequate to the full elucidation of the text. They have, besides, in the case of really difficult works, the disadvantage of encouraging a cursory and superficial sort of reading, in the process of which a student is apt to overlook nearly as much of the author's meaning as he comprehends. If, again, notes are solely engaged in the discussion of various readings, like Hermann's book, these are, for ordinary students, practically useless [1]. What *they* want is to get at the full and exact meaning of the text, which they have seldom the patience, and still more seldom the ability, to investigate for themselves. Something then was required between the occasional observations

[1] Hermann himself well says of certain critics of the old school, "Dum toti in varietate scripturaé adnotanda vel in verborum formulis explicandis desudant, fere quae interprete non indigent explanant, quibus autem opus est enodatore, ea ne animadvertunt quidem." (Praef. ad Eur. Phoen. p. xii, ed. 1840.)

in Prof. Scholefield's edition, and the diffuse and voluminous commentaries which Dr. Peile has appended to his *Agamemnon* and *Choephoroe*. And that desideratum has been held in view, and an attempt made to supply it, in this volume.

Besides the want of a good running commentary, in the way of foot-notes, compiled uniformly for all the plays of Aeschylus, one cause of the distaste which many feel towards the careful study of this great poet is the exaggerated notion which they entertain of the uncertainty of the text. Unfortunately, Aeschylus has more often been made a field for critical ingenuity than for the exercise of sober judgment and sound poetical taste. This is evidenced in the thousands of improbable conjectures which have been hazarded by critics of the so-called Porsonian school, who, mistaking mere shrewdness, or rather, a mere aptness at guessing, for scholarship, and ambitious only to surpass their predecessors in this kind of sagacity, have so handled the more obscure parts as scarcely to leave a line unquestioned or a phrase unassailed [2]. Even where they have not ventured to alter, they have indulged in needless suspicions, and thus have tended to throw discredit upon the entire works on which they thought to shed a new light. Now, although a very large number of conjectural corrections must of necessity find a place in every good edition of this poet, and indeed are now adopted by almost universal consent, as possessing either self-evident truth or a degree of probability closely approximating to absolute certainty, these bear no proportion to the attempts that have been made upon passages which may, with at least equal proba-

[2] "Est haec communis sors eorum qui arti criticae operam dant, ut initio nihil non corruptum esse suspicentur; ubi autem maturuit scientia, paullatim intelligunt, multo minus corruptos ad nos pervenisse veteres scriptores, quam a criticis esse corruptos." (Hermann, on Elmsley's Medea, Pars ii. *init.*)—It is due to the talented author (Professor F. W. Newman, of University College, London) to speak with respect of his pamphlet, "Corrigenda in corruptissimis quibusdam Aeschyli canticis" (1859). But the corrections which he proposes, though occasionally ingenious, are often of the most violent kind, and such as could rarely or never be admitted into the text with the least chance of becoming standard emendations. A critical structure raised on the very arbitrary assumption that an original writing has been utterly corrupted, stands on a very insecure basis.

bility, be pronounced perfectly genuine, and may often be proved so by parallel examples from the author himself. On the other hand, there are those who cause scarcely less dissatisfaction to a reader of taste, by rejecting all, or nearly all, conjectural correction, and by as greatly overrating the authority of our present imperfect MSS. as the others depreciated it. They seem to think no idiom too complex, no figure of speech too harsh, no violation of the ordinary grammatical rules too gross, no metrical deviations too violent to be accepted as from the pen of Aeschylus himself. They construe through thick and thin, and convert nonsense into sense with a facility absolutely startling to sober scholars. With such a Scylla and such a Charybdis to avoid, an editor has a perilous task to steer his bark according to the golden rule, *medio tutissimus ibis*.

But every editor who labours with a conscientious regard for modern scholastic requirements, has a reasonable claim to indulgence in proportion to the difficulty of his work. Haste and carelessness are unpardonable; want of judgment may be leniently dealt with; want of accuracy argues incompetency and therefore presumption. As it is no vain boast on the part of the present Editor to say that this volume contains the results of more than twenty years' particular and critical study of Aeschylus, so it is no affectation to state, that he only now fully knows the difficulties which beset the right understanding of this author. It is, indeed, almost painful to reflect how many really great intellects have been for the last half-century devoted to a task in which, after all, comparatively few persons are interested, and the extent and perplexities of which still fewer can rightly appreciate. Considerable has been their success, but yet very far from complete. If each critic did something which gained him repute in his own generation, many of his views were rejected as erroneous in the next[3]. The very fact of many differing so widely, where one only can be right and all may be wrong, seems almost to throw a doubt on the utility of such labours; and yet

[3] "Multa quodque seculum obliviscenda profert futuro" (Hermann, Praef. ad Iph. Taur. p. vi).

it is a doubt which ardent lovers of literature will scarcely allow themselves to entertain. Suffice it to say, that the conflicting opinions of really learned men, while they raise a smile of contempt in the unlearned, and are used by them as an argument against the study of ancient literature, cannot fail to furnish materials for earnest thought to succeeding editors, who feel that each opinion is entitled to deferential consideration, while both time and space are too often wanting to do this fully. In truth the notes, critical and explanatory, which have been already published on Aeschylus, form so large a mass of literary matter, that it has become a very formidable task to consult, and a positive impossibility to discuss at length, the views of each writer on disputed passages. It is not easy to be well acquainted with even the more recent editions, as those of Blomfield, Wellauer, Scholefield, Franz, Müller, Dindorf, Hermann, Haupt, Klausen, Peile, Conington, Linwood, Burges, Griffiths, Bamberger, Minckwitz, &c., not to mention at least as many more[4] who preceded them in the same literary field. And yet we must every now and then appeal to these. All have done something for their author, and that something deserves to be specially and honourably commemorated[5]. It is a just law among the community of scholars that credit should ever be rendered to whom credit is due. Besides, it is really vain to expect a blind acquiescence, on the part of an intelligent and inquiring student, in the solitary judgment of each latest editor. No scholar will accept unquestioned the text of any one edition, as finally settled with that degree of precision beyond which criticism cannot hope to go. Every editor *must* give a sort of history of his text; and that history will be a very long, and hardly a very interesting one, unless he confines himself to a brief notice of the more important MS. variations and the most plausible conjectural emendations.

[4] See a long catalogue of editors, commentators, and critical writers on Aeschylus in p. 311—2 of Franz's Orestea.

[5] "Unusquisque nostrum aliquid in commune confert; non unus omnia complecti potest" (Hermann, Praef. ad Eur. Suppl. p. xiv).

It would seem indeed that no inconsiderable part of the interest which is still so keenly felt in classical literature, consists in the canvassing and controverting the views and interpretations put forth by rival scholars. "Literarum studia dissentione incitantur atque acuuntur," said Hermann[6]. Were there nothing left to discover, nothing even to refute, the pleasure as well as the profit would be less. The useful and honourable motive of *ambition to surpass* would be wanting; and so would that peculiar feeling of unsatisfied curiosity, which ever enlivens and encourages the really enterprising mind in perusing writings which have something of an enigmatical character. Every scholar trusts that he may be the Oedipus to grapple successfully with the Sphinx. Thus it is, that the very imperfections of classical literature add materially to their value.

Thus much has been said,—it is feared somewhat at length,—by way of apology for what many will think a useless, but what really is a necessary and inevitable part of an editor's duty, viz. the continual discussion of various readings,—a duty which happens to fall with unusual severity on the editor of Aeschylus. It is indeed the fashion of the present day, which is impatient of slow processes and tediously minute learning, to depreciate, in a wholesale way, the critical study of the classical writers, on the ground that the matter rather than the words ought to be our chief concern, and that too much care about the latter has a tendency to divert our attention from the former. Now, as words are but the vehicles of matter, so to speak, this objection obviously strikes at the root of all really accurate learning. The science of classical criticism requires no defence; what it has already effected in restoring and settling the texts of the classical authors entitles it to be spoken of with the highest respect. There is, perhaps, at this time, a not unnatural nor unhealthy reaction from the dry verbal scholarship which was exclusively in vogue during the last generation, and was undoubtedly esteemed far beyond its merits. Still we must remember that

[6] Praef. ad Hec. p. vii, ed. 1831.

nothing less is involved in the principles of sound criticism than the laws of grammar and metre, nay, of language itself, in all its nicer shades and more refined and subtle modes of expression. Many are tempted to smile at the pains which a naturalist takes to determine the species of a fossil, or to define the distinctive characteristics of a new plant or insect, which seems in itself quite insignificant. But here the answer is the same; all these are methods and helps, individually small, but great in their ends, and therefore not undeserving of pains, towards the perfecting certain branches of human knowledge[7]. And whether the object be the understanding of Nature's laws, or the penetrating the inmost depths of the human intellect, either of these is certainly worthy of our best attention. There is nothing which may not become ridiculous when carried beyond due bounds; and if classical criticism be liable to extravagances, it has this fault in common with nearly every branch of human learning. Those are wiser who, instead of disparaging it, try to correct its aberrations and to chasten its tendencies to excess by bringing taste and learning and a sound knowledge of principles to bear on the practice of it.

The settlement of the text of Aeschylus, as far as it has yet gone, has been a gradual process of restoration and recovery, founded not merely on a series of happy guesses, but on a constantly increasing knowledge of general laws, and on brilliant archaeological investigations and discoveries. What has been corrected with certainty has in its turn suggested the true readings in other passages; and thus at the present time the really corrupt verses do not perhaps much exceed a hundred out of some eight thousand in all. There are, however, a great number of passages where there is no doubt at all about the reading, but much uncertainty as to the author's meaning. And this leads us to speak on another point, the *difficulty of Aeschylus as a poet.*

First, then, he is difficult because he is profound, or in other

[7] Porson's apophthegm is familiar to most, "Nihil contemnendum est, neque in bello neque in re critica."

words, because he treats of matters beyond the reach of man's ordinary knowledge and perceptions. There is more of esoteric theology in him than in any other Greek poet, not excepting Pindar or Hesiod. He is fond of dwelling on the principles of divine action in relation to man, but he rarely expresses his sentiments on these subjects in plain and ordinary language, but employs terms mystical, figurative, and sometimes grammatically obscure. He writes with the reverent reserve of a religious man. He seems to have had a system before him, perhaps even a uniform and connected one; but he gives us mere glimpses of it here and there, which, without the additional light of other passages, would hardly guide us through the intricacies of the subject. His mind was pervaded by a gloomy awe of invisible and supernatural agencies for evil, especially those of Earth and the demon powers of Hades. Hence there is a continual reference to the ideas of expiation, propitiation, and averting of possible ills. Pythagoras, one of the most deep-minded speculators of the ancient world, speaks in every page of Aeschylus, and in language so remarkable for metaphor and imagery that we justly feel that we ought to know more than unfortunately we do about the master, before we can comprehend the full scope and meaning of the disciple.

Δαυλοὶ γὰρ πραπίδων
δάσκιοί τε τείνουσιν πόροι
κατιδεῖν ἄφραστοι.

That part of the opening chorus of the *Suppliants*, where these words occur (73—102), is a fair specimen of the school of mystical divinity in which the mind of Aeschylus was trained. Though here and there perhaps doubts occur as to the right reading of words, we cannot help feeling that the views of the author as to the attributes of the Divine Mind are the real difficulties which we have to encounter, and which lie beyond the province of the mere critic or grammarian. The same is true, in a greater or less degree, of nearly every choral ode in the *Oresteia*. We can see their drift, so to speak, and can explain pretty well their general connexion; still we are under the constant impression that there was something in the mind of the poet which we imperfectly comprehend. To bring these remarks home to the reader, we would request him to *reflect* on such sentences as the following, and say if, without note or comment or parallel passages, he can satisfy himself of their full and exact sense. Those who have studied Aeschylus the longest will be the least inclined to dogmatic assertions on the subject.

Agam. 172,

στάζει δ' ἔν θ' ὕπνῳ πρὸ καρδίας
μνησιπήμων πόνος, καὶ παρ' ἄκοντας ἦλθε σωφρονεῖν.
δαιμόνων δέ που χάρις,
βιαίως σέλμα σεμνὸν ἡμένων.

Ibid. 365,

πέφανται δ' ἐκγόνοις
ἀτολμήτως Ἄρη
πνεόντων μεῖζον ἢ δικαίως,
φλεόντων δωμάτων ὑπέρφευ
ὑπὲρ τὸ βέλτιστον· ἔστω δ' ἀπή-
μαντον, ὥστε κἀπαρκεῖν
εὖ πραπίδων λαχόντα.

Choeph. 628,

τὸ δ' ἄγχι πνευμόνων ξίφος
διανταίαν ὀξυπευκὲς οὐτᾷ
διαὶ Δίκας· τὸ μὴ θέμις γὰρ
οὐ λὰξ πέδοι πατούμενον
τὸ πᾶν Διὸς
σέβας παρεκβάντος οὐ θεμιστῶς.
Δίκας δ' ἐρείδεται πυθμήν,
προχαλκεύει δ' Αἶσα φασγανουργός·
τέκνον δ' ἐπεισφέρει δόμοισιν,
ἐκ δ' αἱμάτων παλαιτέρων
τίνει μύσος
χρόνῳ κλυτὰ βυσσόφρων Ἐρινύς.

In such passages as these,—and they are very numerous,—there is, literally, scarcely a word that does not involve a doctrine, a metaphor, or a meaning that lies below the surface [8]. Take a few

[8] Mr. Clark (Travels in the Peloponnesus, p. 257) says, "The symbolism of a later age,—an age which has ceased to be creative and become critical,—forces upon the heedless simplicity of ancient works a subtle interpretation of which their authors never dreamed. I cannot but think that the odes of Pindar and the choruses of Aeschylus have been sometimes subjected to similar misconstruction." Nevertheless, an ancient Greek always meant *something*. We are only concerned to ascertain what that something really was.

points from the last: How is a sword said *οὐτᾶν διὰ Δίκης*? What is *πέδοι πατεῖν τὸ μὴ θέμις*? What is *τὸ μὴ θέμις τῶν οὐ θεμιστῶς παραβαινόντων*? How is a man said *παραβαίνειν Διὸς σέβας*? What is meant by *πυθμὴν Δίκης*? Why is the sword said *προχαλκεύεσθαι*? What doctrine is involved in *τέκνον ἐπεισφέρειν*? In what way does the Fury *ἐκτίνει μύσος αἱμάτων*? In what sense is she *βυσσόφρων* and *χρόνῳ κλυτά*?

Such questions are well calculated to arrest the attention of hasty and careless readers of Aeschylus. But much more remains for consideration.

In the next place, Aeschylus is difficult because his mind was given to brood over subjects in their nature obscure, and the point and interest of which centres in the very fact of their being obscure. Dreams, prophecies, oracles, bodings, omens, and portents, were the favourite food of his fancy. In a word, the supernatural was his delight. We have ghosts[9] and demons, Furies and gory spectres, prophetic ravings and dark presentiments,—all grand and awful and terrific both in the language in which they are clothed and the conceptions which they embody. And he treats these subjects with the earnestness of a poet who had a firm belief in their reality, and in their playing an important part in human affairs. The relations between the seen and the unseen, the modes by which departed spirits communicate and are made to sympathize with those on earth, or on the contrary, show their resentment beyond the grave; the mysterious connexion between sin and woe, crime and retribution, impiety and misfortune; the fixed laws of Fate, Necessity, and eternal Justice;—such are the themes which Aeschylus loved, and which certainly are not conducive, when deeply reasoned out by a naturally mystic mind, to the formation of a lucid style.

Thirdly, he is difficult from the almost Oriental figurativeness

[9] Besides the ghost of Darius in the Persae and of Clytemnestra in the Eumenides, the spectral form of Argus, the keeper of Io, was represented on the stage, as is clear from Prom. 579–90, a passage which can only be understood of a real form and real sounds, not of a mere fancy.

of his expressions, and from the constant use of metaphors and similes, and in particular, from a habit of confusing these two distinct forms of speech, which greatly involves and perplexes the meaning. He appears too to have borrowed some of his imagery and phraseology from the Persians[1], the recent victory over whom, whether he personally shared in it or not, naturally attracted his mind to a subject at once new and striking. Add to this a certain irony consisting in equivocal senses and double meanings, especially in dialogues, and an allusive or indirect way of speaking which is extremely liable to be misunderstood. To say that his words are often susceptible of more than one interpretation, is perhaps to state a fault which the Greek language, with all its clearness, is by no means exempt from. But whereas in other writers the context is usually quite decisive of the true sense, in Aeschylus this too often fails us as a guide, from the general obscurity of his meaning.

Fourthly, he is difficult from a grammatical carelessness or incoherency resulting from rapid composition, or rather from the impetus of genius, which, full of its own thoughts that crowd each other in rapid succession, leaves much to be understood, and causes an abruptness and suddenness of transition which some have attempted to explain by the supposition of lost verses,—a theory which Hermann has carried to an extent much beyond probability. Nominatives standing alone without their verbs, clauses cut short by *aposiopesis*, the frequent use of particles which have a force depending entirely on something to be mentally supplied, and of anomalous constructions and unusual meanings of words, are also frequent causes of perplexity. The extreme metrical accuracy which he uniformly adopts in the choral odes must also have greatly restricted him in the choice of words, and this in passages which the utmost freedom in diction would hardly have rendered very clear.

Lastly, a certain inflated, grandiloquent, and strained loftiness

[1] Hence (see Ar. Ran. 938) he derived his fondness for strange and portentous forms, his *ἱππαλεκτρυόνες* &c., the types of which may be traced in many of the Assyrian sculptures.

of language, sometimes not far removed from bombast, is a cause, if not of positive difficulty, at least of a continual mental effort in the perusal of his writings. He is, so to speak, always upon stilts, and reluctant to descend to the ordinary standard of poetical expression. Tranquillity and repose are thus too seldom allowed; he was great in *ἔκπληξις*, but he sacrificed every thing to it. Aristophanes with good reason called him *στόμφαξ*, *κομποφακελορρήμων*, *αὐθαδόστομος*, and *ξυμβαλεῖν οὐ ῥᾴδιος*. His invention was constantly occupied with strange forms and unnatural portents. His fondness for horrors amounted almost to a morbid appetite for blood. The conception of the spectral children in the Agamemnon, carrying their own gnawed hearts in their hands; the frightful details, in the same play, of the king's murder by his wife; the blood-dripping and blood-sucking Erinyes; the butchery of the Persians at Salamis; the mangled liver of Prometheus, and his agonizing tortures; not to add the list of atrocities enumerated in Eum. 177, &c., fully bear out this estimate of his idiosyncrasy.

It may seem almost a contradiction to add, that the *general* style of Aeschylus has a straightforwardness and a simplicity rather epic[2] than dramatic in its character. The truth however is, that his narratives are too impetuous to be artistically involved; and hence his idioms, on the whole, present a marked contrast with the complex and rhetorical constructions of Sophocles. Especially to be noticed is the natural order and arrangement of his words. The chief impediments arise from uncertainty of the readings, or archaic phraseology, or from some point of political or religious usage only partially known to

[2] Of Homer he was avowedly a student and an imitator. Athen. viii. p. 347, E. *τὰς αὑτοῦ τραγῳδίας τεμάχη εἶναι ἔλεγε τῶν Ὁμήρου μεγάλων δείπνων.* But this refers perhaps chiefly to his selection of the Homeric heroes for his themes; and this he would do, because Homer was in favour with the Aristocracy. See Theatre of the Greeks, p. 76. Ar. Ran. 1040, *ὅθεν ἡμὴ φρὴν ἀπομαξαμένη πολλὰς ἀρετὰς ἐποίησεν, Πατρόκλων, Τεύκρων θυμολεόντων.* It may however be questioned, if *Homer* is not to be understood in the widest sense of all the so-called Homeric, viz. the Cyclic poems included. Aeschylus was certainly an imitator of Theognis. Compare Ag. 36 with Theog. 815, Ag. 381—3 with Theog. 417 and 449 seqq., Ag. 450—2 with Theog. 151—2, Ag. 705—6 with Theog. 961, Cho. 53—7 with Theog. 203 seqq., and 839 with 1165.

us. The latter, indeed,—the religious *system* held and inculcated by the poet,—is of such paramount importance to the right understanding of his works, that an outline of it,—necessarily a very brief one,—may here be usefully subjoined.

In several respects, and not the least so in this, Aeschylus may be regarded as a poet of the heroic ages. His mind was deeply imbued with the old Element-worship of the Pelasgo-Argive people. Earth is to him a real divinity, closely connected with the infernal powers, and therefore requiring propitiation both as the guardian of the dead, whom she holds in reserve as potent agents for good or evil, and as the sender of hostile monsters, diseases, and barrenness, in wrath for pollutions contracted from the human race. The nurturer of youth, the mother of all produce, which she benignly teems forth to be received back again into her lap, she holds the foremost place among the powers which directly sustain human life, and as such she is always invoked first by new comers to a country. As the giver of vitality, she is able to impart even to the spirits of the dead a certain power, without which they would be totally helpless, and unable to hold any communication with their friends on earth. She is, in a word, the *medium* by which such connexion is sustained. The sun and the moon, and perhaps the other stars, are "the bright powers that bring summer and winter to mortals;" the light of the sun is the source of joy and hope and prosperity; and hence his identity with Apollo, though rather obscurely hinted at in the extant works of Aeschylus, is not to be doubted, and indeed is clear from a single passage, rightly understood (Choeph. 974). Apollo, Hermes, Pallas, and last, but not least, Zeus under very varied attributes (*Τέλειος*, *Κτήσιος*, *Αἰδοῖος*, *Σωτὴρ*, *Ξένιος*, &c.), seem to be the chief divinities of the supernal or upper order of gods, though not unfrequent mention is made of Artemis, Aphrodite, Ares, Hera, and Poseidon. Each of these has his or her peculiar and well-defined office; but it is needless to pursue the inquiry into this subject. Between the infernal powers (*Χθόνιοι*) of the old elemental mythology, including demons, heroes, and Erinyes,—

gloomy, vengeful, and terrible,—and the newer and more benign deities of the Jovian dynasty (νεώτεροι θεοὶ, Eum. 156), the Olympian gods generally, he draws a clear distinction. The former are the genii of death and Nature's sternest laws; the latter interfere closely and sympathetically in the affairs of men, as protectors of cities and of the people in their social and political relations. It was the great object of the poet to explain away the old legends which represented these two powers (χθόνιοι and οὐράνιοι) in continual conflict, and to show that there was a real and material union between them,—in a word, that the government of the world and the law of Nature could not be other than a harmonious principle. From their eternal warfare he perceived that nothing but evil could result for man, and therefore he laboured to reconcile what appeared to be adverse, or at least to show that it was but a temporal and accidental disagreement. Of the Chthonian Powers he speaks with a mixed veneration and religious awe (σέβας and δεισιδαιμονία) which leads him to deprecate, propitiate, and *euphemize* them, and which leaves no doubt of the sincerity of his belief in their influence over the destinies of mankind.

It has been well said[3], that "Aeschylus belongs to a period when the national legends of Greece were considered not as mere amusing fictions, but as evidences of the divine power which ruled over Greece." Hence he always makes *Destiny* a prominent feature in describing victory, defeat, alliances, and the fortunes of regal houses, which, in his mind, represented the nations themselves. The origin of families and even of nations he attributes to the counsels of Zeus, and he never loses sight of this view in tracing the course of events which have signalized a nation or a dynasty.

Aeschylus was, indeed, pre-eminently a religious poet. He derived from the teaching of his master Pythagoras a sublime, though a stern and gloomy, conception of the divine attributes,—the mysterious and inscrutable ways, the

[3] K. O. Müller, Hist. Gr. Lit. p. 326.

irresistible will, the inviolable majesty of God. He shrinks from *impiety* as the fertile source of every woe. But most especially does he dwell on the *Omnipotence* and the *Justice* of the Supreme Being. On these two points hangs a large portion of his theology; the helplessness of man, his inevitable fall sooner or later, when under the wrath of heaven; the dependence of every event on the will of Zeus; the facility with which he works out his own counsels; the certainty of sin being ultimately punished. Zeus knows no superior, but only that Eternal Destiny which even he is compelled to obey. He is the Consummator (Τέλειος) of all things with this reservation, that Fate or Necessity must have pre-ordained the event which he brings to pass[4]. "What is there," the poet asks, "which is accomplished to mortals without thee?" In his capacity of *Soter* or Preserver, in which he is always spoken of as the *Third* (or rather, as connected with two others), he appears as the especial friend of mankind, intermediate, in a certain manner, between the adverse Chthonian powers and the benign Olympian gods, and holding the especial office of harmonizing and adjusting their conflicting claims, as supreme over both. But Fate is not to be averted even by Zeus, either from himself or from man: he can only direct what has been forecast in the womb of time, and guide it to the best interests of the human race. Fatalism is a doctrine which the poet strongly and sincerely held. "What is fated, that will happen," he says; and again, "What is fated awaits both the bondsman and the free."—"You have no chance of escaping what is fated." He views with dislike the speculative philosophy which was then just beginning to arise, and which taught that the gods had no regard for the actions of mortals. He held that every thing human is regulated by a superior mind, and hence he leaves no ground for free agency, in the proper sense of the word. All great actions are the result of an irresistible impulse. But there are certain conditions under which a man may voluntarily place himself, and

[4] So in fact Euripides taught, after Anaxagoras; καὶ γὰρ Ζεὺς ὅ τι νεύσῃ, σὺν σοὶ ('Ανάγκη) τοῦτο τελευτᾷ. *Alcest.* v. 977.

by which he is made the helpless victim of circumstances, as by defiance or disobedience to the commands of the gods. He must take heed to escape the thunderbolt darted from the eye of Zeus, who regards with jealous dislike ill-used wealth, exalted reputation, and overweening insolence and pride. This is the φθόνος which Agamemnon knowingly incurred, and against his own better judgment, by walking on purple robes after his victory. Thus his own folly and the inherent family curse co-operated for his ruin. By more discretion and humility he might perchance have avoided instant fate.

Unlike Euripides, whose scheme of divinity is a cold, lifeless, unreal, and purely artificial system,—in fact, infidelity[5] barely disguised;—unlike Homer in his half-human conception of the life and converse of the celestials,—Aeschylus makes his gods to be gods indeed, the beginning and the end of all the action of his dramas, the centre on which every event turns either for weal or for woe. If disposed to mercy, their deliverance is speedy and effectual; if to wrath, they are equally powerful to destroy. In all his existing plays, *divine agency forms the leading idea*. In the *Suppliants*, innocence is protected and lewd insolence is thwarted by Zeus as the patron of kindred. In the *Prometheus*, daring rebellion is curbed and disobedience is made a fearful example. In the *Persians*, Zeus again crushes pride and avenges impious boasts. In the *Seven against Thebes*, Zeus protects, in concert with other associate gods, a beleaguered city, at the same time that he baffles the vaulting insolence of the adversary, and accomplishes a fatal family curse. In the *Agamemnon*, Zeus Xenius brings a late retribution for the wrongs of violated hospitality, and then strikes the conqueror of Troy for his pride. In the *Choephoroe*, Apollo and Hermes conspire to direct Orestes to a deed of justice. And in the *Eumenides*, they are his patrons and protectors when he is called to account for the crime he has committed in obedience to the behest of Apollo, while Pallas gives a divine sanction to his judicial acquittal.

[5] That is, disbelief or misbelief in the popular mythology. Euripides, as shown in the Preface to Vol. i. p. xxii—v, of the 'Bibliotheca' edition, was not an atheist. He had far too profound and thoughtful a mind to become that. He was the founder, as far as a tragic poet could be, of what we may call *neological* opinions, as opposed to the views of the earlier poets, who attributed every event to the direct interference of the gods with human affairs.

"It was the poet's aim" (Müller observes[6]) "throughout to extol the majesty of the external ordinances which uphold the universe; whereas Sophocles, in the new form which he gave to Tragedy, had in view the moral sentiments, apprehended under a more refined aspect." In fewer words, we might almost call Aeschylus the Poet of the Gods, Sophocles the Poet of Mankind. The one deeply studied the laws of divine action; the other sounded the depths of the human heart. To reconcile the old law of inexorable justice with the newer law of mercy, seems to have been the leading idea of Aeschylus. To improve humanity by holding up to admiration the finer qualities of justice, fortitude under affliction, sympathy with distress, firmness in duty, and generally, all practical goodness, was the cherished object of Sophocles.

The moral teaching of our poet is founded not only on a sound philosophy, but on truths as immutable as human nature itself. He constantly represents the danger of wealth and prosperity, as conducive to a haughtiness and a presumption which lead to a man's downfall and ruin. Not that *mere* prosperity, as he takes care to define it, is necessarily productive of evil; but that when combined with insolence, ὕβρις, it gives rise to that daring contempt of holy things which has wickedness for its offspring, and sooner or later brings a certain retribution. By the actual commission of crimes, and even through the crimes of his forefathers, a man is placed in the power of the Furies. Zeus Soter then stands aloof, for he is the keeper only of religious men (οἰκοφύλαξ ὁσίων ἀνδρῶν). Once in the ken of these avenging goddesses, he is hunted down to destruction; his name and his honours dwindle and perish, and he becomes under a shade, an ἀχλὺς, and one of the Lost (ἐν ἀΐστοις). So Agamemnon and

[6] Dissertations on the Eumenides, p. 201 (ed. 2).

so Oedipus came to wretchedness, for they were too confident in their prosperity. By a well-timed humility they might have postponed or modified, instead of aggravating the curse of ancestral guilt. But the sins of the father are visited on the children, and by the ordinary rule one crime begets another, even in the third and fourth generation. Thus a murder once committed brings on another, it may be in retribution; but that other is sure to be followed in its turn by a third. At last a curse may expend itself, but it leaves a family under a cloud from which it can only look up by the peculiar mercy of Zeus.

Now the first origin or motive of crime is ἄτη, a mental delusion or infatuation which prevents a man from foreseeing the consequences, as the sin of Atreus against his brother Thyestes was a πρώταρχος ἄτη. This ἄτη is sent by the god on those whom he has resolved to destroy. It is the method by which divine vengeance commences to work out its designs. Its immediate effect is to harden a man (βροτοὺς θρασύνειν) and make him reckless. He thus lays the foundation of a family curse by "kicking the altar of Righteousness with profane foot." Then all is over; he is a doomed man; fate has him in its inexorable grasp, and neither wealth nor honour can save him from ultimate annihilation. He is even so blinded that he cannot see his own progressive descent and coming ruin. Having once transgressed against Themis, he rapidly goes on from bad to worse.

Justice is described as a power always victorious in the end, though often silent, and slow, and lingering in its approach. It both restores usurped rights and punishes guilt, and thus sides with the oppressed and against the oppressor. But the aspect under which the poet regards it is rather that of *retaliation* and reprisal than as a corrective discipline. "For the doer to suffer" is with him "a very old maxim," that is, a law given to man from the first. Blood for blood, reproach for reproach; plot and counterplot, craft frustrated by craft. To injure fully as much as you have been injured, so as not to let your enemy have the balance of advantage over you, is a fair ground for boast and exultation. But this view, albeit essentially and

characteristically a heathen one, was held by Aeschylus as the appointed law of heaven (θέσμιον), not as the legitimate indulgence of resentful feelings. He thought that it was *right* that man should so treat man, because crime was too fearful a thing to go unpunished, or to be punished less than its deserts. Man was by nature rebellious against God, and required to be taught sobriety (σωφροσύνη, the contrary to ὕβρις) by suffering. The merit of virtue consisted in its being voluntary, i. e. cultivated for its own sake, and not from compulsion. Irreligion he regarded as folly, piety as wisdom (εὖ φρονεῖν), the greatest gift of heaven. And he held that awe or fear (αἰδὼς and δέος) was the best preservative of obedience, whether towards the state or to the laws of God. Finally, he fully believed in a future judgment, and the responsibility of man, of which he does not lose sight while he maintains the doctrines of Predestination. "The God of the unseen world keeps a stern scrutiny over man, and records all his actions in the tablets of his mind."—"A Zeus of the nether world judges sins in the last judgment."—"Not even in the other world shall the lewd man escape from being arraigned."

In his political sentiments Aeschylus was aristocratic and conservative. He was a partisan of the anti-popular faction represented by Aristides and Cimon, and an opponent of Themistocles, whom he regarded as a dangerous innovator on established customs. His play of the *Eumenides* is thought to have been directed against the supporters of Ephialtes, who desired, by curtailing the power of the Areopagus, to open a door to greater freedom from state prosecutions, if not to a greater licentiousness of life. His proud patriotism revolted from the overthrow of any time-honoured institution, the object of which was to keep in check the otherwise unbridled passions of a fickle multitude. He was nevertheless a moderate man, far more disposed to a conciliatory course than to be obstinately one-sided. An ardent admirer of the kingly office, in the abstract, he was no advocate of despotism. "Approve neither a life under no government nor that under a master; for God always gives the

superiority to a mean between extremes." His feelings however evidently incline to an excessive reverence for kings. He delights to portray the abject service of eastern courtiers, even while as a Greek, or at least as writing for Greeks, he takes care to throw a certain invidious air over such slavish adulation. The person of a king was in his eyes absolutely sacred, as invested with an authority derived from Zeus and appointed by Fate. The throne and the sceptre were prerogatives which, as Hesiod had taught, came close to those of the gods themselves. Thus Agamemnon and Menelaus are *δίθρονος Διόθεν καὶ δίσκηπτρος τιμὴ*, and *διοσδότοις σκήπτροισι τιμαλφούμενοι*. A regicide was a sacrilegious wretch, and one doubly accursed. Kings are the object of veneration to their people (*σέβας*), the shepherds and fathers of their flock, the dispensers of justice, invincible in wars, *ἄμαχοι* and *ἀπόλεμοι*, guardians of religion and lords irresponsible (*πρυτάνεις ἄκριτοι*) over the altars of the state. The beggar-kings of Euripides would certainly have found no favour in our poet's eyes. But while Darius and Xerxes are described as King of Kings, a God to the Persians, the Eye of the Palace, and a degree of grandeur is thrown over their state, which appears wholly incompatible with real dislike or contempt for it, the poet can paint a constitutional monarch of the heroic ages declining the absolute power attributed to him by strangers, and refusing to act without first consulting his people in full assembly. Even the Persian kings are supported by certain elders or councillors called *Πιστοὶ*, equivalent to the *Βουλὴ* of the Greeks in the heroic times, who had the privilege of advising and dissuading, and of declaring their views on all questions, though with the most deferential submission to the superior wisdom and power of the sovereign lord.

Even when dead, kings held rule over the inferior ghosts in Hades, and were honoured by being made the ministers or attendants of the infernal gods. They had a delegated power, as *δαίμονες*, to send up justice, blessings, aid, &c., to their friends above; to hear and answer invocations at the tomb, and even to reappear in person, if Earth, propitiated by offerings, consented to restore them for a brief period to the upper air. They relied on the remembrance, offerings, praises, and sacrifices of their surviving relations, successors, and subjects. They could feel resentment beyond the pyre, and could show it by sending evil dreams to their enemies. Nor did the angry spirit rest till vengeance had been wreaked for the wrongs suffered in life. If neglected, it was dishonoured, *ἄτιμος*, even in Hades, and proportionally lost its influence over human affairs with the powers below. To be reinstated in its rights in Hades, it must have full amends made to it on earth. Thus Agamemnon can do nothing for Orestes, until by libations, dirges, promises of future honours, and condolences, the son has roused the long-slighted spirit of his father from its sullen and unhonoured sleep. He at last raises his head to listen, as one starting out of a death-slumber, and accepts the propitiatory offerings descending to him through the kindly lap of mother Earth. He is then called upon to witness the combat undertaken in his cause, to send Justice as an ally to his friends, and to regard with pity the sorrows of his offspring, who have been not unwilling but unable to honour him as they ought.

Such was the poet's conception of the kingly character,—a conception of the chivalrous Homeric chieftain aggrandized by the pomp of Eastern King-worship, and one the more remarkable in its free and graphic expression from the extreme and singular jealousy with which the Athenians themselves regarded that supreme dignity. One might almost imagine, from the favourable light in which he takes pains to portray the modified monarchy of the Pelasgic king in the *Suppliants*, that the poet was very far from insensible of the benefits which such an institution would have conferred on his country, then suffering under the growing evil (as he thought it) of democratic influence.

Indeed, both Sophocles in his characters of Creon, Theseus, and Oedipus, and Euripides still more remarkably in his Creon and Theseus of the *Suppliants*, have so much admirable instruction on the differences between tyrannical absolutism and constitutional monarchy. and invariably display the latter in so fair

a light as a set-off to anarchy, that they at least could not have shared in the jealous fears in which the δῆμος held the very name of Βασιλεύς. Those persons form a very inadequate estimate of the Greek dramatic writings, who regard them merely as old legends popularized so as to please national vanity, or who imagine that an intellectual Greek would have sat out the day in the theatre for no higher purpose than to be amused. Still less can we compare any modern theatrical representations, which fall short of the ancient in their social and political importance as much as they surpass them in mere gorgeousness of decoration and variety of effects. The Tragic competitors of old were not only poets, but also good men and patriots, anxious to use their art to the best advantage for inculcating moral truths, elevating and purifying the feelings, and for directing the popular mind in the right way, by inspiring a love of virtue, of their country, of their fellow-citizens. To such an extent did this object prevail, that iambic verses embodied the proverbial philosophy of the day. The tragic writer was preacher, essayist, and lecturer, as well as poet; a fact not to be doubted, when we consider how familiar to the multitude those writings must have been, when a casual quotation by a comic author, or even an indirect allusion by a rival poet, could find an immediate response in the vast assembly of the Athenian theatre,—when we remember too that the greater part of the large collection of fragments from lost plays consists of moral sentiments and philosophical reflections which have come down to us simply because they were celebrated as such. No one will deny that they form an admirable set of maxims, and that the wise and the good in them greatly predominate over the evil and the unsound. The intense satisfaction which the scholar finds in the gravity, the majesty, and the well-studied wisdom of iambic verses, in the varied and ingenious combinations, and the exuberant beauties of diction, is something more permanent and universal than fashion or mere educational predilection could inspire. They are inexhaustible sources of thought, instruction, and gratification. Like good pictures and good music, the more they become familiar to us, the more they seem replete with new and undiscovered beauties. What then a tragedy must have been to the Athenian, to whom it was, besides a religious festivity, a poetical treat, an imposing spectacle, and a political lesson, we need not stop to inquire.

With respect to Aeschylus, a prejudice exists amongst many, from causes already explained, that he is not worth the time and mental labour which must be bestowed before we can master the difficulties of the author,—imperfectly, perhaps, after all that has been done in correcting and explaining the text. But if he is deserving of any attention at all, he is surely deserving of all that can be devoted to him. Rather than reject the whole because some parts are obscure, and others, perhaps, hopelessly corrupt, let us make the most of what we have, and heartily wish that it were more. Considered merely as an intellectual discipline, the task is even rendered more useful, as it is more stimulating and exciting, by the very perplexities which beset it. Words, in themselves undeniably genuine, must have *some* meaning, though the right one be not as yet determined with certainty. Words undeniably corrupt must be capable of more or less plausible restoration, when metre and context, the finite resources of the language, and the known laws of palaeography, are all so many limitations within which our efforts are restricted. Nor is it, perhaps, altogether an ignoble ambition to have seen farther into the meaning of the author, or to have more shrewdly detected the errors and interpolations of copyists, than others have been able to do.

In saying this, we would by no means imply that *undue* attention should be given to the mere letter of the text, either in determining trifling points of orthography, or even in dwelling too much on the history and meanings of words individually. There is a vast difference between *construing* an author and *understanding* him. And a prudent editor will ever have prominently before him the latter object: he will try to guide the reader to the full appreciation of the meaning by paraphrases, hints on the connexion, brief summaries of the argument, dis-

tinction of the parts, and so forth,—but especially by pointing out traits of character and the motives of action which lie at some depth below the surface. We seem to have had enough of that useful, but still insufficient sort of scholarship, which consists in the collection of parallel passages, and the compilation of glossaries from the voluminous works of the old grammarians and lexicographers. Without doubt much is due to those who have distinguished themselves in this important field; but it is obvious to remark, that such work *may* be done, and done well, by those who have scarcely troubled themselves with tracing the connexion of ideas, or bestowed a thought on the *design*,—the mythological views or the moral and political teaching,—of the author whose words they are absorbed in illustrating. To Müller and Klausen we are indebted for a movement in the right direction towards the interpretation of Aeschylus; in fact, they may be fairly called the founders of a new school of Aeschylean philology. They created a revolution, as startling in its novelty as satisfactory in its general results, in the method of interpretation hitherto applied. If some of their theories appear untenable, and some of their views a little far-fetched or devoid of evidence, they have at least pointed out the path in which succeeding editors should travel. On the whole, we have little to regret but that their labours have extended over so small a portion of the text of Aeschylus as a part of the Orestea. That these writers have been, the one acrimoniously attacked, the other passed by in supercilious silence, by Hermann, the leader of the verbal-critics, is a significant circumstance.

It is commonly held, though the opinion may be controverted by weighty arguments, that all the existing MSS. of Aeschylus, which are by no means numerous, are derived from one single copy, well known as the *Medicean*, and now preserved in the Laurentian Library at Florence. It is believed to be of the tenth century, and contains all the seven tragedies (besides Sophocles and Apollonius Rhodius), with the exception of some leaves of the Agamemnon which have been long lost. Now this MS. can be shown to have been an apograph from a very ancient

one, written in uncial or capital letters, and probably without any division between the words; for mistakes occur in the transcription which would naturally have occurred under these conditions alone. The same MS. contains marginal scholia, written in a different but not much later hand, and also occasional corrections, by the same later hand, of the text itself. Some further additions and alterations have been made in handwriting of the fourteenth and fifteenth centuries. A remarkable fact connected with these scholia is, that they evidently represent an independent and certainly earlier text than the Medicean, and consequently, than its uncial archetypus; and this at once brings them back to a great antiquity. For, whether copied or not from that archetypus (a supposition which the diversity of handwriting renders improbable), not a few of the comments refer to readings which are at once perceived to be genuine, but are not to be found either in the original or the altered text of the Medicean [7]. Hence it follows that the scholia were composed anterior to the time when the carelessness of transcribers and the unwarrantable alterations of more or less learned readers had combined to furnish the deteriorated text of the present MSS. That these scholia are of a very early date is further shown by the occasional quotations from or reference to works and plays which have long been lost. In fine, they were, in all probability, either wholly or in the greater part, compiled and abridged from the exegetical writings (ὑπομνήματα) of the Alexandrine grammarians who lived before, and in the early centuries after, the Christian era. That they are collections from various sources is manifest from the admixture, in not a few places, of two or more independent and sometimes conflicting comments under one and the same scholium [8]. In

[7] I should have been glad to go into this question at length; but space does not permit it. Suffice it to say here, that much remains to be done for the editing of these important scholia even after Dindorf's useful reprint, Oxford, 1851. I have studied the whole of them with great care for the present work. See remarkable instances of discrepancy between the text and the scholia in Suppl. 416. 586. 809. 854.

[8] It is very common to find ἄλλως prefixed to a different interpretation. By this

several of the later MSS. of Aeschylus, these scholia have been greatly enlarged by Byzantine teachers of the middle ages; but of these, as of far less importance, no notice need here be taken. Indeed, the object of mentioning the scholia at all was to point out their extreme importance in determining the true readings in many doubtful and difficult passages.

There can be no doubt, that the true and only safe source for yet further correcting the text of Aeschylus is a most careful critical consideration of these scholia. Even in this present edition, a good many passages have been now emended (either in the notes or in the actual text) from scholia containing indications of earlier and better readings.

With regard to the corrections subsequently made (generally over the erasure of the original word) in the Medicean, there is every probability that they were derived from the collation of a different copy, and, to judge by the identity of the handwriting, from that very one whence the scholia were transcribed. For in times when MSS. were alone in use, and prized in proportion to their accuracy, it was the object of every possessor to endeavour to obtain a text as authentic as possible; and to this end it appears to have been a common practice to compare different copies, as an opportunity might occur, and to note down the various readings of importance, or correct the errors of copyists by their aid [9]. Hence, as in the case of the Medicean MS., the second hand, though a later one, will often be found to give a better reading than the original one [1]. And hence also it will be

it is to be understood, that in compiling scholia from various sources, the transcriber or grammarian met with, and thought it worth while specially to record, two or more conflicting opinions as to the sense. As we now have them, the scholia on any given composition of antiquity include, in all probability, the ὑπομνήματα or comments of many authors, some of whom are occasionally specified.

[9] Thus, at the end of the *Orestes*, the MS. Ven. a., of saec. xii., has this note, πρὸς διάφορα ἀντίγραφα, 'collated with various transcripts.' Occasionally we find indications of the same mention of *several* MSS. being consulted, in the scholia, where such observations as the following occur, ἐν πολλοῖς οὗτος ὁ στίχος οὐ φέρεται, 'In many copies this verse is wanting.' &c.

[1] Considerable experience in critical minutiae since the above sentence was written, has abundantly confirmed the truth, not to say the importance of the observation. Sometimes transcribers had several copies before them at once, in

seen, that any single ancient MS. so corrected and revised contains, in truth, a great deal more than at first sight may appear. It bears along with it the credentials of several MSS., and some of these, it may be, belonging to an independent line of transcription.

Further, if we may assume that more than one MS. was sometimes used by the same transcriber and at the same time, we may thus explain discrepancies in our MSS. of Aeschylus, which agree on the whole so closely with the Medicean, that they are with great reason believed to have been copied from it. Or again, copies from the Medicean may have received subsequent corrections from other sources; and these being again transcribed, will have a sufficiently close correspondence with their archetypus to be justly classed with it in its general character. Of this kind was probably the valuable MS. used by Robortello in his edition of 1552.

However, to discuss these minutiae in detail, and to illustrate them by instances, would require a great space, and would be wholly uninteresting except to the professed critic. Suffice it to say, that from a proper use of these resources, from a very careful investigation of the style, metrical laws, idioms, and usages of Aeschylus, from numerous glosses in Hesychius and other grammarians, and generally, from a more enlarged philological knowledge of the language, means have been found for restoring, with a precision almost marvellous, numerous passages in this great poet which not a quarter of a century ago had been wrongly edited and were totally misunderstood. The same mind of man which has revealed the secrets locked up in Egyptian hieroglyphics and in the arrow-headed characters of Nineveh and Babylon, has successfully grappled with the scarcely less difficult, if less important, task of emending and explaining the text of

which case various readings were recorded in the margin of the transcript by γρ., i.e. γράφεται so-and-so, &c. But if erasures and alterations are found by later hands, then, in general, the collation of a copy subsequently procured is indicated. It has been very much the habit of modern critics to attribute far more weight to a reading given by the original hand. But this principle is sometimes fallacious, since the copy subsequently compared may have been the better and the older of the two.

Aeschylus. We may compare the fortunate preservation of a single ancient copy to the inheritance of a fine old mansion which for years had become less and less like itself from injudicious patchwork and gradual decay. At a first glance, and after only a casual survey, the proprietor doubts if it is possible to restore it. But when he has begun to remove from it the rubbish of a century, to cleanse the mouldy walls and ceilings from the stains and matted cobwebs, and has well studied the uniform principles of decoration which the hand of a master artist had followed in carrying out the design, he is surprised to perceive how much of gilded cornice and frescoed wall, of carved wood and of delicate sculpture, has been preserved in its pristine state,—overlaid indeed, but not obliterated; and he is gratified to find how satisfactorily that which remains will supply a precedent for that which has wholly or partially perished.

The collection of a long series of Fragments from the lost plays of Aeschylus and the other two great Tragic writers, is one of the happiest results of the laborious research of modern scholars. The value and interest of these isolated passages are perhaps in general too little appreciated, for students seldom care to read them till they have mastered the entire tragedies. Nevertheless, as already remarked, the Fragments are mostly of more than ordinary merit, and generally owe their preservation to that very circumstance. Of Aeschylus indeed nearly four hundred entire verses have been recovered from the various writers of subsequent ages; but this number is small compared with the Fragments of Sophocles, amounting to not far short of a thousand verses, and those of Euripides, of which between three and four thousand have come down to us, or as many as would amount to three entire new plays. Even in the second and third centuries of the Christian era many plays were in existence which have long since perished. They are quoted by Plutarch, Galen, Athenaeus, Pollux, and Stobaeus, and a host of grammarians of even a still later date. An inference may fairly be drawn from the comparative number of these Fragments (not to say, from the fact that the quotations from Aeschylus are more of

a casual and accidental kind, while those from the others are to a considerable extent *select extracts*), that Aeschylus was, in the later classical ages, by much the least popular of his compeers, and Euripides pre-eminently the favourite. Aristophanes evidently saw the tide that was setting strongly in favour of the new candidate for scenic supremacy, and he vainly tried to stem it by the barrier of his ridicule. Throughout all ages and in all places where the Greek language has been systematically taught, Euripides has clearly been the favourite in the schools of the learned; and to this cause alone, and not to mere accident, is to be attributed the much larger number which we still possess of his plays. The reason why Aeschylus has enjoyed the least favour of the three must be looked for in the ideal, supernatural, and mythological turn of his mind, in his obscure and somewhat turgid diction, and in his want of sympathy with the ordinary feelings and conditions of humanity. He dealt with gods, demons, and heroes, while Euripides treated of man as he is. Aeschylus is a poet of the imagination, Sophocles a poet of the feelings; but Euripides is a poet of reality. Euripides alone had the courage to *lower* tragedy, if we may so speak, to the sphere of purely human action. That reality should, in the long run, have won the race, is perhaps to the credit of human nature. It is to this that the Iliad and the Odyssey owe their well-earned immortality of fame. Homer's gods are at once subordinate and supreme. They direct and control human affairs, and even enter largely into the scheme of action; but human, and not divine, nature is the subject of his pen. There is however no positive standard by which we can test the respective excellences,—all transcendent, yet all different,—of the three great masters of Tragic composition. Each will have, and ever has had, his votaries, accordingly as the grand, the terrible, and the sublime,—the tender and touching,—or the truthfully descriptive, affect the various dispositions of men. All however will concede to Aeschylus the credit which attaches only to genius of the highest order,—that of having perfected what he commenced, and of exalting the tragic art to a height which none of his rivals can

be justly said to have exceeded. The immense influence which scenic exhibitions and dramatic literature have exercised on the minds and manners of mankind, is a sufficient reason for profoundly venerating the author and originator of it. For so we may justly style the poet who out of the uncouth banterings of a religious festivity created the majestic and soul-inspiring art which could soften the sternest hearts[2] and claim for its votaries the proudest intellects. The Drama is the manifestation of the invisible mind of man, the mirror in which, while we think we are looking at others, we unexpectedly see ourselves reflected. Nay, more than this; dramatic or mimetic exhibition is a real *instinct* and impulse in the mind of man; for which reason it is, in some form or other, universal. The first efforts of a child in his sport are directed to acting a play; to the impersonation of something which he has seen his elders do[3]. It is impossible therefore that the drama should ever become obsolete as a species of literature. To possess in our own native literature the greatest dramatist the world has perhaps ever seen, should in itself be an inducement to study one of kindred genius and scarcely less exalted sentiments. Between Shakspeare and Aeschylus the interval of time is great, but the distance in the race for supremacy is small. It may be said of them with a singular propriety, that

Νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών.

[2] ποιήσαντι Φρυνίχῳ δρᾶμα Μιλήτου ἅλωσιν καὶ διδάξαντι, ἐς δάκρυα ἔπεσε τὸ θέητρον. Herod. vi. 21.—Xen. Conviv. iii. 11. δικαιότερον ἢ Καλλιππίδης ὁ ὑποκριτὴς, ὃς ὑπερσεμνύνεται ὅτι δύναται πολλοὺς κλαίοντας καθίζειν.

[3] It is remarkable that this faculty is most largely possessed by the creature which approaches closest to the physical constitution of man, the ape. So much so indeed, that to *ape* a thing is to *imitate* it.

POSTSCRIPT.

A THIRD Edition of this work having, after the lapse of some years, been called for, I have used such time and opportunities as I could command in still further revising and improving the Commentary. A considerable number of notes and references had accumulated in the course of my repeated readings of this and other authors; these I have now worked in, occasionally omitting, abbreviating, or re-writing former comments; so that in a good many passages I have been able, I think, to supply a better explanation than before. The text remains, on the whole, much the same as in the previous Edition. I have had before me at different times a vast number of conjectural criticisms, chiefly, but not wholly, from the scholars of Germany. Perhaps I have been too conservative in resisting what often appeared plausible emendations; but, I confess, I more and more recoil from the principle of adopting alterations merely because the vulgate may possibly be corrupt, and the conjectural emendation may possibly be right. I have given the fullest attention to the long critical preface of W. Dindorf (Ed. 4, Leipzig, 1860), which suggests some probable, but many (as I think) violent changes of the text, all, or nearly all, of which have been introduced by the editor into his own reprint of the plays. I do not profess to have been able, from the pressure of numerous engagements, to keep up with all that has been done within the last eight or ten years for the elucidation and emendation of Aeschylus. A recent edition of the "Agamemnon" (1868), by the Rev. John Fletcher Davies, contains, I believe, a pretty full

account of the latest suggestions of critics on that play. I cannot say that very many of them appear to me more than barely plausible; at all events, I have adopted extremely few in the present reprint. One of the most sober critics of later times, I think, is Professor H. Weil, from whom I have occasionally derived some useful hints. To many private correspondents I also owe suggestions of more or less value and ingenuity; and I hereby tender them my best thanks.

CAMBRIDGE, 1870.

LIFE OF AESCHYLUS[1].

[*From the Medicean MS.*]

"AESCHYLUS the tragic writer was by birth an Athenian of the deme Eleusis, son of Euphorio, and brother of Cynegirus, born of noble parents. He commenced tragedy in his youth, and far surpassed his predecessors both in his poetry and in the arrangement of the stage, as well as in the splendour of the choral outfit, the dress of the actors, and the imposing appearance of his chorus; as Aristophanes also attests (Ran. 1004),

> 'But O thou that first of the Greeks didst build up fine words
> And dress up tragic trumpery.'

He was contemporary with Pindar, having been born in Ol. 63[2]. He is reputed to have been a valiant man, and to have taken a part in the battle of Marathon with his brother Cynegirus, and in the naval engagement at Salamis with the youngest of his brothers Aminias, as well as in the land-fight at Plataeae.

"In the composition of his poetry he always affects the grandiloquent style[3], using coined words and epithets, besides metaphors and every means of imparting a lofty tone to his diction. The plots of the plays have not with him, as with the later writers, many incidents and complexities; for he only aims at giving weight to his characters, judging that this peculiarity, the

[1] The name Αἰσχύλος is a diminutive of αἰσχρὸς, *Turpiculus*, like μικκύλος from μικρὸς, or rather from the obsolete αἰσχὺς, μικκὺς or μικύς. Contrary to the usual law of accenting proper names, Αἰσχύλος retains the accent characteristic of diminutive adjectives of this form.

[2] MS. Ol. 40, corrected by Casaubon.

[3] τὸ ἁδρὸν πλάσμα.

magnificent and the heroic, was of the antique stamp, and considering that cleverness, prettiness of style, and sententiousness[4], were alien from tragedy. Hence he is ridiculed by Aristophanes for the excessive heaviness of his characters[5]. For example, in the *Niobe*, till the third act, Niobe sits at the tomb of her children with her head muffled, and says nothing; and in *The Ransom of Hector*, Achilles in the same way covers himself over and does not speak, except a few verses at the beginning in a dialogue with Hermes. Hence many passages may be found in him excellent in the composition[6], but not either sentiments, or touches of sympathy, or any other of those traits, the effect of which is to lead to tears. In fact, the spectacles and the myths which he employs are intended to startle by their strangeness rather than to produce illusion.

"He retired to the court of Hiero, as some say, being a victim to the bigotry of the Athenians[7], and from having been defeated by the youthful Sophocles; but according to others, being beaten by Simonides in the elegy on those who died at Marathon. For elegy must share largely in the refinement of sympathy, which, as we have said, is alien from the nature of Aeschylus. Others assert that in the exhibition of the *Eumenides*, by introducing the chorus without order into the orchestra he so seared the people, that infants expired and women miscarried.

"Having arrived in Sicily, as Hiero was then engaged in founding the city of Aetna, he exhibited his *Women of Aetna*, by way of predicting a prosperous life to those who contributed to colonize the city. Here he was held in high honour both by the tyrant Hiero and the people of Gela, but survived only three years, and died at an advanced age in the following manner. An eagle having picked up a tortoise, and not being able to get at his prey, dropped it down on the rocks by way of

[4] This seems directed against Euripides. [5] Ran. 911.

[6] τῇ κατασκευῇ διαφέρουσαι.

[7] ὑπὸ Ἀθηναίων κατασπουδασθείς. Perhaps this alludes to the accusation of having revealed the sacred Mysteries. Cf. Ar. Ran. 807, οὔτε γὰρ Ἀθηναίοισι συνέβαιν' Αἰσχύλος.

smashing the shell, when it fell on the poet and killed him. He had been forewarned by the oracle, *A stroke from heaven shall slay thee*. When he died, the people of Gela buried him at great cost in one of the public tombs, and paid him splendid honours, inscribing as follows:—

'Euphorio's son and Athens' pride lies here;
In fertile Gela's soil he found his rest;
His valour Marathon's wide plains declare,
As long-hair'd Medes who felt it can attest.'

His tomb used to be visited by the professors of the tragic art, who offered sacrifices to him as to a hero, and rehearsed their plays over it. As for the Athenians, they were so devotedly fond of Aeschylus, that they passed a decree after his death, that whoever wished to exhibit the plays of that poet should be furnished with a chorus. He lived to the age of sixty-three[8] years, in the course of which he composed seventy plays, and beside these, about five Satyric dramas[9]. He gained in all thirteen victories, and carried off not a few after his death."

"Aeschylus was the first to improve tragedy by passion of a more exalted kind[1]. He introduced scenic decorations, and struck the eyes of the spectators by their splendour, through the aid of paintings and machinery, altars and tombs, trumpets, ghosts, and Furies; he also furnished his actors with gloves, and gave them a stately mien by the train (*syrma*), and raised their height by unusually thick buskins. As his first actor[2] he em-

[8] So the MS., but he really died in the sixty-eighth or sixty-ninth year of his age.

[9] These numbers are erroneous, and the text referring to the Satyric plays is perhaps corrupt, unless we may understand by it, that these five plays were not included in the regular tetralogies. (See Müller, Hist. Gr. Lit. p. 319, note *.) The titles of seventy-eight plays are known. Suidas attributes to him not less than ninety.

[1] πάθεσι γεννικωτάτοις. γεννικωτέροις Blomfield.

[2] The author means the actor of the *first part* (πρωταγωνιστὴς), &c.

ployed Cleander, but he afterwards added to him as his second actor Mynniscus of Chalcis. Of the third actor he was himself the inventor, though the credit is given to Sophocles by Dicaearchus of Messene. If we compare him in the simplicity of his dramatic composition with his successors, it might be considered meagre and deficient in elaborateness; but if we look to those before him, one may well admire the poet for his genius and invention. Those who consider Sophocles to have been a more perfect tragic poet, are right indeed in their opinion, but then they should remember that it was much more difficult, after Thespis, Phrynichus, and Choerilus, to advance Tragedy to such a degree of greatness, than for one who wrote after Aeschylus to arrive at the completeness of Sophocles[3]."

[3] The above extracts are from Alexandrine Grammarians, probably of an age anterior to the Christian era. Though their statements may not be wholly authentic, we must not forget that they had abundant sources of information which are wanting to us. The criticism however is admirable, and shows how thoroughly the ancients understood the spirit and principles of Greek Tragedy. The translation has been made from Dindorf's edition of the Scholia (Oxford, 1851), and according to the readings of the Medicean MS., other MSS. exhibiting various interpolations and corruptions.

ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ.

SUPPLICES.

The precise date of the *Supplices*, which has been generally regarded, on internal evidence, as the earliest tragedy extant, is unknown. Müller however (Dissertations on the Eumenides, p. 84, ed. 2, transl.), after Boeckh and others, thinks that from certain political allusions in the play (677. 740. 930) to the then contemplated alliance of Athens with Argos and the war with Egypt (Thucyd. i. 102. 104). Ol. 79, 3, B.C. 461, the date may be fixed at only a few years previous to the Orestea, which was brought out Ol. 80, 2, or B.C. 458. It may be doubted if these supposed allusions are sufficiently clear and definite to establish the argument. Those at least who judge by the style, which is so singularly epic, the simplicity of the plot, the paucity of the characters, and the great predominance of choric action, will be reluctant to believe that the *Suppliants* was composed more than ten years after the *Prometheus*, *Persians*, and *Seven against Thebes*. It may be remarked, though not as an evidence of date, that the play is rather a melodrama than a tragedy. It ends happily, and has no other claim to the latter title than from the pathos excited and sustained by the helpless condition of the fugitive maidens in a foreign land. On the whole, it is rather a good play; and though it has obtained a bad name among scholars on the score of its many corruptions, yet there is a grace and a dignity in the choruses, and a general tenderness, virtue, and artlessness in the characters, that impart a very pleasing tone to the whole composition. There are only two actors in the piece, for the same person alternately assumes the characters of Danaus and the Herald. The trilogy, of which the present seems to have been the middle play (Müller, Diss. p. 212), comprised also the *Aegyptii*, of unknown argument, and the *Danaides*, of which the trial and acquittal of the women for the murder of their husbands formed the subject. The Chorus consists of (probably) twelve Suppliants, who sing the opening anapaestics in their procession from the door of

the orchestra (parodos) to the thymele in the centre, the long antistrophic ode commencing when they have ranged themselves there in the usual rank-and-file order. (Müller, Diss. p. 31. See also Mure, Hist. Gr. Lit. i. iv. § 5.)

The argument is briefly this:—Danaus and Aegyptus, sons of Belus, had settled, as the descendants of Io and Epaphus, in the vicinity of Canopus at the mouth of the Nile (Prom. 870). In consequence of Aegyptus' wish to unite his fifty sons to the fifty daughters of Danaus, the latter fly from Egypt to Argos in order to escape from a union at once incestuous and detested. Arriving with their father at Argos, the land of their ancestress, they appeal to the country for protection on the plea of their descent, to the national gods and heroes, and especially to Zeus as the patron of Suppliants and the author of their race. The king, by name Pelasgus, tardily grants them a refuge with the consent of the people, and in a spirited scene at the conclusion, repels the insolent attempt of the Herald to seize them in the name of the sons of Aegyptus.

The origin of the myth may probably be sought in the early introduction of Egyptian or Phenician rites or colonists into Pelasgic Argos. The daughters of Danaus seem to typify ἐπιγαμία, and to have been, with the early people of Peloponnesus, objects of religious worship as heroines—like Helen and Medea, and as even the Romans worshipped the "fratres aheni" (Persius, ii. 56), or sons of Aegyptus.

The extant MSS. of the *Supplices* are very few. Hermann enumerates four, of all of which he has given an accurate collation in his edition of 1852. These are,

(1) The Medicean, saec. x.

(2) MS. Guelph., saec. xv., copied from the Medicean.

(3) A Paris MS., saec. xv., transcribed, according to Hermann, from the archetypus MS. of the Medicean, but according to his editor Haupt, from the Medicean itself.

(4) A paper MS., saec. xvi., preserved in the library of the Escurial, and probably a transcript from the Paris MS.

(5) Another MS. of saec. xv., formerly in the monastery of St. Mark at Florence, and said to be a copy from the Medicean, is mentioned in the catalogue prefixed to Hermann's edition; but no use appears to have been made of it in this play.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.
ΔΑΝΑΟΣ.
ΒΑΣΙΛΕΥΣ ΑΡΓΕΙΩΝ.
ΚΗΡΥΞ.

ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ.

ΧΟΡΟΣ.

Ζεὺς μὲν Ἀφίκτωρ ἐπίδοι προφρόνως
στόλον ἡμέτερον νάιον ἀρθέντ'
ἀπὸ προστομίων λεπτοψαμάθων
Νείλου· δῖαν δὲ λιποῦσαι
χθόνα σύγχορτον Συρίᾳ φεύγομεν,

1—39. The *parode*, or anapaestic recitation of the chorus as they enter the orchestra, the *stasimon* commencing with v. 40. Schol. on Eur. Phoen. 210, *ὅταν ὁ χορὸς μετὰ τὴν πάροδον λέγῃ τι μέλος ἀνῆκον τῇ ὑποθέσει, ἀκίνητος μένων, Στάσιμον καλεῖται· πάροδος δέ ἐστιν ᾠδὴ χοροῦ βαδίζοντος, ᾀδομένη ἅμα τῇ ἐξόδῳ* (l. *εἰσόδῳ*). We have a similar opening of the *Persae;* and in the *Agamemnon* the stasimon follows the parode without any interval, at v. 104. No play of Sophocles, and only two of Euripides begin with anapaestics; and these last proems (the *Rhesus* and the *Iphigenia at Aulis*) are dialogues of actors.

1. Ἀφίκτωρ. Schol. *ἱκετῶν ἔφορος.* Hesych. *ἀφίκτορα· τὸν ἱκέσιον Δία.* Inf. 237 the Suppliants themselves are called *ἀφίκτορες*, and so Orestes is *σεμνὸς προσίκτωρ* Eum. 419, while *προσίκτορες, ib.* 118, seems to mean 'patrons of Suppliants,' which is the sense in the present passage. Where the adjective is not a mere epithet, but a title or attribute, as inf. 188. 621, it seems proper to mark it by a capital letter.

2. ἀρθέντ'. For *αἴρειν στόλον* see Ag. 45. Pers. 791. Hermann joins *νάιον ἀρθέντα*, but it is not easy to see why *στόλος νάιος* may not stand in contradistinction to a land expedition. In this technical expression *αἴρειν* may be classed with such words as *ἀνάγεσθαι, κατάγεσθαι, καταίρειν μετέωρος*, in reference to the *raised* appearance of the ocean towards the horizon. Compare *altum mare*, and our term 'the high seas.' It is doubtful if *αἴρειν στόλον* is ever used of a land army alone, as we say 'to *raise* forces.'

3. προστομίων. Schol. *ἄμεινον τὰ στόμια ἀκούειν, πλεοναζούσης τῆς πρό.* The word does not occur elsewhere. Hermann understands by it not the actual mouths of the Nile, but the alluvial deposit called *πρόσχωμα* Prom. 866, which would be rightly described as *λεπτοψάμαθον*, composed of fine sand or mud. For so Pauw happily emended *λεπτομαθῶν* of the MSS., an error which arose from the accidental omission of *ψα*. Others have proposed *τῶν λεπτοβαθῶν* or *λευκοβαθῶν*.

4. The MSS. have *δῖαν δὲ λείπουσαι.* Hermann adopts Seidler's *δίαν δ' ἐκλείπουσαι*, but the aorist is rather more suited to the context. Besides, no other verse in this parode is wholly spondaic, and all but one or two have at least *two* anapaestic or dactylic feet. With respect to the accent of *δῖαν*, there seems no ground for altering it. Both Homer and Hesiod shorten the last syllable, as Od. xi. 375. xiii. 275. 440. xix. 540. Theog. 697, though Hesiod has *δίη τε Μενίππη*, Theog. 260. See Pers. 273.

οὔτιν' ἐφ' αἵματι δημηλασίαν
ψήφῳ πόλεως γνωσθεῖσαι,
ἀλλ' αὐτογενεῖ φυξανορίᾳ,
γάμον Αἰγύπτου παίδων ἀσεβῆ τ'
ὀνοταζόμεναι.
Δαναὸς δὲ πατὴρ καὶ βούλαρχος
καὶ στασίαρχος τάδε πεσσονομῶν
κύδιστ' ἀχέων ἐπέκρανεν,

6. δημηλασίαν. So Auratus for δημηλασίᾳ, which violates both grammar and metre. The ι in οὔτινι could not be elided, and γνωσθῆναι φυγὴν, 'to have banishment recorded as a sentence,' follows from the usual construction καταγιγνώσκειν φυγήν τινος (Herod. i. 45. Thuc. iii. 81), where κατὰ is only necessary when the person against whom the sentence is given is added. Mr. F. W. Newman proposes ἐξωσθεῖσαι. This is ingenious, but will hardly admit of the accusative δημηλασίαν.—ἐφ' αἵματι, 'for murder,' directly or indirectly,—a charge the chorus is anxious to clear itself of at the outset, since this was the commonest and least creditable cause of flight, as well as the least calculated to enlist the sympathy of foreigners. So φεύγειν ἐφ' αἵματι Dem. Mid. p. 549. Pausan. v. 1, 6, ἑλεῖν τινα ἐφ' αἵματι ἀκουσίῳ. Inf. 192, τάσδ' ἀναιμάκτους φυγάς. The Schol. wrongly construed οὔτινι ἐφ' αἵματι, and took δημηλασίᾳ for an adjective agreeing with ψήφῳ:—οὐκ ἐφ' αἵματί τινι καταγνωσθεῖσαι ψήφῳ πόλεως, δημοσίᾳ ἡμᾶς ἀπελαυνούσῃ.

8. αὐτογενεῖ φυξανορίᾳ. 'By a voluntary retreat from wedlock, and loathing as unholy a union with the sons of Aegyptus.' The MSS. give ἀλλ' αὐτογένητον φυλαξάνορον, but the Med. with the letters υλαξ in an erasure, and γρ. φυξάνοραν in the margin. The common reading, ἀλλ' αὐτογενῆ τὸν φυξάνορα, has no authority, and is from Turnebus. It is objectionable both on account of the article and because the law of anapaestic synaphea is violated by a dactyl coming before an anapaest. It has been proposed to construe ὀνοταζόμεναι τὸν φυξάνορα γάμον (ὡς ὄντα) αὐτογενῆ ἀσεβῆ τε, like δέξαισθ' ἱκέτην τὸν θηλυγενῆ στόλον inf. 27. But a little reflection will show that Bamberger's correction is rightly adopted by Hermann. The origin of the error is curious and instructive. When the ι had accidentally been dropped, φυξανόραι (—ᾳ—αν) no longer completed the verse. For this end two metrical corrections were proposed, vying with each other in absurdity; one ἀλλ' αὐτογένητον φυξάνοραν, the other ἀλλ' αὐτογενῆ φυλαξάνοραν. The union of these two resulted in the reading of the Med. We might even retain the accusative, on the ground that φεύγειν φυξανορίαν is only another form of φεύγειν φυγὴν, but then the participle following would not be rightly coupled by τε. The interpretation of αὐτογενεῖ, 'originating with ourselves,' is certainly better than 'kindred,' διὰ συγγένειαν. For the antithesis is between compulsory banishment and voluntary flight.

10. Hesych. ὀνοταζομένη· ἐκφαυλιζομένη. This word, like μέμφομαι and its derivatives, has the primary sense of 'dissatisfaction,' 'disparagement,' &c. It is here a sort of euphemism. Cf. 331.

11. Either one or both the clauses καὶ βούλαρχος καὶ στασίαρχος may be an interpolation. The Schol. Med. recognizes the latter only. The former occurs in v. 947, πατέρα—πρόνοον καὶ βούλαρχον.—πεσσονομῶν, 'arranging,' 'planning,' as one who sets in order the draughts. Schol. Med. ὑπὸ τούτων λογιζόμενος. (Robortello gives ὑπὸ τούτων, but this has no meaning. Perhaps, τὰ ἀπὸ τούτων λογιζόμενος, 'considering the consequences.')

13. κύδιστ' ἀχέων, 'determined on the best (i. e. the least bad) of evils.' Compare τὸ βέλτερον κακοῦ inf. 1054. κακῶν φέρτατον Il. xvii. 105. *Optimus malorum*, Mart. xii. 36. Hesych. κύδιον· κρεῖττον· αἱρετώτερον. This comparative occurs in Eur. Alc. 960, and Androm. 639, while κύδιστος (*optimus*) is a common epic epithet of Zeus. Heath wrongly explained it 'the most creditable,' as if

φεύγειν ἀνέδην διὰ κῦμ' ἅλιον,
κέλσαι δ' Ἄργους γαῖαν, ὅθεν δὴ
γένος ἡμέτερον, τῆς οἰστροδόνου
βοὸς ἐξ ἐπαφῆς κἀξ ἐπιπνοίας
Διὸς εὐχόμενον, τετέλεσται.
τίν' ἂν οὖν χώραν εὔφρονα μᾶλλον
τῆσδ' ἀφικοίμεθα
σὺν τοῖσδ' ἱκετῶν ἐγχειριδίοις
ἐριοστέπτοισι κλάδοισιν;
ὦ πόλις, ὦ γῆ καὶ λευκὸν ὕδωρ.
ὕπατοί τε θεοὶ καὶ βαρύτιμοι
χθόνιοι θήκας κατέχοντες

from κῦδος. As αἰσχρὸς (originally αἰσχὺς) forms αἴσχιστος, so κυδρὸς (κυδὺς), κύδιστος. The substantive κῦδος has a strict analogy in the Homeric αἶσχος. On ἐπέκρανεν the Schol. remarks, ἀμείνονα τῶν κακῶν ἐψηφίσατο τὴν φυγήν· κακὸν ὁ γάμος, κακὸν δὲ καὶ ἡ φυγὴ, αἱρετώτερον δὲ τὸ φεύγειν. It is self-evident that the above scholium belongs to this verse. Dindorf, who prints it to v. 9, has wrongly altered ἐψηφίσατο to ἐψηφίσαντο.

14. κῦμ' ἅλιον. MSS. κυμβαλέον or κυβαλέον. The true reading is preserved by Hesychius in v. ἀνέδην. Bekk. Anecd. i. p. 400, ἀνέδην· ἀνειμένως· δύναται δὲ ἀπὸ τῶν ἵππων μετάγεσθαι, οἷς ἂν αἱ ἡνίαι ἀνεθῶσι.

15. κέλσαι δ'. Hermann gives κέλσαι τ' without remark. The use of δὲ in mere connexion is not uncommon in Aeschylus, as inf. 63. 75. Pers. 195. 565. Cf. Rhes. 934, Τροίας ἀπηύδων ἄστυ μὴ κέλσαι ποτέ.

17. ἐπιπνοίας. The words πνεῖν, ἐπιπνεῖν, ἐπίπνους, εἴσπνηλος, were peculiarly used of the feelings inspired by love. So Ag. 1177, κάρτ' ἐμοὶ πνέων χάριν. Here the same idea is conveyed as in Prom. 868, ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον, viz. that the generation was supernatural, not physical and material. Impregnation by *wind* or *air* was believed in by the ancients, from their views of the nature of ψυχὴ, which they confounded with vitality. See Hom. Il. xvi. 150.—εὐχόμενον, i.e. εἶναι, by a common ellipse, εὔχεσθαι meaning properly 'to aver,' 'to declare,' as inf. 268. 1044. So Pindar, Ol. vii. 41, τὸ μὲν γὰρ πατρόθεν, ἐκ Διὸς εὔχονται. Apoll. Rhod. ii. 359, τοῦ καί περ ἀφ' αἵματος εὐχετόωνται. Inf. 271. 308. 530. Eur. Heracl. 563, εἴπερ πέφυκα πατρὸς οὗπερ εὔχομαι.

19 τίν' ἂν οὖν. So Dindorf with G. Burges. The MSS. give τίνα οὖν, but in the Med. a letter has been erased after τίνα, which Hermann says was not γ, and therefore there is no authority for τίνα γοῦν beyond ed. Turn. Hermann gives τίνα δ' ἂν, because, he says, Aeschylus ought to have written so. The erased letter in the Med. can hardly have been any other than ν, and it was erased because somebody mistook τίναν for an erroneous form of the accusative. The same error occurs in φρένα for φρέν' ἂν Cho. 839. In defence of Haupt's τίνα νυν compare for the omission of ἂν, Pind. Pyth. iv. 210, οὐ ξείναν ἱκοίμην γαῖαν ἄλλων. But the enclitic νυν is not properly used except with imperatives or true optatives.

23. ὦ πόλις, ὦ γῆ. So the MS. of Robortello. The rest give ὧν πόλις, ὧν γῆ, which Hermann rightly attributes to the false reading δέξαιθ' in v. 27. It was usual to invoke the elements, the gods, and the heroes, on entering any land for the first time. The herald in Ag. 491 does this even on returning after a long absence to his own country. Virg. Aen. vii. 137, *primamque deorum Tellurem Nymphasque et adhuc ignota precatur Flumina.*

25. χθόνιοι. The antithesis with ὕπατοι, which occurs also Ag. 89, is in favour of those who understand the infernal gods, and interpret βαρύτιμοι with the Scholiast,

καὶ Ζεὺς Σωτὴρ τρίτος, οἰκοφύλαξ
ὁσίων ἀνδρῶν, δέξαισθ' ἱκέτην
τὸν θηλυγενῆ στόλον αἰδοίῳ
πνεύματι χώρας· ἀρσενοπληθῆ δ'
ἑσμὸν ὑβριστὴν Αἰγυπτογενῆ,
πρὶν πόδα χέρσῳ τῇδ' ἐν ἀσώδει
θεῖναι, ξὺν ὄχῳ ταχυήρει
πέμψατε πόντονδ', ἔνθα δὲ λαίλαπι
χειμωνοτύπῳ βροντῇ στεροπῇ τ'
ὀμβροφόροισίν τ' ἀνέμοις, ἀγρίας
ἁλὸς ἀντήσαντες, ὄλοιντο,

οἱ βαρέως τινύμενοι καταχθόνιοι θεοί. Others explain, 'departed heroes laid in the tomb.' Compare Il. iii. 277, καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας ἀνθρώπους τίνυσθον. These avenging deities are said 'to have in their keeping' the sepulchres, in the sense of κατέχειν noticed on Pers. 43. But θήκας κατέχειν is more commonly applied to the dead in their graves, as Ag. 440. 1518, Theb. 729, Ajac. 1167; and hence Hermann understands the heroes, or *dii indigetes* of the country, and reads βαθύτιμοι. All the χθόνιοι, including the heroes, were regarded as malignant infernal powers, opposed to the ὕπατοι or 'Ολύμπιοι, and so requiring propitiation.

27. δέξαισθ'. The MSS. have δέξαιθ', which Dindorf retains. Hermann adopts δέξασθ' from Heath. Cf. Ag. 499. The optative, though generally in the third person, often alternates with imperatives; see especially the Chorus 619 inf. Here ἱκέτην is the predicate, as Oed. Col. 487, δέχεσθαι τὸν ἱκέτην σωτήριον. On Σωτὴρ τρίτος see Agam. 237. Cho. 236. Muller, Diss. Eum. p. 190 seqq.—θηλυγενῆ, in opposition to ἀρσενοπληθῆ.—'receive the women, but reject the men,' their pursuers.

28. αἰδοίῳ πνεύματι. 'With merciful spirit.' Schol. αἰδῶ ἐπιπνεύσας τοῖς ἡμᾶς δεχομένοις 'Αργείοις. He read δέξαιτο, and so referred αἰδοίῳ πνεύματι to Ζεὺς τρίτος alone. The phrase is only a modification of a sentiment commonly expressed by οὖρον or οὐρίζειν. Cf. χειμὼν inf. 156.

30. Photius, ἑσμὸς, πληθὺς, ὄχλος, κυρίως τῶν μελισσῶν. It is here used in contempt. The word is rightly written with an aspirate, as from ἕζεσθαι. Aristotle has ἀφεσμός. The MSS. here give δεσμόν.

31. ἀσώδει. From ἄσις, *silt*. Hesych. ἀσώδης· ἀμμώδης. Lex. Bekk. p. 457, ἀσώδης· ἐφυλώδης γῆ· Αἰσχύλος. (Read ἐφελώδης.) The epithet is applicable to the low marshy shore of Lerna; see on Prom. 695, and Mr. Clark's 'Peloponnesus,' p. 89, who says, 'While the flat ground, lying scarcely above the sea-level, is saturated with moisture, all the upper slopes of the plain of Argos are dry;' whence it was called πολυδίψιον Ἄργος. It was immediately opposite to Nauplia, where, according to Pausanias, iv. 35, Danaus first disembarked, and colonized the place with Egyptians. But inf. 748, Danaus speaks of coming to a χθὼν ἀλίμενος, which therefore could not be Nauplia, since that was a ναύσταθμον, Strabo, lib. viii. cap. 6, ad init.

33. ἔνθα. For ἐνταῦθα, and like πόντονδε, an epic use. This clause must be considered parenthetical, or else with Hermann and others we must read σφετεριξάμενοι, depending by a well-known Attic law of attraction on the subject of ὄλοιντο. Hesych. σφετεριζόμενος· ὑφαιρούμενος, ἰδιοποιούμενος. Photius, σφετερίζεται· λαμβάνει, ἰδιοποιεῖται. To this word perhaps the obscure comment of the Schol. Med. refers, διὰ τὸ μὴ θανατωθῆναι τὸν πατέρα. For if Danaus had been dead (or condemned to death, cf. v. 7) the sons of Aegyptus might have claimed the Danaids as their right, as being nearest of kin. Cf. 381—5.

36. ἀντᾶν often takes a genitive in the sense of τυγχάνειν. Cf. Hom. Il. vii. 158. Oed. Col. 1445. Pind. Ol. xi. 42. The Schol. Med. however expressly says

πρίν ποτε λέκτρων ὧν θέμις εἴργει
σφετεριξάμενον πατραδελφείαν
τήνδ' ἀεκόντων ἐπιβῆναι.
νῦν δ' ἐπικεκλομένα στρ. ά.
Δῖον πόρτιν ὑπερπόντιον τιμάορ' ἶνίν τ'
ἀνθονομούσας προγόνου βοὸς ἐξ ἐπιπνοίας
Ζηνὸς ἔφαψιν· ἐπωνυμίᾳ δ' ἐπεκραίνετο μόρσιμος
αἰὼν
εὐλόγως, Ἔπαφόν τ' ἐγέννασεν·
ὄντ' ἐπιλεξαμένα ἀντ. ά.

that the order is, ἔνθα ἀντήσαντες λαίλαπι, &c. ὄλοιντο.

39. ἀεκόντων. Not for ἀεκουσῶν, but agreeing with λέκτρων. The phrase ἐπιβημέναι εὐνῆς is Homeric. Hermann chooses to read ἀκόντων.

40. ἐπικεκλομένα. So Turn. and most recent editors for ἐπικεκλόμεναι. A gloss in the Med. also recognizes the plural, ἐπικαλούμεθα. But the ἡγεμὼν of the chorus now speaks, till 144, where the whole chorus appears to join. Probably ἐπικεκλόμεναι is due to grammarians, who were at a loss for a finite verb, and had noticed the use of the plural in the preceding anapaestics.

41. τιμάορα. Hermann thinks this form defensible, referring to Lobeck, Paralip. p. 216. Blomfield on Ag. 497 condemns it; but the metre seems in its favour, though τιμωρὸν would satisfy that. Perhaps the poet avoided a form which properly meant 'an avenger' rather than 'an assistant.' See on Ag. 519. Eur. Phoen. 681, καὶ σὲ τὸν προμάτορος | 'Ιοῦς ποτ' ἔκγονον | Ἔπαφον, ὦ Διὸς γένεθλον, | ἐκάλεσ' ἐκάλεσα βαρβάρῳ βοᾷ. | — βᾶθι βᾶθι τάνδε γᾶν. The sense is, 'invoking Epaphus, not only as a patron-god able to protect us on the other side of the water, but also as the son of our ancestress.' Compare this use of τε, which couples two attributes of the same person, with κιρκηλάτου τ' ἀηδόνος, inf. 60. In both places Hermann omits τε, here assuming that the ις in ἶνις is long, as in κόνις, ὄφις, and there reading κιρκηλάτας.

45. ἔφαψιν. This is an instance of 'res pro persona,' which is exceedingly harsh; yet it is not less so to refer ἔφαψιν, by a change of punctuation, to ἐπεκραίνετο, and to take the latter in a middle or deponent sense, as in Eum. 927, with Schütz. There is a gloss in the Med., ἐπικαλούμεθα τὸν ἶνιν τῆς βοὸς τὴν ἐπαφὴν τὴν ἐξ ἐπιπνοίας τοῦ Διὸς, which is not very intelligible. The poet meant, the usual or regular time, which passes between the ordinary mode of conception and birth, passed in this case between the ἐπαφὴ and the birth of Epaphus. Literally, 'Time went on to its full accomplishment in a name suited to the event,' i.e. it was brought to the destined issue by a son called Ἔπαφος being born. The imperfect expresses the duration of the intermediate time; the aorist ἐγέννασε, the single act of birth.

47. εὐλόγως. This word is sometimes used to imply that a name is rightly given from some event, as inf. 248. Frag. Aetn. 1, Παλίκων εὐλόγως μένει φάτις, πάλιν γὰρ ἵκουσ' ἐκ σκότου τόδ' ἐς φάος. Ar. Vesp. 771, εὐλόγως, ἢν ἐξέχῃ εἵλη κατ' ὄρθρον, ἡλιάσει πρὸς ἥλιον.—The nominative to ἐγέννασεν (which in the MSS. is corruptly combined with the next word, ἐγέννασ' ἐόντ') is not αἰὼν, but βοῦς, γεννᾶν being used of both sexes indifferently. The best copies have Ἔπαφον δ'. See sup. 15.

49. ἐπιλεξαμένα. Hesychius, perhaps from this passage, explains ἐπικαλεσαμένη. The Schol. also has ἐπικαλουμένη. Another interpretation is proposed by Bothe, 'choosing as my patron.' Cf. Herod. iii. 157, τῶν Βαβυλωνίων ἐπελέξατο, and *ib.* vii. 10, ἐπιλεξάμενος ἄνδρας τοὺς ἐθέλεις. Schütz understands, 'mentioning the name,' as a testimony to their origin. The first appears to be the traditional meaning, and is accepted by Hermann.

νῦν ἐν ποιονόμοις ματρὸς ἀρχαίας τόποις τῶν
πρόσθε πόνων μνασαμένα τά τε νῦν ἐπιδείξω
πιστὰ τεκμήρια γαιονόμοις, τὰ δ' ἄελπτά περ ὄντα
φανεῖται·
γνώσεται δὲ λόγους τις ἐν μάκει.
εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων   στρ. β′.
ἔγγαιος, οἶκτον οἰκτρὸν ἀΐων
δοξάσει τις ἀκούειν ὄπα τᾶς Τηρεΐας
μήτιδος οἰκτρᾶς ἀλόχου
κιρκηλάτου τ' ἀηδόνος·
ἅτ' ἀπὸ χώρων ποταμῶν τ' εἰργομένα   ἀντ. β′.

52. Here the MSS. reading, *τά τ' ἀνόμοια οἶδ' ἄελπτά περ*, is clearly corrupt. Porson proposed *πιστὰ τεκμήρι', ἅτ' ἀνόμεν', οἶμαι, ἄελπτα*, &c., which, though approved by J. Wordsworth, cannot be considered satisfactory. Hermann seems to have made a much happier guess, *γαιονόμοισι δ' ἄελπτα*, &c. But the change of *τά τε νῦν* into *γονέων*, which he fancies is justified by the words of the Scholiast, *ὡς οὐ ξένος ὢν ἐλεύσεται, ἀλλ' εἰς προγόνων γῆν*,—a mere supplement to explain the point and object of the *τεκμήρια*,—is too violent. A better reading would be *γενετᾶν ἀποδείξω κ.τ.λ.* For *τὰ δ' ἄελπτα*, &c. the present editor is responsible. There is no difficulty in *τά τε νῦν* answered by *τὰ δὲ*, as *τε* and *δὲ* are often so used. 'Other proofs, though unlooked for, will yet appear.'

55. *ἐν μάκει*, sc. *χρόνου*. The poet has in view the subsequent conversation with the King, by which the whole story of Io and her descendants is elicited, inf. 285 seqq.

56. *εἰ δὲ κυρεῖ κ.τ.λ.* The sense is (compare Ag. 1113), 'I will sing in such doleful strains, that the people here will take my voice for that of a nightingale.'

58. *ἀκούειν* is Heath's correction for *ἀκούων*. Conversely *λαβὼν* has been corrupted to *λαβεῖν* in 174, and the confusion is very frequent. On *τις* repeated see Ag. 646. Eum. 516. Trach. 943. Eur. Androm. 733, *ἔστι γάρ τις οὐ πρόσω Σπάρτης πόλις τις*. In Ar. Ach. 569 it occurs thrice, *εἴτε τις ἔστι ταξιαρχός τις ἢ τειχομάχας ἀνήρ, βοηθησάτω τις ἀνύσας*. — *Τηρεΐας μήτιδος*, an epic periphrasis for *Τηρέως*, as the Schol. remarks. Hermann condemns the other way of construing the words, *τᾶς Τηρεΐας ἀλόχου, οἰκτρᾶς (ἕνεκα) μήτιδος*, as against the natural order of the words. Otherwise, it may be defended by such expressions as *Νικιέας ἀλόχῳ*, Theocr. xxviii. 9. *Νηληΐῳ υἷι*, Il. ii. 20. See Monk on Hippol. 791. On the force of *τε* see sup. 41. Scholefield is probably right in understanding *et mulieris et avis*, i.e. one and the same person under the two characters. For in the following words she mourns as a *bird* for her lost haunts, as a *woman* for her son.

61. *εἰργομένα*. The MSS. give *ἐργομένα*. See the note on Eum. 536. Hermann reads *ἐγρομένα*, which he thinks borne out by the scholium *διωκομένη*. But the present participle seems rather to suit *εἰργομένα*. She is *kept away* from her favourite haunts by the continual fear of the kite, rather than *roused* from them by a sudden invasion. But Hermann goes yet farther. Supposing that the poet had in mind the fine verses on the nightingale in Od. xix. 518,

> *ὡς δ' ὅτε Πανδαρέου κούρη, χλωρηῒς ἀηδών,*
> *καλὸν ἀείδῃσιν ἔαρος νέον ἱσταμένοιο,*
> *δενδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσι,*

he reads *ἅτ' ἀπὸ χλωρῶν πετάλων ἐγρομένα*. This is ingenious; but he fails to show that the vulgate is wrong by the somewhat frivolous question, 'num aquatilis avis est luscinia?' The ancients always spoke of the bird as loving solitude; and the deep shade of trees is naturally associated with river banks. As a matter of fact, too, the nightingale frequents those places where water is near.

πενθεῖ νέοικτον οἶτον ἠθέων,
ξυντίθησι δὲ παιδὸς μόρον, ὡς αὐτοφόνως
ὤλετο πρὸς χειρὸς ἕθεν,
δυσμάτορος κότου τυχών.
τὼς καὶ ἐγὼ φιλόδυρτος Ἰαονίοισι νόμοισι   στρ. γ′.
δάπτω τὰν ἁπαλὰν Νειλοθερῆ παρειὰν
ἀπειρόδακρύν τε καρδίαν·
γοεδνὰ δ' ἀνθεμίζομαι
δειμαίνουσα φίλους, τᾶσδε φυγᾶς

So in Eur. Rhes. 546 she is called *παιδολέτωρ ἀηδονὶς Σιμόεντος ἡμένα κοίτας φονίας*. On the legend see Apollodor. iii. 14. Pausan. lib. x. 4, 6, *λέγουσι δὲ οἱ Φωκεῖς ὡς τῇ Φιλομήλᾳ καὶ ὄρνιθι οὔσῃ Τηρέως δεῖμα ἐφάνη, καὶ οὕτω πατρίδος ἀπέστη τῆς Τηρέως* (where *ἀπέστη* singularly confirms *εἰργομένα*). Virg. Ecl. vi. 80, 'quo cursu deserta petiverit, et quibus ante Infelix sua tecta supervolitaverit alis.'

62. *νέοικτον οἶτον*. 'A strange and wild strain,' with the notion so often attached to *νέος* and its compounds of 'unfortunate,' 'wretched,' &c. Cf. inf. 336. Pers. 258. So Hermann for *νέον οἶκτον*. Either the strophic or the antistrophic verse must be altered; and if we retain the vulgate here, we must have recourse, with Dindorf, to the yet more violent alteration of Bamberger, in v. 57, *ἐγγάϊος, οἶκτον ἀΐων*. Hermann remarks that the two verses ought to correspond in the repetition of two similar words. As applied to the nightingale, *οἶτος* is the proper word, and so Blomfield long ago remarked, with reference to this passage, on Callim. Lav. Pall. 94, where we have *γοερῶν οἶτον ἀηδονίδων*. Cf. Iph. Taur. 1091, *ὄρνις ἃ—ἔλεγον οἶτον ἀείδεις*.

63. *ξυντίθησι*. "Nove dictum videtur, ut sit *addit*, quod dici poterat *ἐντίθησι*, ut in Ag. 1232, *κἀμοῦ μισθὸν ἐνθήσειν (ἐνθήσει) κότῳ*," Hermann. It might also signify, 'she composes a strain on the death of her child.' Bekk. Anecd. i. p. 63, *συνθεῖναι ποίημα καὶ λόγον, οὐ μόνον συγγράψαι*.—*αὐτοφόνως* is here used as *αὐτοκτόνως* in Ag. 1613.

66. *τὼς καὶ ἐγώ*. 'As the nightingale is kept away from her native woods and driven into exile by a cruel pursuer, so I leave my native Nile through fear of my cousins.'—*Νειλοθερῆ*, Schol. *τὴν ἐν τῷ Νείλῳ θερισθεῖσαν, ὅ ἐστι βλαστήσασαν ἐν Αἰγύπτῳ· ἀπὸ τῶν σταχύων δὲ ἡ μεταφορά*. Cf. *βουθερὴς λειμὼν*, Trach. 188. This word seems opposed to *Ἰαονίοισι*, Schol. *Ἑλληνικῇ φωνῇ*, though there is also an allusion to the name Io, as inf. 152, and possibly to the soft and plaintive Ionian melody. The chorus says, 'Though born in Egypt, I lament in Grecian strains.' The same idea is expressed in *καρβᾶνα αὐδὰν*, v. 110, viz. that as Egyptian women descended from Greeks, they can speak Greek intelligibly. But this meaning is obscured if with Hermann we admit Emper's *εἱλοθερῆ*, 'my sun-burnt cheek,' *ἡλιόκτυπον* inf. 145, or with Dindorf adopt *ἀηδονίοισι* from Spanheim. It is however worthy of notice, that *ἰαο* is written in the Med. over an erasure, and we have *θρηνεῖ δὲ γόον τὸν ἀηδόνιον*, Frag. 420.—*ἀπειρόδακρυν*, 'profusely weeping.' The *α* of the penult must be long, contrary to common usage, if v. 75 be right, which Hermann and others alter; and *καρδίαν* must be a dissyllable. The latter may surely be allowed without writing *κάρζαν* with Dindorf. For *διὰ* is constantly a monosyllable in choral verses; see on Cho. 774; and perhaps generally when used in composition in iambics.

70. *δειμαίνουσα*. There are serious difficulties here, especially as the antistrophic verse is by no means free from suspicion. Hermann, who quarrels with both the sense and the metre, reads *δεῖμα, μένουσα φίλους*, but without adding a word in defence of the strange expression *γοεδνὰ δ' ἀνθεμίζομαι δεῖμα*, which is explained by the Schol. *τῶν γόων τὸ ἄνθος ἀποδρέπομαι*. With regard to *φίλους*, a question arises whether it means the relations, i.e. sons of Aegyptus, or the Argives, whose friendship is as yet unsecured. The com-

ἀερίας ἀπὸ γᾶς
εἴτις ἐστὶ κηδεμών.
ἀλλὰ, θεοὶ γενέται, κλύετ' εὖ τὸ δίκαιον ἰδόντες, ἀντ.
ἥβᾳ μὴ τέλεον δόντες ἔχειν παρ' αἶσαν [γ΄.
ὕβριν δ' ἑτοίμως στυγόντες
πέλοιτ' ἂν ἔνδικοι γάμοις.
†ἔστι δὲ κἀκ πολέμου τειρομένοις

parison with the case of Philomela (see on 66) is clearly in favour of the former sense, which is adopted by Dindorf. We must thus understand εἴτις ἐστὶ, &c. 'if any one of them is personally interested in my flight,' i.e. since they are interested in it. Photius, κηδεμονία, πρόνοια· καὶ κηδεμὼν, φροντιστὴς, προνοητής. Xen. Anab. iii. 1, 17, ἡμᾶς δὲ, οἷς κηδεμὼν μὲν οὐδεὶς πάρεστιν,—τί ἂν οἰόμεθα παθεῖν; It is to be observed that δειμαίνουσα is more suited to the metre (cf. 58. 67. 74) than δεῖμα μένουσα. One might suggest, δειμαίνουσα φίλους· τᾶς δὲ φυγᾶς ἀερίας ἀπὸ γᾶς οὔτις ἐστὶ κηδεμών. If φίλους be taken for the Argives, the meaning will be, 'fearing that none of them care for my flight,' i.e. will befriend me in it. See inf. 716. Elmsley ad Med. 181.

71. ἀερίας. Egypt was so called from the dim and misty aspect it presented from the sea. Steph. Byzant. in vv. Ἀερία and Αἴγυπτος. Eustath. ad Dionys. p. 35, ed. R. Steph. Apollon. Rhod. iv. 267, ἦμος ὅτ' ἠερίη πολυλήιος ἐκλήϊστο Μήτηρ Αἴγυπτος προτερηγενέων αἰζηῶν. Pindar, Pyth. iv. 93, similarly speaks of the κελαινεφῆ πεδία of Libya.

74. ἥβᾳ. The Paris MS. has ἢ βαὶ, the Med. ἡ καὶ, Rob. ἢ καί. Schütz conjectured ἥβαν, but Prof. Conington rightly adopts the dative (which also has the highest MS. authority). Cf. 97 inf. The meaning will then be, 'Not allowing youth to have its desires realized contrary to justice,' i.e. not letting the sons of Aegyptus unlawfully possess our persons. It is easy to supply τὸ πρᾶγμα, or τὸ βούλευμα, with τέλεον, or even ὕβριν from the following verse. The μὴ is used in continuation of the imperative sense, as μηκέτ' ἰάπτων Ag. 193, μὴ ὁρῶν inf. 792.

75. ἑτοίμως. So the Med. Hermann reads ὕβριν δ' ἐτύμως στέγοντες εὖ, others, with Turnebus, στυγοῦντες. But Homer uses the aorist ἔστυγον, Od. x. 113, and στυγόντες, which all the good copies give, suits the preceding δόντες much better. Hermann further gives νόμοις for γάμοις, which he thinks may be detected in the scholium ἐπὶ τοῖς νενομισμένοις καὶ δόξασιν ἡμῖν, and explains, 'be just to the laws which protect Suppliants at your altars.' But the Scholiast only meant 'lawful marriages, and such as are satisfactory to ourselves,' contrasting γάμοις with ὕβριν, which frequently signifies 'rape' or 'abduction.' Translate, 'and showing a prompt hatred to outrage, be just to our marriage,' i.e. if we are to wed, let it be lawfully.

77. πολέμου. The MSS. have πτολέμου, which suggests ἔστιν δὲ πτολέμῳ. There is a similar metrical discrepancy inf. 537. 546, though in a proper name. The Schol. however seems to have found καὶ as well as δέ:—καὶ τοῖς ἐκ πολέμου δὲ τειρομένοις καὶ φεύγουσιν ὁ βωμὸς διὰ τὸ τῶν δαιμόνων σέβας ῥῦμα τῆς βλάβης ἐστίν. Another omits both the ἐκ and the δέ:—ἢ οὕτως· καὶ τοῖς ὑπὸ πολέμου τειρομένοις καὶ τετραμμένοις εἰς φυγὴν ὁ βωμὸς Ἄρης ἐστίν. In both scholia the ἐστὶν is supplied at the end. To say nothing of the metre, ἔστι does not stand well at the beginning as an emphatic verb. Probably it arose from a gloss. The true reading perhaps is, τοῖς μὲν γὰρ πολέμῳ τειρομένοις, or ὡς τοῖς γ' ἐκ πολέμου κ.τ.λ. The meaning is, 'Those who are hard pressed in war find safety in the sanctity of an altar; and shall we be denied the like security?' The MSS. here generally give Ἄρης, which Dind. retains. But ἀρὴ is Homeric, Il. xviii. 100. Cf. Hes. Theog. 657. Hesych. ἀρή· βλάβη ἢ ἐν τῷ Ἄρει. Compare for the sense Cho. 328. Plutarch de Superstit. § iv. ἔστι δούλῳ φεύξιμος βωμὸς, ἔστι καὶ λῄσταις ἀβέβηλα πολλὰ τῶν ἱερῶν, καὶ πολεμίους φεύγοντες, ἂν ἀγάλματος λάβωνται ἢ ναοῦ, θαρροῦσι. See inf. 185. For the sanctity of these altars of refuge see Eur. Ion 1255

βωμὸς ἀρᾶς φυγάσιν
ῥῦμα, δαιμόνων σέβας.
εἰ θείη θεὸς εὖ παναληθῶς. στρ. δ΄.
Διὸς ἵμερος οὐκ εὐθήρατος ἐτύχθη·
πάντα τοι φλεγέθει
κἀν σκότῳ μελαίνᾳ ξὺν τύχᾳ
μερόπεσσι λαοῖς.
πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ, ἀντ. δ΄.
κορυφᾷ Διὸς εἰ κρανθῇ πρᾶγμα τέλειον.
δαυλοὶ γὰρ πραπίδων
δάσκιοί τε τείνουσιν πόροι,
κατιδεῖν ἄφραστοι·

seqq. Androm. 114, τειρομένα πρὸς τόδ' ἄγαλμα θεᾶς ἱκέτις περὶ χεῖρε βαλοῦσα. Plaut. Rud. 691, 'Sedete hic modo: ego hinc vos tamen tutabor: aram habete hanc Vobis pro castris: moenia haec: hinc ego vos defensabo.'

80. θεός. So Schütz. The MSS. give Διός. Porson (on Orest. fin.) shows that these words are occasionally confounded. The poet seems clearly to allude to the derivation of θεὸς from τίθημι, whence he adds παναληθῶς. 'May Providence in good sooth provide for us well.' So inf. 309, Ἔπαφος ἀληθῶς ῥυσίων ἐπώνυμος. Herod. ii. 52, θεοὺς προσωνόμασάν σφεας (οἱ Πελασγοὶ) ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα εἶχον. See *New Cratylus*, § 473. Hermann's conjecture ἰθείῃ Διὸς, *recta voluntate Jovis*, (Hesych. εἰθεῖα· δικαιοσύνη,) is rather ingenious, but has the great disadvantage of continuing the sense into a new strophe, which is a licence very rarely allowed. See however inf. 577.

81. The connexion is, 'And yet our hopes may be disappointed, as human hopes often are (v. 90); for the counsels of Zeus are not easily divined.'—πάντα, Doric for πάντη. The MSS. give πάντᾳ, Rob. πάντῃ, Dind. πάντα. Perhaps rather παντᾶ. The doctrine here is probably Orphic or Pythagorean: 'That there is a divine will is clear even amidst the darkness which prevents mortals from knowing what that will is.' Compare 1042.

83. ξὺν τύχᾳ. Hermann reads μελαίνᾳ τε τύχᾳ, and τείνουσι πόροι in the corresponding verse. The Schol. seems to have found μελαίνᾳ ξυντυχίᾳ.

85. πίπτει ἀσφαλές. 'Falls without being tripped up, and not on its back.' A singular expression, but sufficiently intelligible from the customs of the wrestling-school, where the victory consisted in three 'clean throws,' i.e. in the adversary being fairly laid on his back, when he was said κεῖσθαι πεσών. See Eum. 559. Ag. 165. 858. 1256. If he fell on the knee or shoulder only it was no defeat; Ag. 63. Pers. 914. Ar. Equit. 572. Eur. Phoen. 1687. Moreover, χαμαὶ πίπτειν was a proverb for words or intentions which were never realized, as Theb. 791. For σφάλλω in its primary signification, see Il. xxiii. 719. So Callimachus, κορυφὰ Διὸς ᾧ κ' ἐπινεύσῃ, ἔμπεδον. Hom. Il. i. 527, οὐκ ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω. Schol. εἰ δέ τι ἀνυσθῇ τῷ νεύματι τοῦ Διὸς, ἀσφαλῶς πίπτει καὶ εὐσχημόνως. In point of sense, these two verses merely amplify the πάντα τοι φλεγέθει, &c., while the γὰρ which immediately follows reverts to οὐκ εὐθήρατος. The metaphor changes to the overgrown tracks through a forest.

87. δαυλοί. Pausan. x. 4, 5, καλεῖσθαι τὰ δασέα ὑπὸ τῶν πάλαι δαῦλα· ἐπὶ τούτῳ δὲ καὶ Αἰσχύλον τοῦ Γλαύκου τοῦ Ἀνθηδονίου γένεια ὑπήνην ὠνομακέναι δαῦλον. Cf. frag. 30. The Spartans worshipped Ζεὺς Σκοτιτᾶς in a grove of shadowing oaks, Pausan. iii. 10, 7. Similarly Strabo, ix. p. 423, τοὔνομα δὲ τῷ τόπῳ (sc. Δαυλίδι) γεγονέναι ἀπὸ τοῦ δάσους· δαυλοὺς γὰρ καλοῦσι τὰ δάση. The word is probably from δὰ and ὕλη.

ἰάπτει δ' ἐλπίδων ἀφ' ὑψιπύργων στρ. ε.
πανώλεις βροτούς,
βίαν δ' οὔτιν' ἐξοπλίζει.
πᾶν ἄπονον δαιμονίων.
ἥμενος ὃν φρόνημά πως
αὐτόθεν ἐξέπραξεν ἔμπας ἑδράνων ἐφ' ἁγνῶν.
ἰδέσθω δ' εἰς ὕβριν βρότειον, οἵᾳ ἀντ. ε.
νεάζει πυθμὴν
δι' ἁμὸν γάμον τεθαλὼς

90. δ' ἐλπίδων. So Herm. and Well. for δὲ ἀπιδῶν (Λ for Δ). Thus in Prom. 258 one MS. has ἀπιδας for ἐλπίδας.—πανώλεις is not a mere epithet, for πονηροὺς or κακοὺς (Schol.), but implies the result, ὥστε παντελῶς ὀλέσθαι. Cf. Agam. 518, καὶ πανώλεθρον αὐτόχθονον πατρῷον ἔθρισεν δόμον.

92. ἐξοπλίζει. If the text is right, we must suppose the metaphor to have again changed to the military operations of a siege (ἰάπτει, &c.). 'To do this,' viz. in order to hurl mortals from their towering hopes,—'he calls into action (or arms as his ally,) no force: every supernatural event is brought to pass without labour or trouble.' So Eum. 621, Zeus is said to work οὐδὲν ἀσθμαίνων μένει. Lucret. v. 1181, 'in somnis quia multa et mira videbant (Deos) efficere, et nullam capere ipsis inde laborem.' The MSS. give τὰν ἄποινον, which is manifestly corrupt. To Wellauer's correction, πᾶν ἄπονον, Hermann objects that Aeschylus would have written πᾶν δ' ἄπονον: but this is at most a matter of opinion. His own correction is very bold, βίαν δ' οὔτις ἐξαλύξει τὰν ἄπονον δαιμονίων. In support of the sentiment however, he might well have compared Pers. 101, τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν. As for δαιμονίων, the omission of the article makes it a harsh expression, and scarcely parallel to the well-known πολλαὶ μορφαὶ τῶν δαιμονίων of Euripides, Med. 1159. Bacch. 1388. Photius however has θεῖον· ἀντὶ τοῦ θεός.

91. ἥμενος ὅν. The MSS. give ἥμενον ἄνω, which Hermann alters to μνῆμον ἄνω, objecting that ἥμενον is "languidum" when followed by ἑδράνων ἀφ' ἁγνῶν. But this difficulty is readily disposed of by retaining ἐφ' of the MSS. and rejecting ἀφ' of the emendators. For the notion of majesty is often expressed by the mention of a regal throne, as inf. 591. Cho. 962. Agam. 176. Thus the sense is satisfactory: 'Seated on his holy throne he nevertheless (i.e. though from afar) works out his will without stirring from the spot.' This is the force of αὐτόθεν, *illico*, and it quite bears out the preceding ἄπονον. Nor need we write ἀφ' for ἐφ' merely because αὐτόθεν ἐξ ἑδρέων occurs Od. xiii. 56, as was suggested by J. Wordsworth. The Homeric ὅν, *suum*, may be allowed a place in a chorus remarkable for its epic diction throughout. Indeed, the Schol. seems to have read thus in explaining ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ (*his aim*). It is clear that he read ἐφ' and not ἀφ', for though he repeats the latter at the end, it is only as a gloss to αὐτόθεν. This will be clear to any one who considers his words correctly punctuated, τὸ δὲ φρόνημα αὐτοῦ ἐπὶ τῶν ἁγνῶν ἑδρασμάτων ἐφήμενον ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ αὐτόθεν, ἀπὸ τῶν ἁγνῶν ἑδρασμάτων, ὅ ἐστι τοῦ οὐρανοῦ. Prof. Conington conjectures ᾗ μέμονεν, 'in the way that he chooses.'

96. οἵᾳ, sc. ὕβρει. So Schütz. The MSS. give οἷα, Herm. οἵα, putting a comma after νεάζει, so that πυθμὴν stands in opposition, and we have νεάζουσα ὕβρις, Agam. 739. By πυθμὴν the family of Aegyptus is indirectly meant, of which he is himself the stock or parent tree. Schol. αὐτὸς ὁ Αἴγυπτος. The old stock is here said to bud and blossom anew in the insolence of his sons. See on Ag. 939, and Cho. 196. 252.

99. τεθαλώς. Bothe's emendation for τὸ θάλος is completely confirmed by the scholium, οὐ φύλλοις, ἀλλὰ τῇ ἀνοίᾳ τῶν παίδων ἑαυτοῦ, where there seems an allusion to Od. xii. 103, φύλλοισι τεθηλώς.

δυσπαραβούλοισι φρεσίν,
καὶ διάνοιαν μαινόλιν
κέντρον ἔχων ἄφυκτον, ἄταν δ' ἀπάτᾳ μεταγνούς.
τοιαῦτα πάθεα μέλεα θρεομένα λέγω στρ. στ'.
λιγέα βαρέα δακρυοπετῆ,
ἰή, ἰή,
ἰηλέμοισιν ἐμπρεπῆ.
ζῶσα γόοις με τιμῶ.
ἱλέομαι μὲν Ἀπίαν βοῦνιν,
καρβᾶν' αὐδὰν δ' εὖ, γᾶ, κοννεῖς.

101. μαινόλιν (μενόλιν Med.). This feminine form is rare, but occurs Orest. 823, ἀσέβεια μαινόλις κακοφρόνων τ' ἀνδρῶν παράνοια. Photius. μαινόλης· μανικός. The accent is doubtful, some giving μαινολίς. The word μαίνεσθαι is often used of the phrenzy of love. For διάνοιαν it may be doubted whether we should not restore δι' ἄνοιαν with Heath, for the Schol. alludes to this reading in τῇ ἀνοίᾳ. On the meaning of this word, which is very appropriate to the present passage, see inf. 194.

102. ἀπάτᾳ. 'Through disappointment.' So Antig. 630, ἀπάτας λεχέων ὑπεραλγῶν.—μεταγνοὺς, *sero cognoscens*. Though this seems to be the only instance of μεταγνῶναι so used, it gives a more natural and simple sense than that which might be defended by Ag. 214, 'having resolved on an infatuated act,' i.e. the pursuit. See on 400 inf.

104. λέγω. The MSS. give λέγων. Hermann follows Enger in reading δ' ἐγὼ, connecting the pronoun with τιμῶ, v. 108. These words δ' ἐγὼ and λέγω, or rather, Δ and Λ, are confounded in Ag. 1262. But, like πᾶν ἄπονον, &c. in v. 93, the short sentence in v. 108 may be allowed to stand by itself. The MSS. repeat θρεομένη μέλη after ἐμπρεπῆ.

108. τιμῶ. The construction with a dative is not uncommon, as Herc. Fur. 1361, δακρύοισι τιμᾶν. Hipp. 55, Ἄρτεμιν τιμῶν θεὰν ὕμνοισιν. Isocrat. Nicocl. p. 25, τιμῶ σε τούτοις. Aelian, Var. Hist. i. 32, τιμῶ σε Κύρου ποταμοῦ ὕδατι. Cf. Theb. 1010. Orac. ap. Pausan. vi. 9, ad fin. ὃν θυσίαις τιμᾶτε. More unusual is με for ἐμαυτήν. Compare however Eur. Androm. 256, ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω με σοί. Hipp. 1409, στένω σὲ μᾶλλον ἢ 'μὲ τῆς ἁμαρτίας. Hel. 842, τύμβου 'πὶ νώτῳ σὲ κτανὼν ἐμὲ κτενῶ. For the sentiment, Wordsworth compares Il. vi. 500, αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα, and Ag. 1293, ἅπαξ ἔτ' εἰπεῖν ῥῆσιν, οὐ θρῆνον θέλω ἐμὸν τὸν αὐτῆς. See also Isocr. Encom. Hel. p. 213, ἰδὼν αὐτοὺς πενθουμένους ἔτι ζῶντας.

109. ἱλέομαι μέν. It was usual on entering a strange land to invoke it, with the elements, and the θεοὶ ἐγχώριοι, to be propitious. Supra, 23. Oed. Col. 44, ἀλλ' ἵλεῳ μὲν τὸν ἱκέτην δεξαίατο. Xen. Cyrop. iii. 3, 22, ἐπεὶ τάχιστα διέβη τὰ ὅρια, ἐκεῖ αὖ Γῆν ἱλάσκετο χοαῖς.

110. καρβᾶνα. καρβὰν (Ag. 1028) or κάρβανος (inf. 891) is explained by the grammarians βάρβαρος. In its origin it is probably Pelasgic. Compare Ζὰν (inf. 152), and the Arcadian name Ἀζᾶνες, Eur. Orest. 1647. Possibly Ἄβαντες, the primitive Eubœans, were of the like stock. A similar form is Αἰνιὰν, Soph. El. 706. Goettling on Hes. Theog. 311, derives καρβὰν from Κᾶρες, "qui Graecis primi sunt barbari." The chorus says, 'You understand my barbaric voice, or pronunciation,' because βοῦνις, a hill-country, was believed, though perhaps wrongly, to be a Cyrenean or African word. See sup. on v. 67, inf. 756. *New Cratylus*, p. 659. The reading of the following words is unfortunately corrupt, both here and inf. 121. The MSS. give καρβᾶνα δ' αὐδὰν εὐακοννεῖς or εὐγακόννις. Hence εὖ, γᾶ, κοννεῖς Boissonade and Dind.; καρβᾶν' αὐδὰν, ὦ γᾶ, κοννεῖς, Herm. The δὲ has been transposed, first, because the Med. has καρβὰν ἁδὰνδαν in 121, and MS. Guelph. καρβάνὰδὰὐδαν; secondly, because δὲ is very commonly misplaced, as inf. 891, κάρβανος δ' ὢν for κάρβανος ὢν δ' (see also on v. 315); lastly, the verse cor-

πολλάκι δ' ἐμπίτνω
ξὺν λακίδι λίνοισιν ἢ
Σιδονίᾳ καλύπτρᾳ.
θεοῖς δ' ἐναγέα τέλεα πελομένων καλῶς — ἀντ. στ'.
ἐπίδρομ', ὁπόθι θάνατος ἀπῇ.
ἰὼ, ἰὼ,
ἰὼ, δυσάγκριτοι πόνοι·
ποῖ τόδε κῦμ' ἀπάξει;
ἱλέομαι μὲν Ἀπίαν βοῦνιν,
καρβᾶν' αὐδὰν δ' εὖ, γᾶ, κοννεῖς.
πολλάκι δ' ἐμπίτνω
ξὺν λακίδι λίνοισιν ἢ
Σιδονίᾳ καλύπτρᾳ.
πλάτα μὲν οὖν λινορραφής τε — στρ. ζ'.
δόμος ἅλα στέγων δορὸς

responds with 152–3 infra, being spondaic anapaestic dimeter. The Schol. indicates the same to be the true reading, or very near it; *ὡς γῇ νοεῖς καὶ τὴν βάρβαρον φωνὴν*, where we should correct *ὦ γῆ*. We have the form *κοννῶ* inf. 154. Others have conjectured *κοεῖς* or *κνοεῖς* (Jelf, Gr. Gr. § 23, obs. 4). It is not impossible that the MSS. reading is a corruption of a gloss, *εὐ ἀκούεις*. Robortello gives *εὐακοεῖς*.

112. *ξὺν λακίδι.* 'I fall upon my linen dress and head attire with rending.' Cf. inf. 879. Cho. 26. Pers. 129. The Egyptians were always famous for the manufacture of linen, as Sir J. Gardner Wilkinson has shown (Ancient Egyptians, vol. ii. p. 72, &c.), whence also *λινορραφὴς* inf. 126; nor was the art of embroidery unknown to them (*ib.* p. 81), so that we might be disposed to ask what *Sidonian* manufactures are here meant, but that Aeschylus probably had in view Il. vi. 289, *ἔνθ' ἔσαν οἱ πέπλοι, παμποίκιλα ἔργα γυναικῶν Σιδονίων.* Hesiod has *καλύπτρην δαιδαλέην*, Theog. 575. It appears that in the Med. there is an erasure of a letter after the first syllable *σι*. The scribe therefore originally wrote *σινδονίᾳ*, and *σινδὼν* is the very word used by Herod. (ii. 86; see Wilkinson *ut sup.* p. 73) for the mummy-cloths of linen.—*καλύπτρα*, as the name implies, was a kind of veil, probably a cloth thrown over the head, as it is still worn in Asia Minor (see Sir Chas. Fellows' Travels in Lycia, p. 353, ed. 1852), for the Egyptian women, properly speaking, do not appear, from the ancient pictures, to have worn any thing of the sort.

116. The MSS. have the slight errors, long ago corrected by Hermann, *ἐπιδρόμω* (or —*ο*) *πόθι θάνατος ὅπῃ*. Schol. *ὅπου δὲ θάνατος ἀπῇ, ἐκεῖ τῶν ἀνθρώπων εὐπραγούντων τιμαὶ τοῖς θεοῖς ἐπιτρέχουσι. ἐναγέα δὲ, ἐναγίσματα.* He should rather have supplied *τῶν πραγμάτων*, by an idiom not uncommon in Aeschylus, as Theb. 263, *εὖ ξυντυχόντων*, inf. 437. Eum. 742. Ag. 938.—*τέλη*, 'sacrifices,' as Pers. 206, *ὧν τέλη τάδε*, but with the notion of payment or recompense for, so that the genitive depends upon it.—*ἐναγέα*, properly 'under a vow,' or rather, 'under the ban of a broken vow.' See the commentators on *ἐναγὴς φίλος*, Oed. Tyr. 656. The sentiment is general, as appears from *ὅπου (ἂν) ἀπῇ*. 'Wherever there is an escape from death, thanksgivings for safety follow from a moral obligation to the gods,' i.e. they shall be paid in this instance.

127. *ἅλα στέγων.* Schol. *τὴν θάλατταν εἴργων.* So Eur. Iph. A. 888, *δάκρυόν τ' ὄμματ' οὐκέτι στέγει.* See Theb. 202.—*λινορραφὴς*, sup. 112. The pseudo-Egyptian in Ar. Thesm. 935 is called *ἱστιορράφος*, i.e. *μηχανορράφος*, because the Egyptians are said to have first used sails. (See Wilkinson, i. p. 412. ii. 123, who quotes Ezekiel, xxvii. 7.) Whether *δορὸς* belongs to *δόμος* or *ἀχείματον* is uncertain. We have *δορὸς ἐν χειμῶνι* Antig. 670, but on the other hand *σὺν πνοαῖς*, *non sine ventis*, i.e. by the aid also of favouring winds, makes rather the other way. The Schol. joins *δόμος δορὸς*, and understands *λινορραφὴς* of sewing together papyrus-boats. (Wilkinson, ii. 120.) The imperfect *ἔπεμπε* implies (as in Pers. 280) that the action is only contemplated *so far as it has yet gone*; hence *τελευτὰς δ'*, &c.—*μέμφομαι*, 'I have no fault to find with it; it has performed its part so far well enough.' Cf. Soph. Phil. 1465, *καί μ' εὐπλοίᾳ πέμψον ἀμέμπτως.* Oppian, Hal. i. 61, *ἰθυντὴρ ἀλίαστον ἄγει καὶ ἀμεμφέα νῆα.* Hom. Il. vi. 171, *θεῶν ὑπ' ἀμύμονι πομπῇ.*

129. The MSS. give *τελευτᾶς*. Burges *τελευτάς*. Hermann introduces rather extensive alterations here, *οὐδὲ μέμφομαι· τελευ|-τὰς δ' ἂν ἐν χρόνῳ πατὴρ | *παντάρχας* παντόπτας | πρευμενὴς κτίσειεν κ.τ.λ.*, comparing Oed. Col. 1084, *ἰὼ πάνταρχε θεῶν, παντόπτα Ζεῦ.* By adding *ἂν*, he destroys the *wish* expressed in *κτίσειεν*, which seems the very point of the passage. The Schol. however explains *ἴσως οὖν πρὸς τὴν ἀρχὴν ἔσται καὶ τὸ τέλος.* See on 1036.

ἀχείματόν μ' ἔπεμπε σὺν πνοαῖς·
οὐδὲ μέμφομαι· τελευτὰς δ'
ἐν χρόνῳ πατὴρ ὁ παντόπτας
πρευμενεῖς κτίσειεν,
σπέρμα σεμνᾶς μέγα ματρὸς
εὐνὰς ἀνδρῶν, ἐὴ,
ἄγαμον ἀδάματον ἐκφυγεῖν.
θέλουσα δ' αὖ θέλουσαν ἁγνά μ' — ἀντ. ζ'.
ἐπιδέτω Διὸς κόρα,
ἔχουσα σέμν' ἐνώπι' Ἄρτεμις·
παντὶ δὲ σθένει διωγμοῖς
ἀσφαλὴς ἀδμῆτος ἀδμήτα
ῥύσιος γενέσθω,
σπέρμα σεμνᾶς μέγα ματρὸς
εὐνὰς ἀνδρῶν, ἐὴ,

137. *Ἄρτεμις.* This is Hermann's conjecture for *ἀσφαλὲς*, a word undoubtedly corrupt. Cf. 1010, *ἐπίδοι δ' Ἄρτεμις ἁγνά.* Prof. Conington suggests *πάντα δὲ σθένουσ' ἀρωγὸς ἃς φίλας ἀδμῆτος ἀδμήτα*, and Mr. W. F. Newman accepts this. — *ἐνώπια* are properly the front walls of a temple or court, against which statues were placed. Hesych. *ἐνώπια, τὰ καταντικρὺ τοῦ πυλῶνος φαινόμενα μέρη, ἃ καὶ διεκόσμουν ἕνεκα τῶν παριόντων.* The word is Homeric. In this instance we must understand the wall (*ὑποσκήνιον*) below the stage, where a statue of Diana was placed.

138. Again we are met by serious corruptions. The MSS. give *παντὶ δὲ σθένουσι διωγμοῖσι δ' ἀσφαλέας ἀδμήτας ἀδμήτα.* Hermann reads *παντὶ δὲ σθένει διωγμοῖς ἐμοῖσιν ἀσχαλῶσ'.* Perhaps *διωγμοῖς ἀσφαλής* may mean, without much violence to the words (see sup. 85), 'uncaught (untripped) in the chace,' since Diana had been pursued by Orion, Alpheus (Pausan. vi. 22, 5), and Otus, and escaped without hurt. Thus the point of the invocation becomes at once clear and appropriate.—*παντὶ σθένει*, as Thuc. i. 86, *τιμωρητέα ἐν τάχει καὶ παντὶ σθένει.* Ag. 225, *παντὶ θυμῷ.*—*ἀδμῆτος*, from *ἀδμὴς*, 'a virgin.' The MSS. and Schol. have *ἀδμήτας*, as if the accusative or genitive feminine of *ἄδμητος*.

ἄγαμον ἀδάματον ἐκφυγεῖν.
εἰ δὲ μή, μελανθὲς στρ.
ἡλιόκτυπον γένος,
τὸν γάιον,
τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων
ἱξόμεσθα σὺν κλάδοις
ἀρτάναις θανοῦσαι,
μὴ τυχοῦσαι θεῶν Ὀλυμπίων.
ἆ Ζήν, Ἰοῦς ἰῷ μῆνις
μάστειρ' ἐκ θεῶν· κοννῶ δ' ἄταν
γαμετᾶς *σᾶς οὐρανονίκου·

145. ἡλιόκτυπον. So Wellauer happily corrected ἡδιόκτυπον. The ancients, it is well known, imagined that the dark colour of African and Indian races arose from their greater proximity to the sun. The colour of the Egyptians seems to have been a dark shade of reddish brown, so dark indeed, that Herodotus calls the women black, ii. 57, μέλαιναν λέγοντες εἶναι τὴν πελειάδα σημαίνουσιν ὅτι Αἰγυπτίη ἡ γυνὴ ἦν. See also ii. 101. Epaphus is κελαινὸς Prom. 870.

146. τὸν γάιον. The MSS. give τὸνταιον, with some varieties of accent. Wellauer restored Γ for Τ. Ζεὺς γάιος is the Ζεὺς καταχθόνιος of Il. ix. 457. Ζεὺς ἄλλος inf. 227. The Schol. Med., by explaining it τὸν καταχθόνιον Ἅιδην, shows that he found τὸν γάϊον. This passage is quoted by two grammarians (Etymol. Gud. p. 227. 38, and Cramer's Anecdota Graeca, vol. ii. p. 443), who read τὸν ἀγραῖον. Pluto was called πολύξενος, as he was πολυδέκτης and πολυδέγμων, as the receiver of all mortals without distinction. Aeschylus applied the same epithet to Ζαγρεὺς, another name of the infernal god, Frag. 229. Dind.

151. μὴ τυχοῦσαι, 'if we should fail to obtain the favour of.' Dobree compares Virgil's 'flectere si nequeo superos, Acheronta movebo;' and for τυχεῖν, Hippol. 328, σοῦ τυχεῖν. Lysias, p. 170, μὴ τοίνυν, ὦ βουλή, ὁμοίως ὑμῶν τύχοιμι τοῖς, &c. Antiphan. ap. Athen. vii. p. 299, τῶν μὲν γαρ εὐξαμένοισιν ἔσθ' ἡμῖν τυχεῖν. Soph. Phil. 231, τοῦτο ὑμῶν ἁμαρτεῖν.

152. The MSS. here give the strange word ἀζηνιουσιω, which the Schol. as strangely interprets ὦ Ζεῦ, ἡ παρὰ τῶν θεῶν μῆνις κατὰ Ἰοῦς ὠδῆς ἐστι καὶ μαστιγωτική. For ὠδῆς Dind. reads ὠδὶς, a very improbable correction. Hermann, with an acuteness which it is impossible not to admire, corrects ἰώδης, and suggests that this could only have been an interpretation of Ἰοῦς ἰῷ, i. e. 'through spite against Io.' It can hardly be doubted that the Schol. really did read thus; and though δύσφρων ἰὸς, Ag. 801, 'the venom of malevolence,' in the abstract, is a much more natural expression than ἰὸς τινος, 'rancour against any one,' there is some excuse for the poet in the evident play on the words. The common reading, from Salvinius, ἆ Ζὴν Ἰοῦς ἰὼ μῆνις, is not only weak in sense and totally unmetrical, but quite opposed to the words of the Schol. The sense is, 'O Zeus, 'tis through spite against Io that the anger of the gods still pursues us; for I know the fury of thy all-powerful bride.' On the nom. Ζὴν see Ar. Av. 570, βροντάτω νῦν ὁ μέγας Ζάν. Hesych. Ζάν· Ζεύς. Pausanias, v. 21, 2, says that the people of Olympia called certain statues of Jupiter Ζᾶνες. Hence Dind. reads in this place Ζὰν with Bamberger. Probably (as observed on v. 110) this was a Pelasgic word.

153. μάστειρα, *vestigatrix*, the feminine form of μαστήρ. Hermann thinks the poet may have used μάστιρα from μαστίειν. Prof. Conington finds an allusion to the Athenian μαστῆρες, or commissioners for investigating the affairs of public debtors. See Photius in v.—κοννῶ, see sup. 110. Hesych. κοννεῖν· συνιέναι. Idem, κοννοῦσι· γινώσκουσι.

154. γαμετᾶς σᾶς. The MSS. give γαμετουρανόνεικον. Schol. τὴν τῆς Ἥρας

χαλεποῦ γὰρ ἐκ
πνεύματος εἶσι χειμών.
καὶ τότ' οὐ δικαίοις ἀντ. ή.
Ζεὺς ἐνέξεται λόγοις
τὸν τᾶς βοὸς
παῖδ' ἀτιμάσας, τὸν αὐτός ποτ' ἔκτισεν γόνῳ,
νῦν ἔχων παλίντροπον
ὄψιν ἐν λιταῖσιν·
ὑψόθεν δ' εὖ κλύοι καλούμενος.
ἆ Ζήν, Ἰοῦς ἰῷ μῆνις
μάστειρ' ἐκ θεῶν· κοννῶ δ' ἄταν
γαμετᾶς *σᾶς οὐρανονίκου·
χαλεποῦ γὰρ ἐκ
πνεύματος εἶσι χειμών.

ΔΑΝΑΟΣ.

παῖδες, φρονεῖν χρή· ξὺν φρονοῦντι δ' ἥκετε
πιστῷ γέροντι τῷδε ναυκλήρῳ πατρί·
καὶ τἀπὶ χέρσου νῦν προμηθίαν λαβὼν

τῆς ἐν ἀνδρείᾳ (l. εὐανδρείᾳ) νικώσης πάντας τοὺς ἐν οὐρανῷ θεούς. It is clear therefore that he read οὐρανονίκου. Ald. Turn. οὐρανονείκου. Compare a similar corruption in 598. The word γαμετᾶς, standing alone, appears ambiguous and unsatisfactory; and Hermann's supplement σᾶς completes the anapaestic verse. Hera was indeed the titular *Conjunx*, or goddess of marriage; but, considered as a title, there is no place for the name in the present passage.

155. γὰρ ἐκ, &c. The γὰρ is rather obscure. The Scholiast refers it to 147 supra, the verses between, ἆ Ζήν, &c., being parenthetical. It is more probable that the chorus speaks of Juno's anger as a 'breeze,' meaning that further troubles await them from this manifestation of it.

159. ἐνέξεται, i. e. ἔνοχος ἔσται. Schol. οὐκ εὐαπολόγητος ἔσται. Porson thus corrected ἐνεύξεται or ἀνεύξεται of the MSS. Cf. ἐνέξεσθαι φόνῳ, Orest. 516.

161. ἔκτισεν γόνῳ, *generando creavit*. Pearson proposed to read γόνον, because the word commonly means *offspring* in tragedy. Moreover, it was by touch, ἐπαφῇ, not by procreation in the ordinary sense, that Epaphus was brought into being.

166—71. These verses are omitted in the MSS. Canter perceived that they should be repeated, as in all the antistrophes from 104 supra. Hermann distributes the latter part of the chorus, from 104, between two hemichoria.

172. ἥκετε Porson for ἵκετε. The latter form was, however, used by Aeschylus, for he plays upon the word, frag. Aetn. 1, Παλικῶν εὐλόγως μένει φάτις, πάλιν γὰρ ἵκουσ' ἐκ σκότου τόδ' ἐς φάος.

174. λαβών. So J. Wordsworth for λαβεῖν. See on v. 58. It is clear that caution by land is contrasted with the prudence shown by Danaus during the voyage. For αἰνῶ (i. e. παραινῶ) see Cho. 546.—φυλάξαι, as Plat. Symp. p. 200, A, τοῦτο—φύλαξον παρὰ σαυτῷ μεμνημένος. τάσδ' ἐπιστολὰς φυλάσσειν Ajac. 782; more usually in the middle, as inf. 202. 989.—δελτουμένας, cf. Prom. 808, ἐγγράφου δέλτοις φρενῶν. Eum. 265, δελτογράφῳ δὲ πάντ' ἐπωπᾷ φρενί. And so Schol. ἀπογραφομένας.

αἰνῶ φυλάξαι τἄμ᾽ ἔπη δελτουμένας.
ὁρῶ κόνιν, ἄναυδον ἄγγελον στρατοῦ·
σύριγγες οὐ σιγῶσιν ἀξονήλατοι·
ὄχλον δ᾽ ὑπασπιστῆρα καὶ δορυσσόον
λεύσσω ξὺν ἵπποις καμπύλοις τ᾽ ὀχήμασι.
τάχ᾽ ἂν πρὸς ἡμᾶς τῆσδε γῆς ἀρχηγέται
ὀπτῆρες εἶεν, ἀγγέλων πεπυσμένοι.
ἀλλ᾽ εἴτ᾽ ἀπήμων εἴτε καὶ τεθηγμένος
ὠμῇ ξὺν ὀργῇ τόνδ᾽ ἐπόρνυται στόλον,
ἄμεινόν ἐστι παντὸς εἵνεκ᾽, ὦ κόραι,
πάγον προσίζειν τῶνδ᾽ ἀγωνίων θεῶν.

180. πρὸς ἡμᾶς ὀπτῆρες εἶεν. Compare δεῦρ᾽ ἐποπτεῦσαι Cho. 571.—ἀγγέλων, i.e. on hearing the news of our arrival brought by the country folk. The Suppliants had not sent any herald, inf. 234.

182. The MSS. give τεθειμένος. Porson proposed τεθυμμένος. Pearson τεθηγμένος. In defence of τεθηγμένος, 'exasperated' (which involves only the change of Ι into Γ, on which see Ag. 125), may be cited Eur. Orest. 1625, Μενέλαε, παῦσαι λῆμ᾽ ἔχων τεθηγμένον. Hipp. 689, ὀργῇ ξυντεθηγμένος φρένας. Aeschylus has used τεθηγμένος also in Theb. 712. Prom. 319. The principal evidence for τεθυμμένος is Plato, Phaedr. § 8, Τυφῶνος μᾶλλον ἐπιτεθυμμένον. Bekk. Anecd. i. p. 162, ἐπιτεθυμμένον· τὸ θύψαι ἐπικαῦσαι. Photius: τεθυμμένος· ὑπὸ πυρὸς ἐκκεκαυμένος. Idem: τεθημμένον· συγκεχυμένον, τετυφλωμένον. This last appears to be only a corruption of τεθυμμενον, for a MS. Etymol. quoted by Ruhnken on Timaeus in v. ἐπιτεθυμμένος explains τύφεσθαι by τετυφλῶσθαι τὴν διάνοιαν. The verb, however, seems to be θύω or θύνω. Compare ᾐσχυμμένος from αἰσχύνω, Il. xviii. 180.

183. ἐπόρνυται στόλον. Schol. τὸν πρὸς ἡμᾶς στόλον μετὰ ὁρμῆς ποιεῖται. So Ajac. 42, τήνδ᾽ ἐπεμπίπτει βάσιν. Ib. 290, τήνδ᾽ ἐφορμᾷς πεῖραν. The confusion between ὀργὴ and ὁρμὴ is very frequent: but ὠμὴ is more applicable to the former.

184. παντὸς εἵνεκ᾽, 'on every account,' 'in respect of whatever may happen.' Dindorf, Hermann, and others, give οὕνεκ᾽, but the question seems set at rest by the argument in *New Cratylus*, § 277. In later times it cannot be questioned that οὗ ἕνεκα became one word; not in the Homeric sense, answering to τούνεκα, but taking the place of the simple preposition. See on Prom. 353, where the MSS. agree in εἵνεκα.

185. πάγον προσίζειν. They are directed to leave the Thymele and approach to an altar with images and symbols around it, near, if not on, the stage. Thus they will at once converse more conveniently with the stranger who is arriving, and enjoy the more immediate protection of their father, v. 204. Hermann reads τόνδ᾽ for τῶνδ᾽, but either case gives the same meaning. Cf. inf. 349, ὅμιλον τῶνδ᾽ ἀγωνίων θεῶν. For the accusative compare βωμὸν προσέστην, Pers. 205. βωμὸν προσίζειν, Eur. frag. incert. 24. προσστῆναι μέσην τράπεζαν, Soph. Frag. 580. The θεοὶ ἀγώνιοι seem to be simply οἱ τῶν ἀγώνων προεστῶτες, as Hesychius explains, though Eustathius on Il. ω. 1 says, ἀγὼν, ἡ ἀγορὰ, ὅθεν καὶ ἀγωνίους θεοὺς Αἰσχύλος τοὺς ἀγοραίους, which latter view is adopted by Muller on Eum. p. 253. If a mere coincidence, it is remarkable that the very gods who presided over the great Grecian games, Zeus, Apollo, Poseidon, are separately and specially invoked below. As one of these games, the Nemean, belonged to Argos, the reference seems the more appropriate. Even Hermes was worshipped as Ἐναγώνιος, Pausan. v. 14, 7. Aesch. frag. 387, Ἐναγώνιε Μαίας καὶ Διὸς Ἑρμᾶ. In Ag. 496, τούς τ᾽ ἀγωνίους θεοὺς πάντας προσαυδῶ, the ἀγοραῖοι θεοὶ are more evidently meant: but both senses may have co-existed.

κρείσσων δὲ πύργου βωμὸς, ἄρρηκτον σάκος.
ἀλλ᾽ ὡς τάχιστα βᾶτε, καὶ λευκοστεφεῖς
ἱκτηρίας, ἀγάλματ᾽ Αἰδοίου Διὸς,
σεμνῶς ἔχουσαι διὰ χερῶν εὐωνύμων
[αἰδοῖα καὶ γοεδνὰ καὶ ζαχρεῖ᾽ ἔπη]
ξένους ἀμείβεσθ᾽, ὡς ἐπήλυδας πρέπει,
τορῶς λέγουσαι τάσδ᾽ ἀναιμάκτους φυγάς.
φθογγῇ δ᾽ ἑπέσθω πρῶτα μὲν τὸ μὴ θρασὺ,
τὸ μὴ μάταιον δ᾽ ἐκ μετωποσωφρόνων
ἴτω προσώπων ὄμματος παρ᾽ ἡσύχου.
καὶ μὴ πρόλεσχος μηδ᾽ ἐφολκὸς ἐν λόγῳ

187. We might conjecture ὡς τάχιστ᾽ ἀμβᾶτε, i.e. 'mount on the stage,' comparing Ar. Ach. 732. See inf. on 204.

188. ἱκτηρίας. So Dind., Herm. for ἱκετηρίας, which is less suited to the regularity of the Aeschylean senarius.—Αἰδοίου Διὸς, the god who shows mercy to Suppliants. Cf. αἰδοίῳ πνεύματι sup. 28.

189. εὐωνύμων. This certain correction of συνωνύμων is attributed to both Auratus and Pearson. Schol. τῇ ἀριστερᾷ τοὺς κλάδους κατέχουσαι. So inf. 697, for εὐθυντῆρος the MSS. have συνουτῆρος, and on the other hand εὐγνώη for συγγνώῃ v. 211.

190. ζαχρεῖ᾽ ἔπη. This reading, which was proposed in the first edition, has been received by Hermann from Bamberger. The MSS. give τὰ χρέα ἔπη. Theocr. xxv. 6, ὁδοῦ ζαχρεῖος ὁδίτης. Hesych. ζαχρηεῖς· πάνυ χρειώδεις. The common reading is τὰ χρεῖ᾽ ἔπη. Cf. 198. So Μεγαβάτης and Μεγαβάζης are confounded in Pers. 22. See sup. 52. In Eur. Herc. Fur. 1302, βίον ζαχρεῖον is a probable correction of βίον τ᾽ ἀχρεῖον. But the present verse seems like an interpolation. It is not wanted to complete the sense, and the repetition of αἰδοῖος, which here can only mean 'respectful,' offends good taste.

192. ἀναιμάκτους. Cf. 6.

193. φθογγῇ. So Porson for φθογγή. Dindorf, without any apparent reason beyond the love of change, formerly admitted Bothe's ἐπέστω. Like *sequor*, ἕπομαι is 'to attend' rather than 'to follow.'

194. The Med. has the slight error μετώπω σωφρόνων, which Porson corrected. As the excellent Paris MS. gives μετωπωσωφρόνων, it is hardly necessary to adopt Dindorf's plausible and ingenious emendation, σεσωφρονισμένων. By τὸ μὴ μάταιον nothing more is meant than 'a modest look.' This sense of μάταιος, and several words of the like primary meaning, is sometimes overlooked. Thus μῶρος, ἄφρων, ἀνόητος, μάργος, often signify *impudicus*. See Hesych. in ματαΐζει, and compare μάτας, Cho. 904. So Trach. 565, ψαύει ματαίαις χερσί. Inf. 225. 742. The usual antithesis, as here, is σώφρων, 'discreet.' Plat. Gorg. p. 507, ψυχὴ ἡ τοὐναντίον τῷ σώφρονι πεπονθυῖα —— ἄφρων καὶ ἀκόλαστος. Id. p. 515, A, ἀκόλαστος καὶ ἄφρων. Eur. Hipp. 398, τὴν ἄνοιαν εὖ φέρειν τῷ σωφρονεῖν νικῶσα προὐνοησάμην. Demosth. p. 1383, αἱ μὲν σωφρονέσταται — ὅσαι δ᾽ ἀνόητοι. Eur. Frag. Oed. iv. ἡ δὲ μὴ σώφρων ἀνοία τὸν ξυνόνθ᾽ ὑπερφρονεῖ. So ἀμαθία is used in Eur. Androm. 170. These words are more commonly used of the female sex.

195. ἡσύχου. Compare Troad. 649, γλώσσης τε σιγὴν ὄμμα θ᾽ ἥσυχον πόσει παρέσχον. With the Romans *oculi trementes* were a sign of incontinence, Juv. ii. 94. vii. 241. The Greeks generally regarded the eyes as the seat of bashfulness, but sometimes, as the Romans, the brow. Thus Iph. Aul. 1090, ποῦ τὸ τᾶς αἰδοῦς πρόσωπον; like Juvenal's 'ejectum semel attrita de fronte ruborem.' See Ar. Vesp. 447, οὐδ᾽ ἐν ὀφθαλμοῖσιν αἰδώς. Theocr. xxvii. 69, ὄμμασιν αἰδομένη. Eur. Frag. Cresph. xviii. αἰδὼς ἐν ὀφθαλμοῖσι γίγνεται, τέκνον.

196. πρόλεσχος. Two explanations are given by the Scholiast, [μὴ] πολλὰ προοιμιάζου and μὴ προτέρα κατάρχου τοῦ

γένῃ· τὸ τῇδε κάρτ' ἐπίφθονον γένος.
μέμνησο δ' εἴκειν· χρεῖος εἶ ξένη φυγάς·
θρασυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας.
ΧΟ. πάτερ, φρονούντως πρὸς φρονοῦντας ἐννέπεις·
φυλάξομαι δὲ τάσδε μεμνῆσθαι σέθεν 201 (205)
κεδνὰς ἐφετμάς· Ζεὺς δὲ γεννήτωρ ἴδοι.
ΔΑ. ἴδοιτο δῆτα πρευμενοῦς ἀπ' ὄμματος· (210)
ΧΟ. θέλοιμ' ἂν ἤδη σοὶ πέλας θρόνους ἔχειν. (208)
ΔΑ. μή νυν σχόλαζε, μηχανῆς δ' ἔστω κράτος. (207)
ΧΟ. ὦ Ζεῦ, κόπων οἴκτειρε μὴ 'πολωλότας. (209)
ΔΑ. κείνου θέλοντος εὖ τελευτήσει τάδε. (211)
ΧΟ. * * * * * *
ΔΑ. καὶ Ζηνὸς ὄρνιν τόνδε νῦν κικλήσκετε. (212)

λόγου. The latter seems right: 'be not forward in conversation, nor prolix.' See inf. 269.—ἐφολκὸς, 'lagging,' as Ar. Vesp. 268, οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν.

197. ἐπίφθονον. 'Jealous of long speeches.' See inf. 269. Hermann rashly reads γυνὴ, asking, 'Unde didicit Danaus, qui modo Argos venit, pronos ad vituperandum esse Argivos?' The dislike was one which, as a national characteristic, Danaus may very well have heard of, though it is equally likely that the poet never considered the objection that might have been captiously raised on this ground. By adopting γυνὴ, he is driven to the awkward expedient of making τὸ τῇδε signify '*quod ad hanc rationem attinet* (justum in loquendo modum tenendi).'

200. φρονοῦντας, the usual masculine plural when a woman (the ἡγεμὼν) speaks of herself. So inf. 206.

203. ἴδοιτο. This verse, which in the MSS. follows ὦ Ζεῦ, κόπων, &c., evidently belongs to this place, as Scholefield remarked (after Burges) in his Appendix, δῆτα being commonly so used when a word is repeated with assent and approval. Compare 212. Eur. Electr. 672—6. The whole of this dialogue is disjointed and disarranged in the MSS., nor are there (at least in the Med.) any distinctions of the persons. Hermann has given a new disposition of the whole passage, adding, 'Versuum ordinem cur sic ut feci mutaverim, ipsa diverbii ratio ostendit.'

204. σοὶ πέλας. Schol. ὡς αὐτοῦ ἤδη καθεσθέντος. He had probably sate down by the statue of Zeus, who is first invoked on their approach. It seems clear from τῶνδ' ἀγωνίων θεῶν, v. 185. Ζηνὸς ὄρνιν τόνδε, v. 208. τρίαιναν τήνδε, v. 214, that the statues and symbols were close to Danaus, who is throughout an actor on the λογεῖον, and therefore that when the chorus express a wish to sit near him, they must leave the middle of the orchestra, and range themselves in front of the stage; see supra 185. It is not improbable that either here or at v. 228 they even ascended the stage by the steps leading up from the parodos on each side.

205. μηχανῆς ἔστω κράτος, i.e. whatever plan you propose, delay not to put it into effect. At this verse some little pause must have intervened while the maidens were shifting their places.

208. Ζηνὸς ὄρνιν. Schol. τὸν ἥλιον· ἐξανίστησι γὰρ ἡμᾶς ὡς ἀλεκτρυών. Pausanias distinctly asserts that the cock was considered sacred to the sun, lib. v. 25, 5, ἡλίου δὲ ἱερόν φασιν εἶναι τὸν ὄρνιθα, καὶ ἀγγέλλειν ἀνιέναι μέλλοντος τοῦ ἡλίου, and that the sun was worshipped by the Argives (as indeed might be expected from a Pelasgic race); lib. ii. 18, 3, προελθοῦσι δὲ ποταμός ἐστιν Ἴναχος, καὶ διαβᾶσιν Ἡλίου βωμός. Probably there was some fancied connexion between ἀλέκτωρ and ἠλέκτωρ, the Homeric title of the sun (Il. xix. 398, Hymn. ad Apoll. 369). The verse which has been lost contained some question or remark on the sculptured symbol which called forth the injunction to invoke it.

ΧΟ. καλοῦμεν αὐγὰς ἡλίου σωτηρίους.
ΔΑ. ἁγνόν τ' Ἀπόλλω φυγάδ' ἀπ' οὐρανοῦ θεόν.
ΧΟ. εἰδὼς ἂν αἶσαν τήνδε συγγνοίη βροτοῖς. (215)
ΔΑ. συγγνοῖτο δῆτα καὶ παρασταίη πρόφρων.
ΧΟ. τίν' οὖν κικλήσκω τῶνδε δαιμόνων ἔτι;
ΔΑ. ὁρῶ τρίαιναν τήνδε, σημεῖον θεοῦ.
ΧΟ. ἀλλ' εὖ τ' ἔπεμψεν, εὖ τε δεξάσθω χθονί.
ΔΑ. Ἑρμῆς ὅδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις. (220)
ΧΟ. ἐλευθέροις νυν ἐσθλὰ κηρυκευέτω.

209. αὐγὰς ἡλίου. The sun appears here distinct from Apollo, whereas a later mythology identified them; and indeed there are traces of this in Cho. 974, and the worship of Apollo Lyceus (inf. 668). If Apollo were invoked simply as the sun, he would most inaptly be termed φυγὰς ἀπ' οὐρανοῦ, which relates to his servitude under Admetus. The identity of Ζεὺς and Ἥλιος in this instance is very remarkable. It further appears, as Prof. Conington has observed, from the addition of σωτηρίους, the attribute of Ζεὺς Σωτήρ.

211. συγγνοίη — συγγνοῖτο. The middle corresponds to the active, though in the same sense, just as in 203, ἴδοιτο to ἴδοι. Cf. Cho. 398. Inf. 344 compared with 353. Herod. vi. 92, Σικυώνιοι μὲν νῦν συγγνόντες ἀδικῆσαι, ὡμολόγησαν, ἑκατὸν τάλαντα ἐκτίσαντες, ἀζήμιοι εἶναι· Αἰγινῆται δὲ οὔτε συνεγινώσκοντο, ἦσάν τε αὐθαδέστεροι. The Schol. makes as strange a blunder here in explaining συγγνοῖτο by συγγένοιτο, as in 185, ἀγωνίων θεῶν by γωνίας οὐκ ἐχόντων. Hesych. συγγνώμων· ἐλεήμων. There is a point in 210—11 which should be noticed: 'He will sympathize with us *mortals*, having himself been exiled as a *god*.'

214. τρίαιναν. See inf. 735. There was a place at Argos so called. Schol. ad Phoen. 195, Τρίαινα· τόπος Ἄργους ἔνθα τὴν τρίαιναν ὀρθὴν ἔστησεν ὁ Ποσειδῶν. There would seem to have been a tradition of this part of Argolis having been covered by the sea, which is likely, if we compare the low marsh of Lerna with ascertained changes on our own eastern coast. Pausan. ii. 22, 5, ἐνταῦθα Ποσειδῶνός ἐστιν ἱερὸν, ἐπίκλησιν Προσκλυστίου· τῆς γὰρ χώρας τὸν Ποσειδῶνα ἐπικλύσαι τὴν πολλὴν, ὅτι Ἥρας εἶναι καὶ οὐκ αὐτοῦ τὴν γῆν Ἴναχος καὶ οἱ συνδικάσαντες ἔγνωσαν. But there was also in the Acropolis of Athens, in the Erechtheum, the impress of a trident, to which, as the author of *Athens and Attica* remarks, the poet particularly alludes in the word σημεῖον. See Eur. Frag. Erechth. xvii. 47, τρίαιναν ὀρθὴν στᾶσαν ἐν πόλεως βάθροις. Ion 281, πατέρα δ' ἀληθῶς χάσμα σὸν κρύπτει χθονός; ΚΡ. πληγαὶ τριαίνης ποντίου σφ' ἀπώλεσαν. Pausan. i. 26, 6, καὶ τριαίνης ἐστὶν ἐν τῇ πέτρᾳ σχῆμα· ταῦτα δὲ λέγεται Ποσειδῶνι μαρτύρια ἐς τὴν ἀμφισβήτησιν τῆς χώρας φανῆναι. Strabo, ix. 1, ὁρῶ τὴν ἀκρόπολιν, καὶ τὸ περὶ τῆς τριαίνης ἔχει τι σημεῖον.

215. εὖ τε—τε. 'As he has safely conducted us, so may he favourably receive us.' Cf. 734. For the dative χθονὶ, see on Eum. 453.

216. Ἑρμῆς ὅδ' ἄλλος. 'Here also is Hermes, as the Greeks represent him.' For the Egyptian Hermes, or Thoth, see Cic. de N. D. iii. 22. The Scholiast seems to have understood ἄλλος for ἀλλοῖος, for he remarks ὡς τῶν Αἰγυπτίων ἄλλως αὐτὸν γραφόντων. Compare however Theb. 419, γίγας ὅδ' ἄλλος, 'another, and this one a giant.' Eur. Ion 161, ὅδε πρὸς θυμέλας ἄλλος ἐρέσσει κύκνος, where mention has just before been made of an eagle. It is true that the Greek Hermae were usually columnar (phallic) busts, and so different from the Egyptian form; but this is sufficiently implied by τοῖσιν Ἑλλήνων νόμοις. Pausan. iv. 33, 4, Ἀθηναίων γὰρ τὸ σχῆμα τὸ τετράγωνόν ἐστιν καὶ τοῖς Ἑρμαῖς, καὶ παρὰ τούτων μεμαθήκασιν οἱ ἄλλοι.

217. ἐλευθέροις, sc. ὥστε ἐλευθέρους εἶναι. The κῆρυξ, as the Roman *praeco*, seems to have been connected with sales, whence κηρύσσειν, to announce for sale, inf. 978. Herod. i. 194. vi. 121. The meaning appears to be, 'May he prove a

ΔΑ. πάντων δ' ἀνάκτων τῶνδε κοινοβωμίαν
σέβεσθ', ἐν ἁγνῷ δ', ἑσμὸς ὣς πελειάδων,
ἵζεσθε, κίρκων τῶν ὁμοπτέρων φόβῳ,
ἐχθρῶν ὁμαίμων καὶ μιαινόντων γένος.
ὄρνιθος ὄρνις πῶς ἂν ἁγνεύοι φαγών;
πῶς δ' ἂν γαμῶν ἄκουσαν ἄκοντος πάρα
ἁγνὸς γένοιτ' ἄν; οὐδὲ μὴ 'ν Ἅιδου θανὼν
φύγῃ μάταιος αἰτίαν, πράξας τάδε.
κἀκεῖ δικάζει τἀπλακήμαθ', ὡς λόγος,

kind herald, and not sell us as slaves.' Cf. τὰ τοιάδε χρὴ κηρυκευειν Troad. 782. The usual antithesis is ἐλεύθερος and πεπραμένος or ἐμπποληθεὶς, Cho. 901. Trach. 250. Compare inf. 603.

218. ἄνακτες θεοὶ, Pind. Ol. xi. 69, were the twelve greater gods. Cf. Plat. Phaedr. p. 247, A. Pind. Ol. v. 5. τῶν δώδεκα θεῶν βωμὸν, and Thuc. vi. 54.—κοινοβωμίαν. Generally an altar common to two, but here to many gods. Pausan. viii. 37, 7, ὑπὲρ δὲ τὸ ἄλσος—καὶ θεῶν ἄλλων εἰσὶ βωμοί· τῷ τελευταίῳ δὲ ἐπίγραμμά ἐστι, θεοῖς αὐτὸν τοῖς πᾶσιν εἶναι κοινόν. Id. v. 15, init. ἔστιν οὖν βωμὸς ἐν τῷ οἰκήματι θεοῖς πᾶσιν ἐν κοινῷ. Strabo, xiii. p. 605, ἐπὶ δὲ τῷ Λεκτῷ (in the Troad) βωμὸς τῶν δώδεκα θεῶν δείκνυται.

220. ὁμοπτέρων, of the same feathered race as themselves, i. e. their own kin.

221. ἐχθρῶν. Hermann calls this 'ineptum,' and reads ἐχθρῶς ὅμαιμον καταμιαινόντων γενος,—a verse which his practised ear should have told him was by no means Aeschylean. There were two distinct grounds on which the marriage was disliked, hostility to their cousins personally, and scruples as to the religious defilement, ἀσεβῆ γάμον, sup. 9, τὸ μὴ θέμις, inf. 330. Hence καὶ is by no means superfluous. There is a slight confusion between the simile and the persons compared. Cf. Prom. 876. Cho. 239 seqq. ἰδοῦ γένναν εὖνιν αἰετοῦ πατρὸς, i.e. ἰδοῦ ἡμᾶς ὡς γένναν, and ibid. 497, παῖδες—φελλοὶ ὣς ἄγουσι δίκτυον. Prof. Conington well refers to Ajac. 168, παταγοῦσιν ἅτε πτηνῶν ἀγέλαι· μέγαν αἰγυπιὸν δ' ὑποδείσαντες—σιγῇ πτήξειαν ἄφωνοι. Compare with these verses Aen. ii. 514, 'Hic Hecuba et natae nequicquam altaria circum, Praecipites atra ceu tempestate columbae, Condensae et divum amplexae simulacra sedebant.'—ἐν ἁγνῷ refers to the protection afforded to doves by the precinct of a temple, Eur. Ion 1197.

222. ὄρνιθος—φαγών. This genitive is common with verbs of eating, μέρος τι being understood. Hermann complains of some incoherency here; but the verse, which was a sort of proverb, merely illustrates μιαίνειν γένος. 'As a bird would be defiled by preying on its own kind, so would men be guilty by a forced and unnatural marriage with blood-relations.' The notion of ἁρπάζειν connects the two terms of comparison. Plutarch, Quaest. Rom. § xciii. πετεινοῦ γὰρ οὐδεὶς ἑώρακε γῦπα γευόμενον, ὡς ἀετοὶ καὶ ἱέρακες τὰ συγγενῆ διώκουσι καὶ κόπτουσι· καίτοι κατ' Αἰσχύλον, Ὄρνιθος, κ.τ.λ. Elmsley was forgetful of this passage when he stated (on Med. 1156), "φαγεῖν apud tragicos non exstat nisi in Satyrica fabula."

223. ἄκοντος πάρα. There is nothing obscure in the somewhat elliptical expression γαμεῖν παρά τινος. More commonly we find γαμεῖν ἐκ or ἀπὸ τινῶν, e.g. Eur. Rhes. 168. Heracl. 299. Androm. 975. 1279. The Schol. has παρὰ πατρὸς ἄκοντος, whence Dindorf needlessly gives ἄκοντος πατρὸς, from Burges. Had the Scholiast found this, he would have made no comment on a simple genitive absolute. His note is clearly meant as a supplement to the vulgate.

225. μάταιος αἰτίαν. This emendation, given in the first edition of this play, and also suggested by Mr. Linwood, seems more probable than Schutz's ματαίων αἰτίας, which Hermann and Dindorf have adopted; though we find δικαίων for δίκης Ag. 785. Dindorf formerly retained the vulgate μάταιον αἰτίας, destitute as it is of any intelligible meaning. On the sense of μάταιος see sup. 194. On οὐ μὴ, Theb. 38.

Ζεὺς ἄλλος ἐν καμοῦσιν ὑστάτας δίκας.
σκοπεῖτε, κἀμείβεσθε τόνδε τὸν τόπον,
ὅπως ἂν ὑμῖν πρᾶγος εὖ νικᾷ τόδε.

ΒΑΣΙΛΕΥΣ.

ποδαπὸν ὅμιλον τόνδ', ἀνέλληνα στόλον,
πέπλοισι βαρβάροισι καὶ πυκνώμασι
χλίοντα, προσφωνοῦμεν; οὐ γὰρ Ἀργολὶς
ἐσθὴς γυναικῶν, οὐδ' ἀφ' Ἑλλάδος τόπων.
ὅπως δὲ χώραν οὐδὲ κηρύκων ὕπο

226. τἀπλακήμαθ'. This word is very corruptly written in the MSS., and was restored by Stephens. On the double accusative compare Hec. 644, ἔρις ἂν κρίνει τρισσὰς μακάρων παῖδας ἀνὴρ βούτας. A similar construction is Od. viii. 22, ἀέθλους πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος. The Ζεὺς ἄλλος may be interpreted as an euphemism for the Egyptian Osiris; but Danaus perhaps speaks as the chorus in 147, according to the Greek mythology, whence he adds ὡς λόγος. This belief in a judgment after death seems to have been an Orphic doctrine; see Pind. Ol. ii. 60.

228. τόπον. Dindorf and Hermann read τρόπον with Stanley. The next verse certainly favours a correction slight in itself and probable from the similar sense of ἀμείβεσθαι in 191. The objection is, that τόνδε can hardly be referred so far back as v. 191; and the last remarks of Danaus have had no reference to his former instructions about a proper reply, unless we can suppose him to mean, 'tell them there is a Zeus below who,' &c. But such moralizing can hardly be called a *reply*, even granting that τόνδε might stand in this case for τοῦτον. It would, at all events, be a reply, not to the king, but to the sons of Aegyptus. The meaning is, as Wellauer explained, 'huc vos conferte;' and Danaus must be supposed to point out some spot, a little apart from that taken at 205, which they are to occupy on the approach of the king. On this use of ἀμείβεσθαι see Theb. 293. Plat. Apol. p. 37, D, ἄλλην ἐξ ἄλλης πόλιν ἀμειβομένῳ καὶ ἐξελαυνομένῳ ζῆν. Hermann places marks of a lacuna before this verse. It is not improbable that some such line as ἀλλ' εἰσορῶ γὰρ τῆσδ' ἄνακτα γῆς πέλας may have dropped out; but the abruptness in σκοπεῖτε is not unsuited to the sudden entrance of the king.

230. στόλον. The Schol. seems to have read στολὴν, which is plausible. Hermann adopts Bothe's ἀνελληνόστολον, but this, making every allowance for the oddness of some Aeschylean compounds, rather exceeds probability. The only question seems to be whether στόλον means 'company,' agreeing with ἀνέλληνα, or 'equipment,' depending on the sense of κατὰ, 'not like Greeks in your accoutrements.' The former appears the more probable, as we have στόλον γυναικῶν inf. 910. 921. ἄρσην στόλος inf. 481.

231. πυκνώμασι. Hermann reads πυκάσμασιν, a conjecture mentioned by G. Burges. But, as πυκνόω and πυκάζω have the same primary meaning, in a writer as old as Aeschylus πύκνωμα may have signified a fold or wrapping, i.e. any enveloping cover, just as well as πύκασμα. It does not appear how far the dress of the Suppliants was barbaric, and how far Greek; but not a few details of the latter sort are mentioned, as καλύπτρα v. 114, στρόφοι and ζῶναι v. 451, χιτῶνες v. 878, πέπλοι v. 426, ἄμπυκες v. 425. Doubtless, from the word χλίοντα, i.e. τρυφῶντα, and the mention before of Sidonian or embroidered head-dresses, there was much of colour and splendour, if only for stage effect.

234. ὅπως τε Herm., but perhaps by an error of the press. He inclines to read (as any one at first sight would incline) οὔτε κηρύκων ὕπο. But οὐδὲ is sometimes used singly in this sense, 'without so much as sending heralds,' &c. See Theb. 1038. Eum. 635. Of the three persons who might naturally have been employed

ἀπρόξενοί τε, νόσφιν ἡγητῶν, μολεῖν
ἔτλητ᾽ ἀτρέστως, τοῦτο θαυμαστὸν πέλει.
κλάδοι γε μὲν δὴ, κατὰ νόμους ἀφικτόρων,
κεῖνται παρ᾽ ὑμῖν πρὸς θεοῖς ἀγωνίοις·
μόνον τόδ᾽ Ἑλλὰς χθὼν ξυνοίσεται στόχῳ.
καὶ τἄλλα, πόλλ᾽ ἐπεικάσαι δίκαιον ἦν,
εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν.
ΧΟ. εἴρηκας ἀμφὶ κόσμον ἀψευδῆ λόγον.
ἐγὼ δὲ πρός σε πότερον ὡς ἔτην λέγω,
ἢ †τηρὸν Ἑρμοῦ ῥάβδον, ἢ πόλεως ἀγόν;

in introducing strangers, κῆρυξ, πρόξενος, and ἡγεμὼν, the first was obviously of most importance, as affecting the question of peace or war.

237. γε μὲν δὴ, *tamen*. See inf. 269. Ag. 644. 860. Eum. 390. Trach. 484.—ἀφικτόρων. Schol. Ἑλληνικῶν ἱκετῶν.—παρ᾽ ὑμῖν, i. e. deposited by your sides at the statues of the gods. See Elmsl. on Heracl. 125. Infra, 641. The sense is, 'Though your dress is strange, your customs as Suppliants are familiar to me.' 'In this matter alone,' he proceeds to say, 'will Hellas agree with you in its conjecture,' i. e. in guessing who you are, it will find this one point only to use as evidence that you are countrymen. On συμφερεσθαι, *consentire*, see Stallb. on Protag. p. 317. Herod. vi. 59. i. 173, &c. The Schol. has συμφωνήσει, which suits both Hermann's συνησεται (συνίημι, cf. Il. xiii. 381), and Burges' ξυνήσεται, proposed also by Prof. Conington on Ag. 1583. So in Eur. Med. 45, καλλίνικον ᾄσεται has been generally adopted for κ. οἴσεται. But as η and οι are often confused, Hermann is perhaps right. See however Eur. El. 527, ἔπειτα χαίτης πῶς συνοίσεται πλόκος; Ion 694, τίς οὐ τάδε ξυνοισεται;

240. καὶ τἄλλα. In this place Hermann adopts a needless and improbable conjecture, καὶ τάλλα πού μ᾽ ἐπεικάσαι, though καὶ τἄλλα is used precisely in the same way Ag. 891, καὶ τἄλλα, μὴ γυναικὸς ἐν τρόποις ἐμὲ ἅβρυνε, and πολλὰ naturally belongs to ἐπεικάσαι. Moreover, there is an evident antithesis between μόνον τόδ᾽ and τἄλλα, which would rather have been ἄλλα if the poet had written που. Scholefield's correction was better, κἀτ᾽ ἄλλα πόλλ᾽, &c. But this use of καὶ τἄλλα, which answers to the Latin *ceterum*, has been elsewhere misunderstood. Cf. Alcest. 792, τὰ δ᾽ ἄλλ᾽, ἔασον ταῦτα, καὶ πιθοῦ λόγοις. Dem. πρὸς Παντ. p. 982 fin., τἄλλα δὲ, ταῦθ᾽ ἕκαστος ἡμῶν, ὅπως ἔτυχε, πέφυκεν, οἶμαι. Ar. Eccl. 239, τὰ δ᾽ ἄλλ᾽, ἐάσω ταῦτα. Iph. Taur. 1055, τὰ δ᾽ ἄλλ᾽, ἴσως ἂν πάντα συμβαίη καλῶς.

242. ἀμφὶ κόσμον. On this epic use, sometimes adopted by the Attics, see Stallb. on Plat. Gorg. p. 490, B.

243. ἔτην. Schol. δημότην. Hesych. ἔται· οἱ πολῖται. The word is also used in Aesch. frag. 314. Eur. frag. incert. 158. In the 'Tabula Eliaca' (Rose, Gr. Inscr. p. 45) we find FETAΣ with the digamma *written*, according to the ancient pronunciation, Il. vii. 295, σούς τε μάλιστα ἔτας. Connected with ἦθος, ἔθνος, ἑταῖρος, ἠθεῖος.

244. The MSS. reading, as given in the text, has been generally rejected, or retained only as hopelessly corrupt. Hermann however well observes that there were but three characters under which the king could be addressed as a stranger,—king, herald, or private citizen. Heralds, it is well known, carried a wand or staff (σκῆπτρον) in virtue of their office; they were also under the patronage of Hermes (supra, 217). Hence they might properly be termed ῥαβδοῦχοι Ἑρμοῦ. The word τηρὸς does not elsewhere occur; but it may mean, as the Schol. explains, φύλακα, 'protective,' and thus the phrase will signify, 'one who carries the wand of Hermes as a symbol of protection.' It is perhaps strange to call a man ῥάβδος, 'a stick;' yet we have a very close analogy in our state terms, 'Black Rod,' 'Gold Stick,' &c. Ἑρμοῦ is the reading of the Paris MS.; the Med. has ἡεροῦ. Dindorf edits ἢ τηρὸν

ΒΑ. πρὸς ταῦτ᾽ ἀμείβου καὶ λέγ᾽ εὐθαρσῶς ἐμοί.
τοῦ γηγενοῦς γάρ εἰμ᾽ ἐγὼ Παλαίχθονος
ἶνις, Πελασγοῦ τῆσδε γῆς ἀρχηγέτης·
ἐμοῦ δ᾽ ἄνακτος εὐλόγως ἐπώνυμον
γένος Πελασγῶν τήνδε καρποῦται χθόνα.
καὶ πᾶσαν αἶαν, ἧς δι᾽ ἁγνὸς ἔρχεται
Στρυμὼν, τὸ πρὸς δύνοντος ἡλίου κρατῶ.
ὁρίζομαι δὲ τήν τε Περραίβων χθόνα
Πίνδου τε τἀπέκεινα, Παιόνων πέλας,

ἱροῦ ῥάβδον, 'the verger of the temple.' I formerly conjectured τηρόραβδον ἱρόν, but perhaps the vulgate is genuine.—ἀγὸν, sc. ἡγεμόνα, as explained by Hesych. and Lex. Bekk. (Anecd. i. p. 330.)

245. πρὸς ταῦτα, 'for that matter.' So πρὸς ταῦτα βούλευε, Prom. 1051. Inf. 514. See on Eum. 516.

247. Πελασγοῦ. The later editors seem to agree in adopting Canter's conjecture Πελασγός. The reason of this is, that the king proceeds to state that the Pelasgic race of the country derives its name from him; and other writers, as Apollodor. ii. 1, 7. iii. 8, give him that appellation. On the other hand, if the nominative had been found by a scribe in his copy, he was not very likely to have altered it; and Haupt has well observed, that elsewhere in the play the king's name never appears (except indeed 987), but he is called by some other title; vid. 322. 342-3. 610. 914; and in the 'Dramatis personae' and the dialogues he is always Βασιλεὺς, not Πελασγός. He even appears to conceal his name in v. 915. And for the sense, there is nothing harsh in saying, 'I am king of this Pelasgian race, which is called after me.' It only remains therefore to defend the Greek γῆ Πελασγός. Now Plutarch, Symposiac. lib. v. § ii. quotes from an anonymous poet χθὼν ἡ Πελασγὴ, and inf. 280 we have Ἰνδοὶ γυναῖκες (where see the note). Euripides has the very analogous expressions Πελασγὸν Ἄργος, Orest. 692, and γῆ Φαρσαλὸς, Iph. A. 812. Indeed, Aeschylus seems to be fond of the masculine termination, as inf. 517, τύχη πρακτήριος. *Ib.* 712, κύριος ἡμέρα. Cho. 228, δακρυτὸς ἐλπίς. Hence, though Πελασγὸς is a highly probable emendation, in rejecting Πελασγοῦ we may possibly be altering the very words of the poet.

248. ἐπώνυμον. It is hardly necessary to remark, that this form of hero-worship was very common, and seems to have been seriously received, e. g. Thuc. vi. 2, καὶ ἡ χώρα ἀπὸ Ἰταλοῦ, βασιλέως τινὸς Σικελῶν, τοὔνομα τοῦτο ἔχοντος, οὕτως Ἰταλία ἐπωνομάσθη.

250. ἁγνὸς Στρυμών. The MSS. reading is Ἄλγος and Στρυμών τε. But for τε the Med. has, or rather had, τὸ, whence both J. Wordsworth and Hermann made the certain emendation in the text. Cf. Prom. 442, ἁγνορύτων ποταμῶν. Pers. 491, ῥέεθρον ἁγνοῦ Στρυμόνος. As the Strymon separates Thrace from Macedonia, the poet says that the territory of Pelasgic Argos lay on the west side of that river: though in fact Thrace itself was one of the most important Pelasgic settlements. See *Varronianus*, p. 26—8. *New Cratylus*, § 93. Strabo, vii. 7. ix. 5. x. 2. Id. p. 221: καὶ τὸ Πελασγικὸν Ἄργος ἡ Θετταλία λέγεται τὸ μεταξὺ τῶν ἐκβολῶν τοῦ Πηνειοῦ καὶ τῶν Θερμοπυλῶν ἕως τῆς ὀρεινῆς τῆς κατὰ Πίνδον, διὰ τὸ ἐπάρξαι τῶν τόπων τούτων Πελασγούς. Τόν τε Δία τὸν Δωδωναῖον αὐτὸς ὁ ποιητὴς (Il. xvi. 233) ὀνομάζει Πελασγικὸν, Ζεῦ ἄνα Δωδωναῖε Πελασγικέ.

252. τήν τε. So Stanley for τήνδε.—ὁρίζομαι has here a true middle sense, 'I mark as my boundaries.' Inf. 388, ὁρίζομαι μῆχαρ γάμου. So Plat. Menex. p. 239, Δαρεῖος μέχρι Σκυθῶν τὴν ἀρχὴν ὡρίσατο. Hermann adds a fragment of Euripides, ὦ γαῖα πατρὶς ἣν Πέλοψ ὁρίζεται.

253. τἀπέκεινα. 'The parts beyond Pindus, nearly as far as the Paeonians.' For Pindus itself rather belonged to Perrhaebia, whence Propertius calls it 'Perrhaebus Pindus,' iii. 5, 33. Homer places the Perrhaebi about Dodona, Il. ii. 749.

ὄρη τε Δωδωναῖα· συντέμνει δ' ὅρος
ὑγρᾶς θαλάσσης· τῶνδε τἀπὶ τάδε κρατῶ.
αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε
πάλαι κέκληται φωτὸς ἰατροῦ χάριν.
Ἆπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας,
ἰατρόμαντις παῖς Ἀπόλλωνος, χθόνα
τήνδ' ἐκκαθαίρει κνωδάλων βροτοφθόρων
τὰ δὴ παλαιῶν αἱμάτων μιάσμασιν
χρανθεῖσ' ἀνῆκε γαῖα μηνιτὴ δάκη,

254. *συντέμνει*, 'cuts it *short*' (compare *σύντομος*). The sea is probably meant which washes both the eastern and western coasts. Eur. Ion 295, *ὅροις ὑγροῖσιν, ὡς λέγουσ', ὡρισμένη.*—*τἀπὶ τάδε*, i. e. all within these limits. The phrase answers to *ἐπέκεινα* as *cis* to *ultra*. Plat. Phaed. § 140, *ὅταν εἰς τὸ ἐπέκεινα τῆς γῆς ὁρμήσῃ, καὶ ὅταν εἰς τὸ ἐπὶ τάδε.* Aristot. Hist. An. viii. 28, *ἐν Κεφαλληνίᾳ ποταμὸς διείργει, οὗ ἐπὶ τάδε μὲν γίγνονται τέττιγες, ἐπέκεινα δ' οὐ γίγνονται.* For the metre cf. inf. 382.

256. *αὐτῆς χώρας Ἀπίας.* To speak only of the Argive territory within the Peloponnese. *Ἀπία* was probably a very ancient Scythian or Pelasgian name. See *Varronianus*, p. 36. Herod. iv. 59, *ὀνομάζεται δὲ Σκυθιστὶ Ἱστίη μὲν Ταβιτὶ,—Γῆ δὲ Ἀπί.* The whole Peloponnese, as Strabo shows, viii. 6, was included in the Homeric term *Ἄργος*, and was also called *ἀπίη γαῖα*, 'the far land.' Pausanias, ii. 5, 5, says that all within the Isthmus, before the arrival of Pelops, was called *Ἀπία* from Apis the son of Telchin. The subject is discussed by Buttmann in his Lexilogus. Both *Ἀπία* and *Ἆπις* may however be connected with *ἤπιος*. The earth is called 'gentle' by a propitiatory epithet, like the Bona Dea of the Romans. Physicians' remedies are *ἤπια ἀκέσματα*, Prom. 490. This suits the idea of his *taming* the earth overrun with fierce monsters,—a process which other writers expressed by *ἐξημερῶσαι*.

258. *πέρας.* This word, the accusative of which, *περαν*, passed into a preposition, seems to have signified 'a land lying opposite over the water,' just as France would be *ἡ πέρα* to an inhabitant of our southern coast. So Ag. 182, *Χαλκίδος πέραν ἔχων παλιρρόθοις ἐν Αὐλίδος τόποις.* See Arnold on Thuc. ii. 23. *New Cratylus*, § 178. Homer, Il. ii. 626, has *νήσων αἳ ναίουσι πέρην ἁλὸς Ἤλιδος ἄντα*, which exactly illustrates *πέρα Ναυπακτία*. So in Eur. Heracl. 82, an inhabitant of Marathon says to Iolaus from Argos, *ἢ πέραθεν ἁλίῳ πλάτᾳ κατέχετ' ἐκλιπόντες Εὐβοῖδ' ἄκραν;* The Schol. points out the anachronism in the name. Pausan. x. 38, 5, *ἐπὶ Ναυπάκτῳ γε οἶδα εἰρημένον, ὡς Δωριεῖς ὁμοῦ τοῖς Ἀριστομάχου παισὶ τὰ πλοῖα αὐτόθι ἐποιήσαντο, καὶ ἀντὶ τούτου γενέσθαι τὸ ὄνομα τῷ χωρίῳ φασί.*

259. *παῖς Ἀπόλλωνος.* This was a general name for a physician. So *τινὰ Λητοΐδα*, Pind. Pyth. iii. 67. Apis was the son of Phoroneus (Apollodor. ii. 1, 1), and was put to death for his tyranny by Telchin. Others (Pausan. ii. 5, 5) call him the son of Telchin.

261. *μιάσμασιν.* Schol. *ὡς τῶν πολιτῶν αὐτοκτονησάντων.* Cf. Ag. 1623. Plat. Menex. p. 237, D, *ὅτε ἡ πᾶσα γῆ ἀνεδίδου καὶ ἔφυε ζῶα παντοδαπὰ, θηρία τε καὶ βοτὰ, ἐν τούτῳ ἡ ἡμετέρα θηρίων ἀγρίων ἄγονος καὶ καθαρὰ ἐφάνη.* Pausan. i. 26, 9, *πάλαι δὲ ἄρα τὰ θηρία φοβερώτερα ἦν τοῖς ἀνθρώποις·—ὥστε καὶ ἐλέγετο τὰ μὲν ἀνιέναι τὴν γῆν, τὰ δὲ ὡς ἱερὰ εἴη θεῶν, τὰ δὲ καὶ ἐς τιμωρίαν ἀνθρώπων ἀφεῖσθαι.* Schol. on Eur. Orest. 1646, *Πελασγὸς αὐτόχθων ὁ Ἀργεῖος, ὁ τοῦ Ἀκέστορος τοῦ Ἰάσου, ἐλθὼν εἰς Ἀρκαδίαν, θηριώδεις ὄντας τοὺς Ἀρκάδας εἰς τὸ ἡμερώτερον μετέβαλε.* It is probable that *civilization* in the general sense is represented by the old legends which speak of clearing countries from monsters. This was a natural way of speaking, and so Euripides does speak, Suppl. 201, *αἰνῶ δ' ὃς ἡμῖν βίοτον ἐκ πεφυρμένου καὶ θηριώδους θεῶν διεσταθμήσατο.*

262. *μηνιτή.* This is Porson's emendation, and is perhaps the best that has yet

δρακονθόμιλον δυσμενῆ ξυνοικίαν·
τούτων ἄκη τομαῖα καὶ λυτήρια
πράξας ἀμέμπτως Ἆπις Ἀργείᾳ χθονὶ
μνήμην ποτ' ἀντίμισθον ηὕρετ' ἐν λιταῖς.
ἔχων ἂν ἤδη τἀπ' ἐμοῦ τεκμήρια
γένος τ' ἂν ἐξεύχοιο καὶ λέγοις πρόσω.
μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις.
ΧΟ. βραχὺς τορός θ' ὁ μῦθος· Ἀργεῖαι γένος
ἐξευχόμεσθα, σπέρματ' εὐτέκνου βοός·
καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ.
ΒΑ. ἄπιστα μυθεῖσθ', ὦ ξέναι, κλύειν ἐμοί,
ὅπως τόδ' ὑμῖν ἐστιν Ἀργεῖον γένος.
Λιβυστικαῖς γὰρ μᾶλλον ἐμφερέστεραι
γυναιξίν ἐστε, κοὐδαμῶς ἐγχωρίαις·

been made. The compounds *ὀξυμήνιτος* and *ἀμήνιτος* are Aeschylean; and it is an important argument, that *μῆνις* and *μήνιμα* are the terms regularly used of calamities sent in consequence of a curse. So Plat. Phaedr. p. 244, D, *ἀλλὰ μὴν νόσων γε καὶ πόνων τῶν μεγίστων, ἃ δὴ παλαιῶν ἐκ μηνιμάτων ποθὲν ἔν τισι τῶν γενῶν ἦν, μανία ἐγγενομένη καὶ προφητεύσασα οἷς ἔδει ἀπαλλαγὴν εὕρετο.* The MSS. give *μηνεῖται ἄκη*, which Dind. alters to *μηνιαῖ' ἄχη*, 'beluas singulis mensibus emissas ulciscendorum scelerum causa,' Herm. to *μηνιταῖ' ἄκη*, 'quod *solamina irae* significare puto.' But neither seems to have much probability. Moreover, *δάκη* is far better than *ἄκη*, because *τούτων ἄκη*, &c. almost immediately follows.

264. *τομαῖα*, remedies by the use of drugs; *λυτήρια*, by *ἱλασμοὶ, τελεταὶ, καθαρμοὶ*, &c.

266. *μνήμην ηὕρετο.* 'For his reward got mention in our prayers.' This 'commemoration of benefactors' is of great antiquity. Thus Dionysus (Eur. Bacch. 46) complains of Pentheus, that *ἐν εὐχαῖς οὐδαμοῦ μνείαν ἔχει.*—*ἀντίμισθον*, in allusion to the usual physician's fees.

267. *ἔχων.* The MSS. have *ἔχον δ'*, in which *δ'* seems to have been thrust in for the sake of the metre. The common reading *ἔχουσ' ἂν* has the authority of the marginal *γρ. ἔχουσαν.* But it is very difficult to believe *ἔχον δ'* a mere corruption. The king appears to address himself in particular to Danaus, as the leader of the company, though the leader of the chorus is in a manner obliged to give the answer, because the dialogue is nowhere between more than two parties in the same scene. If the supposition made above, v. 204, be correct, there is no difficulty in this view. Hermann writes *ἔχοντες*, but does not say how this is to be reconciled with *ἐξεύχοιο*. As a 'nominativus pendens' it is very awkward, and not less so with *ἐστε* supplied.

269. *μακρὰν ῥῆσιν.* See sup. 196. Pind. Isthm. ii. 9. vi. 87, *τὸν Ἀργείων τρόπον εἰρήσεταί πα κ' ἐν βραχίστοις.* Soph. Odyss. Fur. frag. 411, *μῦθος γὰρ Ἀργολιστὶ συντέμνειν βραχύς.* Frag. Acrisii, 61, *ἄλλως τε καὶ κόρῃ τε κἀργείᾳ γένος, αἷς κόσμος ἡ σιγή τε καὶ τὰ παῦρ' ἔπη.*—*οὐ στέργει* is, 'does not tolerate.' Soph. Antig. 543, *λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.*

272. *προσφύσω.* Schol. *ἀποδείξω.* This rare word appears to correspond in all respects to the Latin *affirmare*, to attach or fasten a thing so that it cannot be shaken, i.e. to assert, or prove incontrovertibly. Cf. inf. 922. So *adseverare*, the primary sense of *severus* being 'fixed,' 'staid.' Ar. Nub. 372, *τοῦτό γέ τοι τῷ νυνὶ λόγῳ εὖ προσέφυσας.* Eur. Bacch. 921, *καὶ σῷ κέρατε κρατὶ προσπεφυκέναι.* Od. xii. 433, *τῷ προσφὺς ἐχόμην.*

καὶ Νεῖλος ἂν θρέψειε τοιοῦτον φυτὸν,
Κύπριος χαρακτήρ τ' ἐν γυναικείοις τύποις
εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων·
'Ινδούς τ' ἀκούω νομάδας ἱπποβάμοσιν
εἶναι καμήλοις ἀστραβιζούσαις, χθόνα

277. Νεῖλος. Cf. inf. 491. Frag. 159, Ἴστρος τοιαύτας παρθένους λοχεύεται. The king says, that from their colour (sup. 145) and dress he should believe them to be Egyptians, Cyprians, Indians, Amazons, rather than Argives, as they assert themselves to be. This passage (283) proves the opinion of the ancients to have been, that the Amazons, who certainly cannot be regarded as a wholly fabulous race, were as dark-complexioned as Indians or Libyans. Herodotus expressly states (ii. 104) that the Colchians were like the Egyptians, *μελάγχροες καὶ οὐλότριχες*. See Prom. 423, Κολχίδος δὲ γᾶς ἔνοικοι παρθένοι, μάχας ἄτρεστοι. That some of the inhabitants of Cyprus were from Ethiopia is asserted by Herod. vii. 90.—*θρέψειε*, because rivers were *κουροτρόφοι*. Cf. Ag. 1129.

279. *εἰκὼς*, sc. *τῷ ὑμετέρῳ*. So *ξένῳ εἰκὼς* Cho. 551. The simile is probably from coining; possibly, on account of the word *τεκτόνων*, from statuary. See on Eum. 53. Herod. i. 116, *καὶ ὁ χαρακτὴρ τοῦ προσώπου προσφέρεσθαι ἐδόκεε εἰς ἑωϋτόν*. We use the same phrase, in speaking of a *stamp* or *cast* of countenance.

280. *ἀκούω*. The MSS. have *ἀκούων*, which is easily accounted for by the ν in *νομάδας*. Hermann however retains this, and reads, with G. Burges, *οἶμαι* for *εἶναι*. For 'Ινδοὺς Dind. and others read 'Ινδὰς, but the masculine form may have been used like *γυνὴ Αἰθίοψ* frag. 315, *γυνὴ Ἕλλην* (Bekk. Anecd. i. p. 97), *στολὴ Ἕλλην* Heracl. 131, *γῆ Ἕλλην* Iph. T. 341,—not to quote, as somewhat uncertain, *γῆ Πελασγὸς* sup. 247. The meaning is quite simple: 'I am told that the Indian women travel about (*νομάδας εἶναι*) on camels which are mounted like horses and bear burdens like mules,' i.e. performing the double duty which among the Greeks is assigned to separate animals. It is worthy of notice, that this is the earliest mention of *India* which has descended to our times, though Aeschylus had the vaguest ideas of it, as a tract lying somewhere to the south or south-east of Europe.

281. Hermann reads *ἀστραβιζούσας* with Dindorf and others. This is found in the Med. and Paris MS., but by an alteration of the original reading in the former. The Schol. explains *καμήλοις νωτοφορουμέναις κατὰ τὴν χθόνα*: but *χθόνα* evidently depends on *ἀστυγειτονουμένας*, 'having their country alongside of the Ethiopians.' On the word *ἀστράβη* see Buttmann, Excurs. vii. ad Dem. Mid. Harpocration: *ἀστράβη· ἡ ἡμίονος· μήποτε δὲ πᾶν ὑποζύγιον ἐφ' οὗ ἄνθρωποι ὀχοῦνται*. It was particularly said of a mule that was used for riding (*σωματηγός*). On the Indians and their camels see Herod. iii. 98. 102, 103, who (*ib.* 107—111) appears to regard India, Arabia, and Ethiopia as in some way connected; and this ancient notion must have given rise to the tradition preserved by Pausanias, lib. ii. 5. 2, that the Nile was a continuation of the Euphrates. See also lib. vii. 69. Similarly Virgil speaks of the Nile as *usque coloratis amnis devexus ab Indis*, Georg. iv. 293. Strabo, i. pp. 30—1, discusses this theory at great length. Ephorus, he says (p. 34), records an old geographical opinion, that the earth was divided into four parts, whereof the Indians occupied that on the east, the Ethiopians on the south, the Celts on the west, and the Scythians on the north; but that Ethiopia is larger than Scythia, for that the Ethiopian race extends from the rising of the sun in winter even to the west. Homer seems to have held similar views, in placing the Ethiopians *οἱ μὲν δυσομένου Ὑπερίονος οἱ δ' ἀνιόντος*, Od. i. 24. The fact of some Indian tribes being almost as black as Ethiopians (though not woolly-haired), added to the fact, that the entire hemisphere below the line was unknown to the early Greeks, will sufficiently account for this otherwise perplexing error. Even Strabo (p. 103) held the opinion that 'the Ethiopians near to Egypt (*οἱ πρὸς Αἰγύπτῳ*) are divided into two parts, for some of them are in Asia and others in Libya, differing nothing from each other.' By *Αἰθίοψιν* we must suppose Aeschylus to mean the former.

παρ' Αἰθίοψιν ἀστυγειτονουμένας.
καὶ τὰς ἀνάνδρους κρεοβότους 'Αμαζόνας,
εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν ᾔκασα
ὑμᾶς. διδαχθεὶς ἂν τόδ' εἰδείην πλέον,
ὅπως γένεθλον σπέρμα τ' 'Αργεῖον τὸ σόν.
ΧΟ. κληδοῦχον Ἥρας φασὶ δωμάτων ποτὲ
'Ιὼ γενέσθαι τῇδ' ἐν 'Αργείᾳ χθονί.
ΒΑ. ἦν ὡς μάλιστα καὶ φάτις πολλὴ κρατεῖ·
μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῷ;
ΧΟ. κοὐ κρυπτά γ' Ἥρας ταῦτα τἀμπαλάγματα.
ΒΑ. πῶς οὖν τελευτᾷ βασιλέων νείκη τάδε;
ΧΟ. βοῦν τὴν γυναῖκ' ἔθηκεν 'Αργεία θεός.

283. *κρεοβότους*. The MSS. have *κρεοβρότους δ'*. The confusion between *βοτὸν* and *βροτὸν* is so frequent (vid. inf. 836), that this form seems more probable than *κρεοβόρους*, though Hermann thinks otherwise. Compare *εὔβοτος*, 'well-fed.' The *δ'* is perhaps rightly omitted by the latter. Porson and Dindorf write *τ'*, but as a general rule additional epithets are not coupled by any particle. The name 'Αμαζόνες, according to Eustath. on Dionys. Perieg. p. 110, ed. R. Steph., was from α and *μᾶζα*: 'Αμαζόνες ἐκαλοῦντο Σαυροπάτιδες διὰ τὸ σαύρας πάσασθαι, ὅ ἐστι γεύσασθαι· τοιούτων γὰρ ἤσθιον κρεῶν, διὸ καὶ 'Αμαζόνες ἐκαλοῦντο, οἷα μὴ μάζαις ἀλλὰ κρέασι θηρίων ἐπιστρεφόμεναι. The fancy probably arose from a corruption or dialectic variety of the name Σαυρομάται, who were connected with the Amazons, Herod. iv. 110.—*Ib.* 117, *φωνῇ δὲ οἱ Σαυρομάται νομίζουσι Σκυθικῇ, σολοικίζοντες αὐτῇ ἀπὸ τοῦ ἀρχαίου, ἐπεὶ οὐ χρηστῶς ἐξέμαθον αὐτὴν αἱ 'Αμαζόνες*.—*ἀνάνδρους*, 'unmarried,' *στυγάνορας* as they are called Prom. 743. Hermann reads *καίτἂν* for *καὶ τὰς*, because the suppliants could not be called '*the* Amazons,' i.e. the whole race; and it is doubtful if the Med. has *τὰν* or *τάς*. The change appears altogether for the worse. The use of the article in the predicate may be defended by many examples. See Prom. 853.

284. *τοξοτευχεῖς*. Cf. Eum. 598. Herod. iv. 114.

289. *ἦν ὡς μάλιστα*. Here Hermann appears to be right in reading *ἦν* for *ἦν*, and giving this verse to the king. To the first statement of the chorus the king at once assents, as a fact notorious to the Argives. He proceeds to question them more closely, to see if their account tallies with the local tradition, and so to test their veracity. 'There was some story too, I think, that Zeus had intercourse with a mortal?' W. Dindorf marks the loss of a verse after this and v. 291. [In ed. 4, after 306 and 309.]

291. *κοὐ κρυπτά*. This correction of *καὶ κρυπτὰ* was made in the first edition of this play; but had been anticipated by Stanley. Hermann has given *κἄκρυπτα*. All accounts represent the amour as known to Hera. Schol. ad Soph. El. 5, *ἡ δὲ γνοῦσα τὸν κύνα τὸν Ἄργον τὸν πανόπτην ἐπέστησε φυλάττειν αὐτήν*. Apollodor. ii. 3, *φωραθεὶς δὲ* (sc. *Ζεὺς*) *ὑφ' Ἥρας τῆς μὲν κόρης ἁψάμενος εἰς βοῦν μετεμόρφωσε λευκήν*.—*τἀμπαλάγματα* is Hermann's happy correction for *τῶν παλλαγμάτων*, a reading which had baffled all preceding editors. He quotes a slightly corrupt gloss of Hesychius, *ἐμπαλούγματα· αἱ ἐμπλοκαί*, and observes that the Schol. here explains the text by *αἱ περιπλοκαί*. The verb *ἐμπαλάσσεσθαι* occurs Thuc. vii. 84. Her. vii. 85. It is obvious that when once written *τὰ παλλάγματα*, it would have been changed to *τῶν παλλαγμάτων* for the sake of the metre.

292. *νείκη τάδε*, 'these jealousies.' The word is so used Bacch. 294.

294. *βοῦν τὴν γ.* So Canter for *βούτην*.

ΒΑ. οὐκοῦν πελάζει Ζεὺς ἔτ' εὐκραίρῳ βοΐ;
ΧΟ. φασίν, πρέποντα βουθόρῳ ταύρῳ δέμας.
ΒΑ. τί δῆτα πρὸς ταῦτ' ἄλοχος ἰσχυρὰ Διός;
ΧΟ. τὸν πάνθ' ὁρῶντα φύλακ' ἐπέστησεν βοΐ.
ΒΑ. ποῖον πανόπτην οἰοβουκόλον λέγεις;
ΧΟ. Ἄργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε.
ΒΑ. τί οὖν ἔτευξεν ἄλλο δυσπότμῳ βοΐ;
ΧΟ. βοηλάτην μύωπα κινητήριον·
[οἶστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας.]
ΒΑ. τοιγάρ νιν ἐκ γῆς ἤλασεν μακρῷ δρόμῳ;
ΧΟ. καὶ ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί.
ΒΑ. καὶ μὴν Κάνωβον κἀπὶ Μέμφιν ἵκετο;
ΧΟ. καὶ Ζεύς γ' ἐφάπτωρ χειρὶ φιτύει γόνον.
ΒΑ. τίς οὖν ὁ Δῖος πόρτις εὔχεται βοός;

But in the Med. a letter has been erased, which proves that the alterations by the second hand were not always for the best.

295. ἔτ'. So Schütz for ἐπ'. These letters are continually interchanged, as in the very next verse Rob. has τρέποντα, and so the MSS. give τρεψειεν for πρέψειεν Ag. 1299. Cf. 513. 843. The Greeks do not usually say πελάζειν ἐπί τινι, and the sense required is 'Zeus then *no longer* approached her, after she had been changed into a cow? They say he did so in the likeness of a bull.' See on Prom. 528.—πρεπειν may here have an active sense, as in Ag. 1299.

299. ποῖον κ.τ.λ. 'Whom do you mean by the πάνθ' ὁρῶν φύλαξ that you describe?'—οἰοβουκόλον. Compare ἱπποβουκόλοι Phoen. 28. βουθυτεῖν ὗν Ar. Plut. 820. On Argus see Prom. 578.

300. Ἑρμῆς. Schol. recent. ad Prom. 572, ὁ δὲ Ζεὺς πάλιν ἐρασθεὶς αὐτῆς ἔπεμψε τὸν Ἑρμῆν, ἀφελέσθαι ταύτην τοῦ Ἄργου καὶ διακομίσαι αὐτῷ· καὶ ἐπεὶ ἄλλως λαθεῖν Ἄργον τὸν πανόπτην οὐκ ἦν, διὰ βολῆς λιθείας τοῦτον ἀνῄρηκεν. Hence his Homeric title Ἀργειφόντης.

301. τί οὖν ἔτευξε δ' ἄλλο MSS., whence Hermann gives τί δ'; οὐκ ἔτευξεν ἄλλο, &c. This is probable; for δὲ has been written out of its place inf. 315. But instances of τί οὖν and τί ἔστι are not wanting, e.g. Pers. 689. 783. Ag. 1084. Theb. 196. 701. Eum. 862. See Monk ad Hippol. 975.

303. οἱ Νείλου πέλας. Hermann reads Ἰνάχου πέλας, by a very ingenious correction (see 491), and assigns this verse to the king. Unquestionably it is either corrupt or spurious; for it is absurd to say that the Egyptian name for the μύωψ was οἶστρος, a pure Greek word, imitative of the *whizz* of the insect. Cf. Apoll. Rhod. iii. 277, οἶστρος,—ὅν τε μύωπα βοῶν κλείουσι νομῆες. Hermann's view involves rather serious consequences; he alters the persons to the three following verses, and marks a lacuna after 306. Still, it is quite reasonable to suppose that the object of the king's remark οἶστρον καλοῦσιν, &c. was to notice the smallest discrepancies in the two narratives; and συγκόλλως ἐμοί, 'consistently with *my* account,' is really more suited to the person of the king.

304. τοιγὰρ, as in Eum. 573. 861, is more commonly affirmative, and so is καὶ μήν (v. 306). But throughout this dialogue the king puts questions, except in the imperatives towards the close.—For ἐκ γῆς the Schol. might seem to have read αὖθις:—δὶς αὐτὴν ἤλασε μακρῷ δρόμῳ. But probably we should restore δι' ὃ αὐτὴν κ.τ.λ.

306 Κάνωβον. See Prom. 865. According to Apollodor. ii. 4, Memphis was so called after the daughter of the Nile-god, and wife of Epaphus.

308. ὁ Δῖος πόρτις. Cf. 41.—βοὸς is added just as in Trach. 644 we have ὁ γὰο Διὸς Ἀλκμήνης κόρος. Eur. Rhes.

ΧΟ. Ἔπαφος ἀληθῶς ῥυσίων ἐπώνυμος.
ΒΑ. * * * * * *
ΧΟ. Λιβύη, μεγίστης ὄνομα γῆς καρπουμένη.
ΒΑ. τίν' οὖν ἔτ' ἄλλον τῆσδε βλαστημὸν λέγεις;
ΧΟ. Βῆλον δίπαιδα, πατέρα τοῦδ' ἐμοῦ πατρός.
ΒΑ. τοῦ πανσόφου νυν ὄνομα τούτου μοι φράσον.
ΧΟ. Δαναὸς, ἀδελφὸς δ' ἐστὶ πεντηκοντάπαις.

387, ὁ Στρυμόνιος πῶλος ἀοιδοῦ. Κρόνιος παῖς Ῥέας, Pind. Ol. ii. 12. On εὔχεται see 18.

309. ῥυσίων. On this obscure verse Hermann is silent; but on Prom. 852 he seems, with most editors, to follow Stanley's explanation, 'liberationis per ἔφαψιν,' in allusion to ἐφάπτωρ χειρί, because Io was thereby restored to her former senses (Prom. 867), and thus rescued and preserved from her degraded condition. The objection to this is, that ῥύσιον, or rather the plural ῥύσια, signifies 'booty' (see on Ag. 518. inf. 406), and that ῥυσίων ἐφάπτεσθαι is the regular phrase for 'to lay hands on booty.' Cf. 406. 708; and we even find νῆες ἀνέπαφαι, Dem. p. 1292, 'ships unhurt by pirates.' Had the poet meant ῥυσίων in the sense of ῥύσιος sup. 140, he would have expressed himself with culpable ambiguity. The difficulty is increased by the loss of at least one, if not more verses following. As it stands, the obvious sense of the verse is Ἔπαφος παρὰ τὸ ῥυσίων ἐφάπτεσθαι, ἀληθῶς being added as sup. 80. Phoen. 636. But it does not appear that Epaphus was famed as a freebooter; and on the other hand the context is in favour of Ἔπαφος from ἐπαφή, as sup. 45. See on Prom. 867. Perhaps therefore we should read ῥύσεως, and understand as above, 'Epaphus called after the liberating touch of Zeus.' [I now think (ed. 3) that this verse is not genuine, but has been composed by some grammarian, to patch up a mutilated passage.]

310. Bothe supplies the lost verse from conjecture, Ἐπάφου δὲ τίς ποτ' ἐξεγεννήθη πατρός;

311. μεγίστης ὄνομα γῆς. This is Porson's correction of μέγιστον γῆς. According to Apollodor. ii. 4, and others, Libya derived its name from a daughter of Epaphus.

312. βλαστημόν. Hermann retains βλάστημον, the MSS. reading, and explains, 'hoc dicit: τίν' οὖν ἄλλον λέγεις, τῆσδε βλάστημον; *quemnam porro memoras, qui ex hoc sit prognatus?*' See on Theb. 10. Pausan. iv. 23, fin. ὁ ἐν Βαβυλῶνι Βῆλος ἀπὸ ἀνδρὸς Αἰγυπτίου Βήλου τοῦ Λιβύης ὄνομα ἔσχεν.

314. πανσόφου. Hermann and Dindorf retain the MSS. reading τὸ πάνσοφον—τοῦτο, the latter adding 'lectio suspecta,' the former with confidence that it is right. His argument is this: 'Apertissimum hic est de notis sibi rebus quaerere Danaum. [Qu. Regem?] Strabo, i. 15, p. 23, ex Polybio homines inventis nobiles memorans, καθάπερ Δαναὸν μὲν τὰ ὑδρεῖα τὰ ἐν Ἄργει παραδείξαντα—τιμῆς τυγχάνειν παρὰ τῶν πρὸ ἡμῶν. Itaque frustra τὸ πάνσοφον in dubitationem vocatum est.' Now it would be in itself absurd to say, 'Tell me now the name of your father here, whose history is familiar to me, that I may know if you are speaking the truth;' and it also must be inferred from Strab. viii. p. 370—1, that the above discovery of Danaus, by which his name was rendered famous in Argos, was subsequent to his settlement in the country: τὴν μὲν οὖν χώραν συγχωροῦσιν εὐϋδρεῖν, αὐτὴν δὲ τὴν πόλιν ἐν ἀνύδρῳ χωρίῳ κεῖσθαι, φρεατῶν δ' εὐπορεῖν, ἃ ταῖς Δαναΐσιν ἀνάπτουσιν, ὡς ἐκείνων ἐξευρουσῶν. One of these springs was called Amymone after one of the daughters, Callim. Lav. Pall. 48. The reading in the text is partly Schütz's, partly Tyrwhitt's. In the former editions of this play πανσόφου τούτου had been independently given. So the Schol. must have found, explaining τούτου by τοῦ πατρός σου. The king might naturally call the old man πάνσοφος from his prudence and venerable aspect, since the appearance of age suggests wisdom: but he could not speak of 'this wise name' without knowing it; and if he knew it, he would not have asked it. Similarly Medea says παῖ σοφοῦ Πανδίονος, Med. 665, where Klotz has a good note.

315. Δαναὸς, ἀδελφὸς δ'. So Pors. for Δαναὸς δ' ἀδελφός. See sup. 301. Inf.

ΒΑ. καὶ τοὐδ' ἄνοιγε τοὔνομ' ἀφθόνῳ λόγῳ.
ΧΟ. Αἴγυπτος. εἰδὼς δ' ἁμὸν ἀρχαῖον γένος
πράσσοις ἂν ὡς Ἀργεῖον ἀνστήσῃς στόλον.
ΒΑ. δοκεῖτε δή μοι τῆσδε κοινωνεῖν χθονὸς
τἀρχαῖον· ἀλλὰ πῶς πατρῷα δώματα
λιπεῖν ἔτλητε; τίς κατέσκηψεν τύχη;
ΧΟ. ἄναξ Πελασγῶν, αἰόλ' ἀνθρώπων κακά·
πόνου δ' ἴδοις ἂν οὐδαμοῦ ταὐτὸν πτερόν.
ἐπεὶ τίς ηὔχει τήνδ' ἀνέλπιστον φυγὴν
κέλσειν ἐς Ἄργος κῆδος ἐγγενὲς τὸ πρὶν,
ἔχθει μεταπτοιοῦσαν εὐναίων γάμων;
ΒΑ. τί φῂς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν,

891. Theb. 142.—πεντηκοντάπαις. Cf. Prom. 872. The Med. has πεντηκοστόπαις, the Paris MS. πεντηκοντόπαις.

316. καὶ τοὐδ' ἄνοιγε. So Porson for καὶ τοῦ Δαναοίγε. The MSS. also give ἀφώνῳ or ἀφθόνῳ.

317. εἰδὼς, &c. 'Now that you are assured of my pedigree from old times, fail not to raise (i. e. protect) a race which is Argive by descent.' The MSS. give ἀνστήσας, with a var. lect. ἀντήσας, which Hermann prefers, comparing Antig. 981, ἃ δὲ σπέρμα μὲν ἀρχαιογόνων ἄντασ' Ἐρεχθειδᾶν. The sense would then be, πράσσοις ἂν, sc. δέχου ἡμᾶς, ὡς Ἀργεῖός ἐστιν ὁ στόλος ὃν ἤντησας. But the use of ἀντᾶν with an accusative is extremely rare, while the construction in the text is not uncommon, and answers to the Latin *fac ut erigas*. Herod. i. 209, ποίεε ὥς μοι καταστήσεις τὸν παῖδα. Ib. ix. 91, ποίεε ὅκως ἀποπλεύσεαι. Thuc. iii. 70, ἔπρασσον ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν. Eum. 739, πράξομεν—ὡς μεταμέλῃ. Theb. 623, τελεῖθ' ὡς πόλις εὐτυχῇ.

319. δοκεῖτε δή μοι. J. Wordsworth compares Plat. Resp. ii. p. 368, δοκεῖτε δή μοι ὡς ἀληθῶς πεπεῖσθαι. In the MSS. δὴ is omitted. Robortello has δοκεῖτε γεμοι. The δὴ is from Turnebus. The true reading is quite as likely to be δοκεῖτ' ἔμοιγε. The king expresses his conviction that they really are of Argive descent, but desires to know the cause of their exile before he extends to them his protection. 'Well, you do seem to me to have some ancient connexion with this land; but how happened it that,' &c. Thucyd. v. 80, ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἄργους. Her. ix. 45, αὐτός τε γὰρ Ἕλλην γένος εἰμὶ τὠρχαῖον.

322. αἰόλα, sc. ἐστὶ, 'chequered,' 'capricious.' The word is properly used of varying shades or stripes of colour, whence a cat was named 'ring-tail,' αἴλουρος. Or Buttmann's explanation (Lexil. p. 63), 'ever shifting,' suits the sense as well. In either case, πτερὸν carries on the same simile. Cf. ὁμόπτερος of the colour of hair, Cho. 166. There is a similar sentiment on the capriciousness of human affairs in Eur. Herc. F. 101, κάμνουσι γάρτοι καὶ βροτῶν αἱ συμφοραὶ, καὶ πνεύματ' ἀνέμων οὐκ ἀεὶ ῥώμην ἔχει.

324. τίς ηὔχει. 'Who would have said that this unexpected flight would bring (back) to Argos a race originally born in it, causing them to fly in alarm from their homes through dislike of marriage?' These verses are usually very differently explained, φυγὴν being taken for φυγάδας, and both κέλσειν and μεταπτοιοῦσαν as intransitive. See Elmsley on Heracl. 39. But πτοέω and its compounds are clearly active, as Od. xviii. 340, ὣς εἰπὼν ἐπέεσσι διεπτοίησε γυναῖκας. Bacch. 303, στρατὸν —φόβος διεπτοίησε. Apoll. Rhod. iii. 1345, καὶ τοὺς μὲν πεδίονδε διεπτοίησε φέβεσθαι. The analogy of the Latin *cello*, *percello*, shows that κέλλειν is transitive, though ναῦν is often understood, as sup. 15, and κέλλειν τινὰ may not elsewhere occur.

327. τί φῂς, &c. 'What is it that you say you conjure me by these gods to grant?' The Schol. absurdly explains διὰ τί λέγεις ἐληλυθέναι; so that he construed θεῶν—κλάδους.

λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους;
ΧΟ. ὡς μὴ γένωμαι δμωῒς Αἰγύπτου γένει.
ΒΑ. πότερα κατ' ἔχθραν, ἢ τὸ μὴ θέμις λέγεις;
ΧΟ. τίς δ' ἂν φίλους ὠνοῖτο τοὺς κεκτημένους;
ΒΑ. σθένος μὲν οὕτως μεῖζον αὔξεται βροτοῖς.
ΧΟ. καὶ δυστυχούντων γ' εὐμαρὴς ἀπαλλαγή.
ΒΑ. πῶς οὖν πρὸς ὑμᾶς εὐσεβὴς ἐγὼ πέλω;
ΧΟ. αἰτοῦσι μὴ 'κδῷς παισὶν Αἰγύπτου πάλιν.
ΒΑ. βαρέα σύ γ' εἶπας, πόλεμον αἴρεσθαι νέον.
ΧΟ. ἀλλ' ἡ δίκη γε ξυμμάχων ὑπερστατεῖ.
ΒΑ. εἴπερ γ' ἀπ' ἀρχῆς πραγμάτων κοινωνὸς ἦν.
ΧΟ. αἰδοῦ σὺ πρύμναν πόλεος ὧδ' ἐστεμμένην.

330. πότερα. 'What is your objection? On the ground of personal dislike, or legal impediment?'—τὸ μὴ θέμις is used as an indeclinable noun, and even θέμις alone seems sometimes to have this peculiarity. See Cho. 630. Elmsl. ad Oed. Col. 1191. Stallb. on Plat. Gorg. p. 505, D.—κατὰ here has the sense of διὰ, a common Attic use.

331. ὠνοῖτο. The MSS. give ὤνοιτο (not ὠνοῖτο). The correction of Boissonade is ὄνοιτο: 'Why, who would object to masters if they were friends?' i. e. we should care little about being called δμωΐδες, if we did not entertain a personal dislike. Compare ὀνοταζομένη sup. 10. Hermann thinks φίλους was a corruption of φιλοῦσ', and the latter an alteration of φιλῶν, and reads τίς δ' ἂν φιλῶν ὠνοῖτο, &c. 'Sane odimus: quis enim amans sibi emat quibus serviendum sit?' But the notion of buying is not without examples, as Herod. v. 6. Virg. Georg. i. 31, 'Teque sibi generum Tethys emat omnibus undis.' Xen. Anab. vii. 2, 38, εἴ τις σοί ἐστι θυγάτηρ, ὠνήσομαι Θρακίῳ νόμῳ. Eur. Med. 233, πόσιν πρίασθαι. Perhaps therefore the vulgate may be retained; 'Who would care to buy relations for their lords and masters?' or, 'to buy masters who were their relations?' Cf. Ag. 1190.

332. ''Tis by this kind of alliance (i. e. intermarriage with relations, inf. 382) that families acquire greater influence.'—'True; and when people are in distress, it is easy to desert them.' The chorus replies to one acknowledged truth by adducing another, which reflects on the king's hesitation to help them; hence καὶ—γε, which Hermann objects to, and reads ναὶ—γε. The connexion between the two verses must be looked for in the feeling of the speakers. The king appears, by his answer σθένος μὲν οὕτω, &c. to favour the cause of the male cousins. This conviction produces the desponding rejoinder, 'You mean then to desert us because we are the weak party, and in distress.'—εὐμαρὴς, 'an easy matter,' viz. because the wife has no powerful relations to protect her.

334. ἐγὼ πέλω. Observe the emphatic ἐγώ. 'How, if your relations have behaved impiously, shall *I* behave piously?'

335. μὴ 'κδῷς. Porson, Herm., Dind., and others read μὴ 'κδούς. Cf. 408.

336. νέον, 'disastrous,' 'temere et secus quam par est susceptum,' Herm. So Dr. Wordsworth had explained it on Theocr. xxiii. 55. Cf. 993.

337. ξυμμάχων. 'Those who fight on her side.' Cf. 390. Others understand, 'those who fight on *our* side.' But the next verse seems to justify the former; 'yes, if she took part in the matter from the first,' i. e. if the wrong has been wholly on one side throughout the entire business. The king implies that possibly the claim of the men may be just: see inf. 381—5. The Scholiast took ἦν for the first person. συνέπρασσον ὑμῖν, εἰ ἀρχὴν προφάσεως εἶχον. On the combination εἴπερ γε see Cho. 215.—κοινωνὸς Rob. for κοινὸς of the MSS.

339. πρύμναν πόλεος. 'Gubernatores urbis deos dicit ramis Supplicum ornatos,' Herm. The ἀγώνιοι θεοὶ are meant, sup.

ΒΑ. πέφρικα λεύσσων τάσδ' ἕδρας κατασκίους.
ΧΟ. βαρύς γε μέντοι Ζηνὸς Ἱκεσίου κότος.
Παλαίχθονος τέκος, κλῦθί μου στρ. ά.
πρόφρονι καρδίᾳ, Πελασγῶν ἄναξ·
ἴδε με τὰν ἱκέτιν φυγάδα περίδρομον,
λυκοδίωκτον ὡς δάμαλιν ἂμ πέτραις
ἠλιβάτοις, ἵν' ἀλκᾷ πίσυνος μέμυκε
φράζουσα βοτῆρι μόχθους.
ΒΑ. ὁρῶ κλάδοισι νεοδρόποις κατάσκιον
νεύονθ' ὅμιλον τῶνδ' ἀγωνίων θεῶν.
εἴη δ' ἄνατον πρᾶγμα τοῦτ' ἀστοξένων·
μηδ' ἐξ ἀέλπτων κἀπρομηθήτων πόλει
νεῖκος γένηται· τῶν γὰρ οὐ δεῖται πόλις.
ΧΟ. ἴδοιτο δῆτ' ἄνατον φυγὰν ἀντ. ά.
ἱκεσία θέμις Διὸς Κλαρίου.
σὺ δὲ παρ' ὀψιγόνου μάθε γεραροφρονῶν.

185. 238. At the same time there seems to be an allusion to the custom of crowning the sterns of ships, as Virg. Georg. i. 304, 'puppibus et laeti nautae imposuere coronas.' For the conduct of a state is compared to a ship's helm, Theb. 2.

345. *λυκοδίωκτον*. This is Hermann's certain correction of *λευκόδικτον*. The Schol. on 347 has *τῷ ἑαυτῆς βοτῆρι σημαίνουσα τοὺς διωγμούς*.

346. *ἀλκᾷ πίσυνος*, 'relying on its strength,' i.e. security, or, as others explain, 'on his assistance' (the herdsman's). Cf. *ἀλκῇ πεποιθὼς* Cho. 229.—*μέμυκε*, *mugit*, Hes. Opp. 508.

349. *νεύονθ'*. This correction of Bamberger's for *νέον θ'* has been admitted by Dind. and Hermann, the latter of whom also reads *τόνδ'*, as sup. 185. 'I see the company of (i.e. under the protection of) these gods of contest, shaded with newly-cut suppliant branches, with heads bent low to the earth.' Cf. Ar. Vesp. 1110.

350. *ἀστοξένων*. Photius: *ἀστόξενος· ὁ ἐκ προγόνων μὲν ἀστῶν, αὐτὸς δὲ ξένος καὶ ἀνανεώσεως δεόμενος*. Pollux, iii. 60, with this passage in view, explains *ὁ φύσει μὲν ἀστὸς, δόξῃ δὲ ξένος, ὡς Δαναὸς Ἀργείοις, ἀπὸ Ἰοῦς τῆς Ἀργείας ἔχων τὸ γένος*. Hesych. *ἀστόξενοι· οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ γῆς ἀλλοδαπῆς γεγονότες*.

351—2. For two consecutive verses ending with *πόλις*, see Ag. 1258.

351. *ἐξ ἀέλπτων*. Eur. Frag. Oedip. xv. *ἐκ τῶν ἀέλπτων ἡ χάρις μείζων βροτοῖς φανεῖσα*. Ajac. 715, *εὖτε γ' ἐξ ἀέλπτων Αἴας μετεγνώσθη*. See Lobeck ad Ajac. p. 331. The use of the subjunctive must not be confounded with the optative: *μὴ γένηται* properly is, 'care must be taken *lest*,' &c., and hence it has very nearly the value of an imperative, *μὴ γενέσθω*. It is the same construction in fact as *μὴ ποιήσῃς*, *ne feceris*, but is less common with the third person. See inf. 394. Ag. 130. 332. Herod. vii. 204. Stallb. ad Plat. Phaed. p. 115, c. Eur. Hec. 548, *μή τις ἅψηται χροὸς τοὐμοῦ*. Ar. Ach. 221, *μὴ γὰρ ἐγχάνῃ ποτε μηδέ περ γέροντας ὄντας ἐκφυγών*.

353. *τὰν ἄνατον* MSS., but *ἄνατον* is repeated from 350 by *δῆτα* (sup. 204), i. e. *ὥστε εἶναι ἄνατον πόλει*.

354. *Διὸς Κλαρίου*. Schol. *πάντα πᾶσι κληροῦντος καὶ κραίνοντος*. Pausan. viii. 53, *τὸ δὲ χωρίον τὸ ὑψηλὸν, ἐφ' οὗ καὶ οἱ βωμοὶ Τεγεάταις εἰσὶν οἱ πολλοὶ, καλεῖται μὲν Διὸς Κλαρίου· δῆλα δὲ ὡς ἐγένετο ἡ ἐπίκλησις τῷ θεῷ τοῦ κλήρου τῶν παίδων ἕνεκα τῶν Ἀρκάδος*.—*θέμις*, 'the retributive justice.' So *Ξεινίου Διὸς θέμις* Pind. Nem. xi. 9.

355. *γεραροφρονῶν*. So Prof. Conington for *γεραφρόνων*. Others give *γεραιόφρων* after G. Burges, which does not so well suit the metre. The antithesis is the same Cho. 163, *πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω;* In the next verse *πενεῖ* is Hermann's restoration for *οὖνπερ*, from the Schol. *οὐ πτωχεύσεις*. There are some words lost, which might be thus supplied by conjecture, *ἱροδόκοισι βωμοῖς ὅσι' εἰ γένοιτο*, &c. 'If you show mercy to a suppliant you shall never want, provided the gods receive gifts from a holy man.'

ποτιτρόπαιον αἰδόμενος οὐ πενεῖ
* * * * ἱεροδόκα
θεῶν λήμματ' ἀπ' ἀνδρὸς ἁγνοῦ.
ΒΑ. οὔτοι κάθησθε δωμάτων ἐφέστιοι
ἐμῶν· τὸ κοινὸν δ' εἰ μιαίνεται πόλις,
ξυνῇ μελέσθω λαὸς ἐκπονεῖν ἄκη.
ἐγὼ δ' ἂν οὐ κραίνοιμ' ὑπόσχεσιν πάρος,
ἀστοῖς δὲ πᾶσι τῶνδε κοινώσας πέρι.
ΧΟ. σύ τοι πόλις, σὺ δὲ τὸ δήμιον, στρ. β΄.
πρύτανις ἄκριτος ὤν,
κρατύνεις βωμὸν ἑστίαν χθονὸς
μονοψήφοισι νεύμασιν σέθεν,
μονοσκήπτροισι δ' ἐν θρόνοις χρέος
πᾶν ἐπικραίνεις· ἄγος φυλάσσου.
ΒΑ. ἄγος μὲν εἴη τοῖς ἐμοῖς παλιγκότοις·
ὑμῖν δ' ἀρήγειν οὐκ ἔχω βλάβης ἄτερ·

360. *ἐμῶν*, 'my own private hearth.' See Thucyd. i. 136. Od. vii. 153.—*μιαίνεται*, cf. inf. 467. 613.

362. *πάρος*. This is but a conjecture, though a certain one, in ed. Rob. The MSS. give *παράκρος* or *παρ' ἄκρος*. Probably *πα* was written as a correction over *ακ* in a false reading *ἄκρος*.

363. *ἀστοῖς—τῶνδε*. The MSS. have *ἀστῶν — τοῖσδε*. Hermann attributes the correction to Scaliger. The same interchange of terminations occurred in *μάταιον αἰτίας* for *μάταιος αἰτίαν* sup. 225.

364. *σύ τοι πόλις, κ.τ.λ.* 'You are the city, you alone the public, being irresponsible lord over all causes both civil and religious.' To enlist the sympathies of an Athenian audience with the conduct of the Argive king, the poet represents him as deprecating absolute monarchy, and upholding constitutional rights, much as Euripides deals with the character of Theseus in his Suppliants. That this was really the early form of government in the Greek states appears from Thuc. i. 13, *πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι*. Compare inf. 392. The word *πρύτανις*, a synonym of *βασιλεὺς*, Prom. 176 (Dissen ad Pind. Nem. xi. 3), seems connected in its etymology (*πρὸ*) with the simple notion of precedence. In Eur. Tro. 1288, Zeus is invoked as *πρύτανι Φρύγιε*. In ancient times the office of high priest was associated with that of king, as in later times the *ἄρχων βασιλεὺς* had religious functions (Dem. p. 940), as the Roman Emperors called themselves 'Pontifex Maximus,' and as the 'Rex Sacrificus' had certain duties which were purely religious. The word, however, is here used with especial reference to the sacred fire (*ἑστία*) preserved in the Greek *Πρυτανεῖα*,—a Pelasgic rite connected with Persian fire-worship. See Müller, Dor. ii. pp. 73. 141. Arnold on Thuc. ii. 15.

366. *κρατύνεις*, for *κρατεῖς, ἀνάσσεις*. So *κρατύνειν τιμὰν*, Hippol. 1280. Pers. 877, *καὶ τὰς ἀγχιάλους ἐκράτυνε μεσάκτους*; Cf. Ag. 1447. Soph. Phil. 366.

370. *τοῖς ἐμοῖς*. Perhaps we should read *τοῖς ἐμοί*.

οὐδ' αὖ τόδ' εὔφρον, τάσδ' ἀτιμάσαι λιτάς·
ἀμηχανῶ δὲ καὶ φόβος μ' ἔχει φρένας
δρᾶσαί τε μὴ δρᾶσαί τε, καὶ τύχην ἑλεῖν.

ΧΟ. τὸν ὑψόθεν σκοπὸν ἐπισκόπει, ἀντ. β'.
φύλακα πολυπόνων
βροτῶν, οἳ τοῖς πέλας προσήμενοι
δίκας οὐ τυγχάνουσιν ἐννόμου.
μένει τοι Ζηνὸς Ἱκταίου κότος
δυσπαράθελκτος παθόντος οἴκτοις.

ΒΑ. εἴ τοι κρατοῦσι παῖδες Αἰγύπτου σέθεν
νόμῳ πόλεως, φάσκοντες ἐγγύτατα γένους
εἶναι, τίς ἂν τοῖσδ' ἀντιωθῆναι θέλοι;
δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἴκοθεν

379. Ἱκταίου. Herm. reads ἱκτίου with Dindorf, a form not elsewhere found. The middle syllable may have been pronounced short, as in δείλαιος, γεραιός. See Eum. 907. Monk ad Hippol. 170.

380. δυσπαράθελκτος. So Schutz and Hermann for ὦ δυσπαρθέλκτοις. Schol. τοῖς θρήνοις τῶν πασχόντων συμμαχεῖ ὁ τοῦ Διὸς χόλος. Hence the nominative seems more probable than the dative, though the latter may be rendered 'to those who are not easily softened by the complaints of the sufferer.' The transcribers would probably have altered it to suit οἴκτοις. But as this introduced two terminations in —οις, some one who perceived that the words ought not to agree wrote ῳ in the margin for δυσπαρθέλκτῳ, instead of which the next transcriber gave ὦ δυσπαρθέλκτοις. There is another reading, recorded also by the Schol., δυσπαρθενήτοις, Ν and Λ, Η and Κ, being sometimes confused. See inf. 775. So in 1040 we find ἀθέλητον for ἄθελκτον. The anger of Ζεὺς Ἱκέσιος was especially dreaded by the Greeks. See 473. Eur. Hec. 345, θάρσει, πέφευγας τὸν ἐμὸν ἱκέσιον Δία. Od. xiii. 213, Ζεὺς σφείας τίσαιθ' ἱκετήσιος, ὅς τε καὶ ἄλλους ἀνθρώπους ἐφορᾷ, καὶ τίνυται ὅστις ἁμάρτῃ. Pausanias, viii. 25, 1, calls it μήνιμα απαραίτητον, and quotes an oracle of Dodona, μηδ' ἱκέτας ἀδικεῖν· ἱκέται δ' ἱεροί τε καὶ ἁγνοί.

381. σέθεν κρατοῦσι, have power or authority over you. So Eum. 514, ἄναξ Ἄπολλον, ὧν ἔχεις αὐτὸς κράτει. Eur. Heracl. 100, οἳ σοῦ κρατοῦντες ἐνθάδ' εὑρίσκουσί σε.

382. πόλεως. The king here professes his respect for the laws of other states, and his unwillingness to interfere with the local tribunals. See on this passage Muller, Dor. ii. p. 209. There was an Attic law that heiresses (ἐπίκληροι) should be bound to marry the next of kin, and not have the liberty of choosing for themselves. This allusion to Athenian customs explains 332 sup.—ἐγγύτατα γένους. Compare Isaeus, p. 257, προσῆκον εἶναι αυταῖς μετὰ τῶν χρημάτων τῷ ἐγγύτατα γένους συνοικεῖν. Ar. Av. 1665, τοῖς ἐγγυτάτω γένους μετεῖναι τῶν χρημάτων. See Stallb. ad Plat. Lachet. p. 187, fin. Apol. p. 30, B, who remarks that the Attics said either ἐγγυτάτω τινὶ γένους or ἐγγυτάτω τινὸς γένει, but not ἐγγυτάτω τινὶ γένει, as we might rather have expected.

384. φεύγειν—ὡς. 'To urge in your defence that,' or, 'to make your defence on the laws of your country which declare that,' &c. Xen. Hellen. I. iii. 19, ὑπαγόμενος θανάτου ἀπέφυγεν ὅτι οὐ προδοίη τὴν πόλιν. So also *defendere*, Cic. in Pison. x. 5, 'Si triumphum non cupiebas, cujus tandem rei te cupiditate arsisse defendes?' Tac. Ann. xiii. 43, 'Ille nihil ex his sponte susceptum, sed principi paruisse defendebat.'—οἴκοθεν, for οἴκοι. Heracl. 141, νόμοισι τοῖς ἐκεῖθεν ἐψηφισμένους θανεῖν. Phoen. 294, τὸν οἴκοθεν νόμον σέβουσα.

ὡς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφὶ σοῦ.

ΧΟ. μή τί ποτ' οὖν γενοίμαν ὑποχείριος στρ. γ'.
κράτεσιν ἀρσένων· ὕπαστρον δέ τοι
μῆχαρ ὁρίζομαι γάμου δύσφρονος
φυγᾷ. ξύμμαχον δ' ἑλόμενος δίκαν
κρῖνε σέβας τὸ πρὸς θεῶν.

ΒΑ. οὐκ εὔκριτον τὸ κρῖμα· μή μ' αἱροῦ κριτήν.
εἶπον δὲ καὶ πρὶν, οὐκ ἄνευ δήμου τάδε
πράξαιμ' ἂν, οὐδέ περ κρατῶν· καὶ μήποτε
εἴπῃ λεὼς, εἴ πού τι μὴ τοῖον τύχῃ,
ἐπήλυδας τιμῶν ἀπώλεσας πόλιν.

ΧΟ. ἀμφοτέρους Ὁμαίμων τάδ' ἐπισκοπεῖ ἀντ. γ'.
Ζεὺς ἑτερορρεπὴς, νέμων εἰκότως

386. μή τί ποτ' οὖν. Inf. 422, μήτι τλῇς. Eur. Ion 719, μήτι ποτ' εἰς ἐμὰν πόλιν ἵκοιθ' ὁ παῖς. Orest. 1147, μὴ γὰρ οὖν ζῴην ἔτι. Cf. Il. iv. 234. Theb. 683. Perhaps however we should read μήποτέ νυν, as τι and π, οὖν and νῦν, are often confused. See inf. 756.

387. ὕπαστρον μῆχαρ ὁρίζομαι. 'I choose (or mark out for myself, cf. v. 252) a star-guided remedy against this hated marriage by flight;' a confused construction between ὁρίζομαι φυγὴν ἄστροις, and ὁρίζομαι μῆχαρ γάμου τὸ φεύγειν ὑπ' ἄστροις. This seems to have been a proverb. Hesych. ἄστροις σημειοῦσθαι· μακρὰν ὁδὸν καὶ ἐρήμην βαδίζειν· ἡ δὲ μεταφορὰ ἀπὸ τῶν πλεόντων. Schol. οἱ μακρὰν ὁδὸν φεύγοντες δι' ἄστρων σημαίνεσθαι ἔλεγον. Oed. Tyr. 795, τὴν Κορινθίαν ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα ἔφευγον. Lucian, Icaromenipp. init. εἶτα, ὦγαθὲ, καθάπερ οἱ Φοίνικες ἄστροις ἐτεκμαίρου τὴν ἀποδημίαν; Strabo, xvii. 1, πρότερον μὲν οὖν ἐνυκτοπόρουν πρὸς τὰ ἄστρα βλέποντες οἱ καμηλέμποροι, καθάπερ οἱ πλέοντες ὥδευον.

390. κρῖνε, i.e. πρόκρινε. 'Prefer that which is righteous in the sight of the gods.' Cf. Agam. 456, κρίνω δ' ἄφθονον ὄλβον.—πρὸς πόλεως, inf. 613. τὸ πρὸς γυναικῶν 525.

391. κριτὴν, emphatic: choose me, if you please, as προστάτης or σύμμαχος, but not as κριτής. Here, as in Eum. 84, the emphasis is not on the person, but on the part sustained.

393. καὶ μήποτε. See on 352. Canter read μὴ καί ποτε. Hermann, with J. Wordsworth, κοὐ μήποτε. (On καὶ and κοὐ confused see on 291.) The vulgate, however, may very well stand. It is likely that the poet had in view Il. xxii. 106, μήποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμεῖο, Ἕκτωρ ἧφι βίηφι πιθήσας ὤλεσε λαόν.

394. τύχῃ. The MSS. have τυχθῇ or — θῃ. This arose from the ο written over τύχηι (i.e. τύχοι) being corrupted to θ. But the subjunctive is just as good (cf. εἰ κρανθῇ sup. 86), and perhaps better, because the Greeks were fond of assimilating the tenses and moods of two verbs closely connected.—μὴ τοῖον, i.e. ἕτερον, 'adverse.' A common, yet remarkable euphemism. Thuc. vii. 14, ἤν τι μὴ ὅμοιον ἐκβῇ. Hesych. τοῖον· οὕτως ἀγαθόν. Soph. Phil. 503, παθεῖν μὲν εὖ, παθεῖν δὲ θἄτερα. Compare Pers. 225. Hence ἄλλως, *frustra*.

396. ἀμφοτέρους. Herm. reads ἀμφοτέροις with Schütz, which is probable (cf. 468), but not necessary, for τάδε is sometimes used for 'thus,' or 'in this matter.' Iph. Taur. 299, δοκῶν Ἐρινῦς θεὰς ἀμύνεσθαι τάδε. Frag. Aesch. 129, τάδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὑτῶν πτεροῖς ἁλισκόμεσθα. Soph. Phil. 1116, πότμος σε δαιμόνων τάδ' ἔσχε. Cf. Prom. 283. Pers. 118. 161, where πρὸς or διὰ may be supplied as κατὰ in the above.—Ὁμαίμων Ζεὺς, i.e. ὁμόγνιος. Cf. δίκη Ὁμαίμων Theb. 410.—ἑτερορρεπὴς, 'inclining to this side or that, as may happen,' i.e. impartial. Theognis, 157, Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλῳ.

397. νέμων ἄδικα. Not that Zeus

ἄδικα μὲν κακοῖς, ὅσια δ' ἐννόμοις.
τί τῶνδ' ἐξ ἴσου ῥεπομένων μεταλ-
γεῖς τὸ δίκαιον ἔρξαι;

ΒΑ. δεῖ τοι βαθείας φροντίδος σωτηρίου,
δίκην κολυμβητῆρος ἐς βυθὸν μολεῖν
δεδορκὸς ὄμμα, μηδ' ἄγαν ᾠνωμένον,
ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει,
αὐτοῖσί θ' ἡμῖν ἐκτελευτήσει καλῶς,
καὶ μήτε δῆρις ῥυσίων ἐφάψεται,
μήτ' ἐν θεῶν ἕδραισιν ὧδ' ἱδρυμένας
ἐκδόντες ὑμᾶς τὸν πανώλεθρον θεὸν
βαρὺν ξύνοικον θησόμεσθ' Ἀλάστορα,

awards *injustice*, but that he awards an equivalent for each man's deeds, κακὰ κακοῖς, ἀγαθὰ ἀγαθοῖς. This way of speaking is not without examples. Theogn. 746, δίκαιος ἐὼν μὴ τὰ δίκαια πάθῃ. Cho. 916, ἔκανες ὃν οὐ χρῆν, καὶ τὸ μὴ χρεὼν πάθε. Eur. Orest. 647, ἀδικῶ· λαβεῖν χρή μ' ἀντὶ τοῦδε τοῦ κακοῦ ἄδικόν τι παρὰ σοῦ. Heracl. 424, ἢν δίκαια δρῶ, δίκαια πείσομαι. For this use of νέμειν see Theb. 480.

399. ῥεπομένων. Hermann calls attention to the middle use of the verb. Why should it not be passive? For ῥέπω is clearly transitive. Cf. Ag. 241. Eum. 848, and Theognis, quoted on 396, sup. —μεταλγεῖν, he rightly observes, is properly 'to grieve after any thing,' i.e. to regret or repent, as μεταστένομαι σὸν ἄλγος Med. 996. So μεταγνοὺς sup. 102, and μετακλαίομαι Hec. 214. We have καταλγεῖν in Philoct. 368. The meaning is, that as the merits of the case are equally balanced by impartial Zeus, there will be no cause to repent of having acted rightly. Schol. εἰ ὁ Ζεὺς τὸ ἴσον φυλάττει, τί ἀπορεῖς συμμαχῆσαι τῷ Διΐ;

401. The construction is the same as in Ag. 334, δεῖ φροντίδος (ὥστε) ὄμμα μολεῖν εἰς βυθὸν (τῶν πραγμάτων).—δεδορκὸς, alluding to divers, who keep their eyes open under water to see sponges, oysters, &c. See Il. xvi. 747. —ᾠνωμένον, 'giddy,' or, as is vulgarly said, 'muddled.' The form occurs Bacch. 687.

404. πρῶτα μέν. It is not very clear whether μὲν is answered by τε in the next verse, or by καὶ in 406, in which latter case the stop should be removed after πόλει. The former construction is not without examples. Cho. 962, σεμνοὶ μὲν ἦσαν ἐν θρόνοις τόθ' ἥμενοι, φίλοι τε καὶ νῦν. Hippol. 996, ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν, φίλοις τε χρῆσθαι. Med. 125, τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν τοὔνομα νικᾷ, χρῆσθαί τε μακρῷ λῷστα βροτοῖσιν. Heracl. 337, πρῶτα μὲν σκοποὺς πέμψω,—μάντεις τ' ἀθροίσας θύσομαι.

406. ῥυσίων ἐφάψεται. 'Lay hands on you as booty.' In a quarrel, δῆρις, each party endeavours to make a reprisal on the other, and carry off what he can as a fair and lawful prize. See on these words sup. 309. Oed. Col. 858, καὶ μεῖζον ἆρα ῥύσιον πόλει τάχα θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναιν. From ῥύεσθαι, to drag off for oneself, came ῥύσιον, any thing forcibly carried away, as cattle in a foray. See Il. xi. 671, seqq. Od. xxi. 16, seqq. As stolen cattle have to be surrendered, or a pledge given for their return, ῥύσιον came to mean 'pignus,' and ῥυσιάζω 'to distrain,' or take an equivalent by force. Inf. 418, ῥυσιασθεῖσαν. Ion 523, ἅψομαι κοὐ ῥυσιάζω, τἀμὰ δ' εὑρίσκω φίλα. Cf. frag. 251, ἐρρυσίαζον. Lastly, ῥύσιον τῖσαι, Solon. frag. 19, Philoct. 960, is 'to pay back what you have taken,' and so 'to redeem your pledge.' In Ag. 518, ῥυσίου ἁμαρτεῖν is 'to lose,' i.e. to be obliged to give up, 'the prize,' or booty already obtained.

409. θησόμεσθα ξύνοικον, i.e. bring an enduring curse on the country from the anger of Ζεὺς ἱκέσιος. Cf. 263. 613. Oed. Col. 788, χώρας ἀλάστωρ οὑμὸς ἐνναίων ἀεί.

ὃς οὐδ' ἐν Ἅιδου τὸν θανόντ' ἐλευθεροῖ.
μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου;

ΧΟ. φρόντισον, καὶ γενοῦ — στρ. α'.
πανδίκως εὐσεβὴς πρόξενος·
τὰν φυγάδα μὴ προδῷς,
τὰν ἕκαθεν ἐκβολαῖς
δυσθέοις ὀρμέναν·
μηδ' ἴδῃς μ' ἐξ ἑδρᾶν — ἀντ. α'.
πολυθέων ῥυσιασθεῖσαν, ὦ
πᾶν κράτος ἔχων χθονός.
γνῶθι δ' ὕβριν ἀνέρων,
καὶ φύλαξαι κότον.
μήτι τλῇς τὰν ἱκέτιν εἰσιδεῖν — στρ. β'.
ἀπὸ βρετέων βίᾳ δίκας ἀγομέναν
ἱππηδὸν ἀμπύκων,
πολυμίτων πέπλων τ' ἐπιλαβὰς ἐμῶν.
ἴσθι γὰρ, παισὶ τάδε καὶ δόμοις — ἀντ. β'.
ὁπότερ' ἂν κτίσῃς, μένει δορὶ τίνειν

411. μῶν οὐ δοκεῖ. Hermann calls this 'ineptissimum,' and reads μῶν σοι δοκεῖ. Dindorf has μῶν οὖν. As μῶν is the same as the Latin *num*, this would mean, 'surely you cannot think,' or 'perhaps you think there is need,' &c., whereas the sense should be, 'surely you cannot think there is *no* need,' i.e. μῶν οὐ δοκεῖ. The poet might have said either οὔ σοι δοκεῖ or ἆρ' οὐ δοκεῖ, just as a Roman might say *nonne videtur* or *numquid non videtur*. Cf. Oed. Col. 1729, μῶν οὐχ ὁρᾷς; In Plat. Phaed. p. 84, c, μῶν μὴ is used where more of doubt is expressed. Perhaps, as the preceding speeches of the king are of five lines each, this should be of ten, and the last verse regarded as spurious.

416. ὀρμέναν. Thus Pauw for ὀρομέναν or δρωμέναν. The same variations occur Ag. 1378. The singular is again used, because the ἡγεμὼν is still the mouthpiece of the part.

417. ἴδῃς, περιίδῃς.—πολυθέων, cf. 218.

421. κότον. Schol. τὸν τοῦ Διός. Cf. 380. 610.

422. μήτι τλῇς τὰν, &c. The Med. has μήτι τ' ἀαίσταν, by the slight change of Λ to Α.

425. ἀμπύκων. There is a play on the double sense of ἄμπυξ, which meant the frontal of a horse's bridle (ἀμπυκτὴρ Theb. 456), and also a golden ornament worn on the forehead of women, Il. xxii. 469. Theocr. i. 33, ἀσκητὰ πέπλῳ τε καὶ ἄμπυκι. Theb. 315, τὰς δὲ κεχειρωμένας ἄγεσθαι ἱππηδὸν πλοκάμων. Schol. on Hom. Il. v. 358, ἄμπυξ ἐκαλεῖτο χρυσῆ σειρὰ τὰς περὶ τὸ μέτωπον τῶν ἵππων τρίχας συνδέουσα.

429. δορὶ τίνειν. Thus Hermann after Boissonade. The MSS. give δρεικτίνειν or —τείνειν, ο having been corrupted, as it constantly is, to ε, and transposed. Dindorf edits Ἄρει 'κτίνειν, as I had done in ed. 2, from Seidler. But I was then hardly aware of the extreme accuracy with which the antistrophic metres of Aeschylus correspond, syllable for syllable, not merely foot for foot. It does not appear that the Schol. found μένει δορὶ τίνειν or Ἄρει τίνειν in his copy. His explanation is, λείπει ὅτι δίκαιόν ἐστιν ἀποδιδόναι ὁμοίαν θέμιν. Perhaps, νέμειν Δία τίνειν κ.τ.λ. Cf. v. 397. By ὁπότερα κτίσῃς the chorus means, 'whether you oppose the gods or the sons of Aegyptus, you must abide by the consequences.'—

ὁμοιίαν θέμιν.
τάδε φράσαι δίκαια Διόθεν κράτη.
ΒΑ. καὶ δὴ πέφρασμαι· δεῦρο δ' ἐξοκέλλεται·
ἢ τοῖσιν ἢ τοῖς πόλεμον αἴρεσθαι μέγαν
πᾶσ' ἔστ' ἀνάγκη, καὶ γεγόμφωται σκάφος
στρέβλαισι ναυτικαῖσιν ὡς προσηγμένον.
ἄνευ δὲ λύπης οὐδαμοῦ καταστροφή.
καὶ χρήμασιν μὲν, ἐκ δόμων πορθουμένων,
γένοιτ' ἂν ἄλλα, Κτησίου Διὸς χάριν,
ἄτης τε μείζω καὶ μέγ' ἐμπλῆσαι γέμος·
καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια,

ὁμοιίαν for ὁμοίαν is due to Klausen, who has thus restored one of the many Homeric forms in this play.

431. κράτη, *imperia*, 'commands,' so Cho. 1, πατρῷ' ἐποπτεύων κράτη. Antig. 60, εἰ νόμων βίᾳ ψῆφον τυράννων ἢ κράτη παρέξιμεν. Sup. 387, κράτεσιν ἀρσένων. Eur. Rhes. 132, σφαλερὰ δ' οὐ φιλῶ στρατηγῶν κράτη.

432. ἐξοκέλλεται, 'is stranded.' Schol. οὕτως ἀποβαίνει. The later Scholiast on Prom. 190 observes: κέλσαι κυρίως τὸ τὴν ναῦν προσορμίσαι τινὶ εὐγαλήνῳ καὶ εὐλιμένῳ τόπῳ. ἐξοκεῖλαι δὲ τὸ τὴν ναῦν ἐκβληθῆναι ὑπ' ἀνέμου ἔξω τοῦ λιμένος. In this sense it occurs Ag. 649, μήτ' ἐξοκεῖλαι πρὸς κραταίλεων χθόνα.

433. τοῖσιν ἢ τοῖς. Cf. 352. 1031. Schol. ἢ τοῖς θεοῖς ἢ τοῖς Αἰγυπτιάδαις. Soph. Antig. 557, καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.

434. γεγόμφωται. 'It is fixed tight (lit. 'pegged'), like a ship's hull set fast on the stocks.' Cf. 922. The exact meaning of στρέβλαι is unknown. Hesych. στρέβλαι ναυτικαί· τὰ ξύλα τῶν νεῶν ἐν οἷς διασφηνοῦνται γομφούμεναι. It would seem to mean some device for keeping the planks or ribs of vessels in their proper places while they are being pegged down, as is practised in modern ship-building. Hermann objects to προσηγμένον (προσάγω), and reads with Scaliger προσηρμένον. Had this latter been found in all the MSS., it would probably have been altered to προσηγμένον by the same critics.

436. καταστροφή, a coming to shore; an ending or concluding of the matter. So Oed. Col. 103, δότε βίου πέρασιν καὶ καταστροφήν τινα.

437. χρήμασιν. Schol. χρημάτων. If Aeschylus wrote χρήμασιν, it was from a dislike to the similarity of termination in three words of the verse. It is easy to supply αὐτῶν, i. e. χρημάτων, to πορθουμένων. Cf. Ag. 938. Eum. 742. Sup. 115. Prom. 880. Theb. 263. Thuc. vi. 7. Hermann reads καὶ δώμασιν μὲν χρημάτων πορθουμένων, because 'expugnata domo non opibus, quae jam nullae sunt, aliae possunt accedere, sed domui, quae spoliata opibus est.' But this is a hypercritical objection. We may understand ἄλλα χρήματα γένοιτ' ἂν ἐπὶ χρήμασιν or ἀντὶ χρημάτων. If any correction is required, πορθουμένοις is the most probable. The next verse seems to belong to this place, though in the MSS. it stands after ἄτης τε μείζω, which is thus read: ἄτην γε μείζω (or μείζων) καὶ μέγ' ἐμπλήσας γόμου. The attempt of the Scholiast to explain it is futile: τοῦ Διὸς ἐμπιμπλῶντος καὶ γεμίζοντος ἄτης τὸν γόμον, which shows that he read γεμίζων. But there can be little or no doubt of ἄτης τε μείζω, 'greater than the loss.' Cf. Theognis 119, χρυσοῦ κιβδήλοιο καὶ ἀργύρου ἄνσχετος ἄτη. For γόμου I have given γέμος, from Ag. 1192, i. e. ὥστε καὶ ἐμπλῆσαι. Hermann has καινὸν ἐμπλῆσαι γόμον. On Ζεὺς Κτήσιος see Ag. 978. 1005.

440. τοξεύσασα. The nominative absolute, not unusual in Aeschylus. See Eum. 95. Cho. 511. The following line comes after γένοιτο, &c. in the MSS., and Hermann, observing 'duplex facta est comparatio, utraque tribus versibus, utraque consimili ordine et forma sententiarum,' ingeniously reads μὴ ἀλγεῖν & θύμου, i. e. ὥστε μή. The general sentiment is this:

ἀλγεινὰ θυμοῦ κάρτα κινητήρια,
γένοιτο μύθου μῦθος ἂν θελκτήριος·
ὅπως δ' ὅμαιμον αἷμα μὴ γενήσεται,
δεῖ κάρτα θύειν καὶ πεσεῖν χρηστήρια
θεοῖσι πολλοῖς πολλὰ, πημονῆς ἄκη.
ἦ κάρτα νείκους τοῦτο δρῶν παροίχομαι·
θέλω δ' ἄιδρις μᾶλλον ἢ σοφὸς κακῶν
εἶναι. γένοιτο δ' εὖ παρὰ γνώμην ἐμήν.
ΧΟ. πολλῶν ἄκουσον τέρματ' αἰδοίων λόγων.
ΒΑ. ἤκουσα, καὶ λέγοις ἄν· οὔ με φεύξεται.
ΧΟ. ἔχω στρόφους ζώνας τε, συλλαβὰς πέπλων.
ΒΑ. τύχῃ γυναικῶν ταῦτα συμπρεπῆ πέλει.
ΧΟ. ἐκ τῶνδε τοίνυν, ἴσθι, μηχανὴ καλή—
ΒΑ. λέξον· τίν' αὐδὴν τήνδε γηρυθεῖσ' ἔσει;

'The loss of property may be repaired, the injuries inflicted by the tongue may be amended; but the blood of relations once shed, there is neither remedy nor atonement.' Compare Ag. 978. Eum. 615. Eur. Suppl. 775, τοῦτο γὰρ μόνον βροτοῖς οὐκ ἔστι τἀνάλωμ' ἀναλωθὲν λαβεῖν, ψυχὴν βροτείαν· χρημάτων δ' εἰσὶν πόροι.

446. The common reading of this verse, τοῦδ' ἐγὼ παροίχομαι, is objectionable in itself, because ἐγὼ is never added unless there is emphasis on the pronoun. See on Ag. 1282. The Schol. has a comment which leads so clearly and indisputably to the true reading, that it seems surprising that the correction has not been made before;—καὶ τοῦτο ποιῶν ἐκτὸς ἔσομαι τοῦ νείκους, θεοῖς ὑπηρετῶν. Here two scholia are confused together, θεοῖς ὑπηρετῶν being manifestly a distinct comment on τοῦτο δρῶν. The sense is, 'Surely, if I do *this*, I am out of the way of the dispute,' viz. if I take the precaution of invoking the aid of the gods. Hermann alters and transfers to the chorus this verse, which he reads thus: ἦ κάρτ' ἄνοικτος τοῦδ' ἐγὼ παροίχομαι, 'Assuredly I am undone without pity from him.' He also denies that νείκους παροίχεσθαι is explicable, and reads in Med. 995, δύστανε μοίρας, ὅσον παροίχει. It is true that the word properly means 'to be past and gone,' as Ag. 550, or as inf. 718, 'to be undone;' but we have the similar phrases εἴκειν or παραχωρεῖν ὁδοῦ very frequently, so that we may fairly accept the scholium ἐκτὸς ἔσομαι τοῦ νείκους.

447. ἄιδρις μᾶλλον ἢ σοφός. Though I foresee evil, I hope I may prove wrong in my boding.—εἶναι, cf. Ag. 1062.

449. τέρματ' αἰδοίων λόγων. The sense seems to be, 'hear what will be the end of all these appeals for mercy, if they are rejected.' See sup. 188.

451. στρόφους. So Scaliger for στρόβους, which Hermann retains without any remark. But στρόβος is 'a whirlwind,' Ag. 640, στρόφος or στρόφιον 'a bodice,' or sash for the breast, Theb. 865. Ar. Thesm. 139. 638, frag. Thesm. ii. 309. Catullus has 'strophio luctantes vincta papillas.' It was used like the Roman *fascia*, and, like it also, sometimes meant 'swathing-clothes,' Hom. Hymn. ad Apoll. Del. 122.—συλλαβὰς πέπλων refers only to ζώνας, and πέπλος, as Müller has observed, Diss. Eum. p. 64, was a general term for the tragic dress. He reckons among the articles of stage attire 'very broad embroidered girdles (μασχαλιστῆρες), sitting high on the breast,' which are perhaps the στρόφοι here meant.

452. τύχῃ γυναικῶν. 'These things are befitting the condition of women,' i. e. I am not surprised to hear that you wear them. Because the MSS. give τύχαν or τύχᾳ, by a common Doricism (see on Prom. 694), Hermann reads τάχ' ἂν γυναικὶ—πέλοι.

ΧΟ. εἰ μή τι πιστὸν τῷδ' ὑποστήσεις στόλῳ—
ΒΑ. τί σοι περαίνει μηχανὴ συζωμάτων ;
ΧΟ. νέοις πίναξι βρέτεα κοσμῆσαι τάδε.
ΒΑ. αἰνιγματῶδες τοὔπος· ἀλλ' ἁπλῶς φράσον.
ΧΟ. ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν.
ΒΑ. ἤκουσα μαστικτῆρα καρδίας λόγον.
ΧΟ. ξυνῆκας· ὠμμάτωσα γὰρ σαφέστερον.
ΒΑ. καὶ πολλαχῇ γε δυσπάλαιστα πράγματα,
κακῶν δὲ πλῆθος ποταμὸς ὣς ἐπέρχεται.
ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὔπορον
τόδ' εἰσβέβηκα, κοὐδαμοῦ λιμὴν κακῶν·
εἰ μὲν γὰρ ὑμῖν μὴ τόδ' ἐκπράξω χρέος,
μίασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον·

455. ὑποστήσεις. So Well., Dind., Herm. for ὑποστήσει. Cf. Ajac. 1091, γνώμας ὑποστήσας σοφάς. Eur. Electr. 983, ἀλλ' ἢ τὸν αὐτὸν τῇδ' ὑποστήσω δόλον ;

457. νέοις πίναξι. Schol. καινοῖς ἀναθήμασι τὰ ἀγάλματα τῶν θεῶν κοσμήσω. λέγει δὲ ὅτι μετεωρήσω ἐμαυτὴν τῇ ἀγχονῇ. The custom of attaching votive tablets to statues, 'genua incerare deorum,' is well known. We must infer that the statues of the ἀγώνιοι θεοὶ were of colossal size, or they would not have served for executing the threat.

458. ἁπλῶς. So Dind. Herm. for ἀλλὰ πῶς, after Abreschius. For this antithesis is elsewhere found, as Prom. 611, οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἁπλῷ λόγῳ. Anaxilas ap. Athen. xiii. p. 558, αἳ λαλοῦσ' ἁπλῶς μὲν οὐδὲν, ἀλλ' ἐν αἰνιγμοῖς τισίν. Dobree (Adv. i. p. 516) quotes the same corruption from Demosth. p. 1315. 26.

460. The MSS. give μακιστῆρα, which occurs also in Pers. 694, μή τι μακιστῆρα μῦθον ἀλλὰ σύντομον λέγε. Hesych. μακιστήρ· βέλος. There is a gloss in the Med. μακιστῆρα· ἰόν. Hesychius probably took it from this place ; for in the Persae it clearly bears the sense of μῆκος. Compare the Doric form Μάκιστος, Ag. 280. The conjecture of Auratus, μαστικτῆρα, containing as it does the very same letters with the addition of τ, seems to be a safer reading, and has been admitted by Dindorf. Compare μαστίκτωρ, Eum. 154. Hermann gives δακνιστῆρα, because the Schol. explains καρδίας δηκτικόν. But the Schol. is too sparing of his comments on this play to have made so needless a remark, had he read δακνιστῆρα.

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464. ἄβυσσον, too deep to dive into (sup. 402), οὐκ εὔπορον, not easy to cross, because harbourless.

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467. μίασμα. The pollution of the holy images by the suicide of the maidens. It is this argument which makes the king relent at last, and reconsider his decision. If compassion is the real motive, the plea is religious fear (472); and the responsibility of undertaking the dangerous cause is shifted from himself to the people. 'Go,' says the king to Danaus, 'and appeal to the citizens. Show them your suppliant boughs before the public temples, and secure their sympathy. The final decision must be given in the assembly (512); at present I can only act as πρόξενος (185), the supporter and patron of your cause, not as supreme arbiter.' —ὑπερτοξεύσιμον, see Cho. 1022. Ar. Ach. 712, ὑπερετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς συγγενεῖς (*vulgo* περιετόξ.).

εἰ δ' αὖθ' ὁμαίμοις παισὶν Αἰγύπτου σέθεν
σταθεὶς πρὸ τειχέων διὰ μάχης ἥξω τέλους,
πῶς οὐχὶ τἀνάλωμα γίγνεται πικρὸν,
ἄνδρας γυναικῶν εἵνεχ' αἱμάξαι πέδον ;
ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον
Ἱκτῆρος· ὕψιστος γὰρ ἐν βροτοῖς φόβος.
σὺ μὲν, πάτερ γεραιὲ τῶνδε παρθένων,
κλάδους τε τούτους αἶψ' ἐν ἀγκάλαις λαβὼν
βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων
θὲς, ὡς ἴδωσι τῆσδ' ἀφίξεως τέκμαρ
πάντες πολῖται, μηδ' ἀπορριφθῇ λόγος
ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεώς.
καὶ γὰρ τάχ' ἄν τις οἰκτίσας ἰδὼν τάδε
ὕβριν μὲν ἐχθήρειεν ἄρσενος στόλου,
ὑμῖν δ' ἂν εἴη δῆμος εὐμενέστερος·
τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει.

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479. γάρ. 'Beware,' says the king, 'lest the people should hear that you have privately consulted me first, *for* they are fond of blaming their rulers,' i.e. naturally jealous of their constitutional rights.

480. οἰκτίσας ἰδὼν τάδε. 'Feeling pity for you on seeing these suppliant wreaths.' So Hermann for οἶκτος εἰσιδὼν τάδε. The correction was also made by Mr. Linwood. The γὰρ seems clearly to refer to ὡς ἴδωσι πάντες, &c., not, as Hermann says, to ἀπορριφθῇ. He evidently understood 'let not my words be thrown away,' which is the common, but certainly less correct, explanation, though ἀπέρριπται is so used Eum. 206.

483. εὐνοίας. The plural occurs Theb. 445, 'Αρτέμιδος εὐνοίαισι. Isocr. Archidam. p. 129, ταῖς γ' εὐνοίαις μεθ' ἡμῶν ὄντας.

ΧΟ. εἰ μή τι πιστὸν τῷδ᾽ ὑποστήσεις στόλῳ—
ΒΑ. τί σοι περαίνει μηχανὴ συζωμάτων ;
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ΒΑ. αἰνιγματῶδες τοὔπος· ἀλλ᾽ ἁπλῶς φράσον.
ΧΟ. ἐκ τῶνδ᾽ ὅπως τάχιστ᾽ ἀπάγξασθαι θεῶν.
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ΧΟ. ξυνῆκας· ὠμμάτωσα γὰρ σαφέστερον.
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κακῶν δὲ πλῆθος ποταμὸς ὣς ἐπέρχεται.
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474. *σὺ μέν*. He was going to add something about the conduct of the maidens meanwhile; but this is postponed to v. 499. After this verse Hermann introduces one which he supposes to have been lost, *ἴθ᾽ ὡς τάχιστα, τήνδ᾽ ἐρημώσας ἕδραν.* Perhaps the difficult *τε* may be explained by the similar passage Cho. 1033, which is by many needlessly altered, *ἀλλ᾽ εὖ τ᾽ ἔπραξας, μηδ᾽ ἐπιζευχθῇ στόμα φήμῃ πονηρᾷ.* Eur. Heracl. 451, *καὶ μήτε κινδύνευε σωθήτω τέ μοι τέκν᾽.* For *μηδ᾽ ἀπορριφθῇ* is in effect the same as *καὶ μὴ ἀπορρίψῃς*. The meaning is, 'let not a word about me be rashly uttered.' Prof. Conington conjectures *ψόγος*, on account of *φιλαίτιος*, which is ingenious and probable, for *λόγος* and *ψόγος*, *λέγειν* and *ψέγειν*, are elsewhere confounded, e.g. Cho. 976. But *ῥίπτειν* and *ἀπορρίπτειν λόγον*, 'temere loqui,' are phrases of common occurrence, often with the implied notion of impropriety or contempt. See Prom. 319. 953. Herod. i. 153. vii. 13. viii. 92; and *λόγος τινὸς* means 'words *about* a person,' as *λόγοι τῶν παρεστώτων κακῶν*, Ion 929. *μῦθος φίλων*, Antig. 11. Cf. Ajac. 224. 997. Stallb. ad Protag. p. 26, B. Symp. p. 194, B. On *ἀγκάλαις λαβὼν* see inf. 641.

479. *γάρ*. 'Beware,' says the king, 'lest the people should hear that you have privately consulted me first, *for* they are fond of blaming their rulers,' i.e. naturally jealous of their constitutional rights.

480. *οἰκτίσας ἰδὼν τάδε*. 'Feeling pity for you on seeing these suppliant wreaths.' So Hermann for *οἶκτος εἰσιδὼν τάδε*. The correction was also made by Mr. Linwood. The *γὰρ* seems clearly to refer to *ὡς ἴδωσι πάντες*, &c., not, as Hermann says, to *ἀπορριφθῇ*. He evidently understood 'let not my words be thrown away,' which is the common, but certainly less correct, explanation, though *ἀπέρριπται* is so used Eum. 206.

483. *εὐνοίας*. The plural occurs Theb. 445, *Ἀρτέμιδος εὐνοίαισι.* Isocr. Archidam. p. 129, *ταῖς γ᾽ εὐνοίαις μεθ᾽ ἡμῶν ὄντας.*

ΔΑ. πολλῶν τάδ' ἡμῖν ἐστὶν ἠξιωμένα,
αἰδοῖον εὑρεθέντα πρόξενον λαβεῖν.
ὀπάονας δὲ φράστοράς τ' ἐγχωρίων
ξύμπεμψον, ὡς ἂν τῶν πολισσούχων θεῶν
βωμοὺς προνάους καὶ †πολισσούχων ἕδρας
εὕρωμεν, ἀσφάλεια δ' ᾖ δι' ἄστεως
στείχουσι· μορφῆς δ' οὐχ ὁμόστολος φύσις·
Νεῖλος γὰρ οὐχ ὅμοιον Ἰνάχῳ γένος
τρέφει. φύλαξαι, μὴ θράσος τέκῃ φόνον.
καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο.
ΒΑ. στείχοιτ' ἄν, ἄνδρες· εὖ γὰρ ὁ ξένος λέγει.
ἡγεῖσθε βωμοὺς ἀστικούς, θεῶν ἕδρας·
καὶ ξυμβόλοισιν οὐ πολυστομεῖν χρεὼν
ναύτην ἄγοντας τόνδ' ἐφέστιον θεῶν.
ΧΟ. τούτῳ μὲν εἶπας, καὶ τεταγμένος κίοι.
ἐγὼ δὲ πῶς δρῶ; ποῦ θράσος νέμεις ἐμοί;
ΒΑ. κλάδους μὲν αὐτοῦ λεῖπε, σημεῖον πόνου.
ΧΟ. καὶ δή σφε λείπω χειρὶ καὶ λόγοις σέθεν.

485. *εὑρεθέντα* is Porson's emendation for *εὖ ῥέοντα*. Translate, 'to get for a patron one whom I have found to be merciful.' We might be tempted to read *εὐροοῦντα* from Pers. 603, *ὅταν δ' ὁ δαίμων εὐροῇ*, but that *δαίμων* is not so much a personification as a synonym of *τύχη*.

486. *φράστορας ἐγχωρίων*, i. e. *τῶν ἐγχ. οἳ φράσουσι*. Plut. de Mul. Virt., ad init. *αὐτοὶ μὲν ἐπλανῶντο περὶ τὴν χώραν, φραστήρων δεόμενοι.*

488. *προνάους*. This, as Hermann well observes, has reference to *ὡς ἴδωσι πάντες πολῖται* in 477. For *πολισσούχων*, which is clearly an error of the transcriber from the preceding verse, Hermann reads *πολυξέστους*. I had conjectured *περιστύλους*.

492. *φόνον*. So Haupt for *φόβον*, which Hermann retains and defends. It is true that there is an antithesis, though rather an unmeaning one, in the vulgate: 'beware lest courage should produce fear,' i. e. lest my boldness in going alone should cause a panic among the citizens. But the real point to be guarded against is clearly contained in the next verse: 'There may be slaughter in consequence of a mistake.' The Schol. has *μὴ θαρσήσας μόνος ἀπελθεῖν φοβηθῶ ὑπό τινος.* Unless we should read *φονευθῶ*, this only shows that he found *φόβον*, but could not explain it. The two words are perpetually confused in the MSS. See Prom. 363. There does not seem to be much weight in Hermann's objection, that by reading *φόνον* 'Argivi ut proni ad caedem notarentur.'—On *καὶ δὴ* see Eum. 854.

494. *ἄνδρες*. These are mutes, a kind of secondary chorus, who come in as *ὀπαδοὶ* inf. 962.

496. *ξυμβόλοισιν*. Schol. *τοῖς συντυγχάνουσιν.* Hermann suggests *ξυμβολοῦσιν*, as *ξυμβολεῖ* occurs in this sense Theb. 344. The correction is the more probable because *σύμβολος* seems to have had a distinct and technical meaning: see on Prom. 495. On the attendants here present as supernumeraries on the stage see inf. 916.

499. *νέμεις*. Pors., Dind., and others read *νεμεῖς*. Schol. *ἀντὶ τοῦ παραγενομένης μου τὸ θράσος νέμεις.* It is clear that *ποῦ* has dropped out after *τοῦ*.

501. *χειρὶ καὶ λόγοις*. 'At your beck and command.' *χειρὶ* of course refers to *αὐτοῦ*, which is said *δεικτικῶς*. Cf. Soph. Phil. 1252.

ΒΑ. λευρὸν κατ' ἄλσος νῦν ἐπιστρέφου τόδε.
ΧΟ. καὶ πῶς βέβηλον ἄλσος ἂν ῥύοιτό με;
ΒΑ. οὔτοι πτερωτῶν ἁρπαγῇ σ' ἐκδώσομεν.
ΧΟ. ἀλλ' εἰ δρακόντων δυσφρόνων ἔχθιοσιν;
ΒΑ. εὔφημον εἴη τοὖπος εὐφημουμένῃ.
ΧΟ. οὔτοι τι θαῦμα δυσφορεῖν φόβῳ φρενός.
ΒΑ. ἀεὶ δ' ἀνάκτων ἐστὶ δεῖμ' ἐξαίσιον.
ΧΟ. σὺ καὶ λέγων εὔφραινε καὶ πράσσων φρένα.
ΒΑ. ἀλλ' οὔτι δαρὸν χρόνον ἐρημώσει πατήρ.
ἐγὼ δὲ λαοὺς ξυγκαλῶν ἐγχωρίους

502. *λευρὸν ἄλσος*. The epithet implies what is at once level and open; see Prom. 377. *ἄλσος* involves a similar idea; hence it is sometimes used of the sea, as inf. 847, Pers. 114, and inf. 552 of the open plains of Egypt. Strabo well remarks (ix. p. 412), *οἱ δὲ ποιηταὶ ἄλση καλοῦσι τὰ ἱερὰ πάντα, κἂν ᾖ ψιλά.* The king points to an unoccupied part of the orchestra near the sacred statues, which the chorus in the next verse calls *βέβηλον* because it was unenclosed and accessible to all. There was a grove sacred to Argus not far from Nauplia (Herod. vi. 76—8) which the poet may have had in mind. In Eur. Phoen. the area of the orchestra is similarly called *λευρὸν πέδον*.

503. *καὶ πῶς*, like *καὶ τίς*, Ag. 271, expresses incredulity. Cf. Ag. 1169. 1281.

504. *ἁρπαγῇ σ'*. The MSS. give *ἅρπαγες*, as sup. 489, *ἀσφαλείας δὲ* for *ἀσφάλεια δ' ᾖ*. Porson and the subsequent editors give *ἁρπαγαῖς σ'*, *αι* and *ε* being often confused; cf. 927. Pers. 533. —*πτερωτῶν*, cf. 220. So Eur. Bacch. 257, *σκοπεῖν πτερωτοὺς κἀμπύρων μισθοὺς φέρειν.* Hel. 747, *πτερωτῶν φθέγματ'*.

505. *ἀλλ' εἰ*. 'But what if?' See Cho. 762. Hermann reads *ἀλλ' ἢ* with Porson.

506. *εὐφημουμένῃ*. Bekk. Anecd. i. p. 77, *εὐφημεῖται· ἀκούει καλῶς.* *εὔφημος* is 'complimentary,' Dem. de Fals. Leg. p. 356. The meaning is, "You who have been received with fair words ought not to call your cousins by such ugly names as 'hateful dragons.'"

508. *ἀνάκτων*. Mr. Linwood suggests *γυναικῶν*. Hermann, with his usual confidence, says 'apertum est poetam *ἀνάρκτων* scripsisse. Sunt enim virgines *ἄναρκτοι* absente patre.' Schütz understands, 'an excessive fear of majesty always possesses inferior minds;' which implies that *φόβῳ φρενὸς* in the preceding verse has reference to the king himself, whereas it clearly is meant as an apology for their mistrust and harsh language, on the plea of fear of their pursuers. The sense appears to be, as Scholefield explained it, 'if *you* are afraid, I am not; for fear becomes not kings.' This is the Homeric sense of *ἐξαίσιος*, 'unreasonable,' 'improper,' as Od. iv. 690. xvii. 577. The meaning 'excessive' appears to belong to a later age. There is a passage very similar in sentiment, Oed. Col. 655, where Theseus replies to the affrighted maidens, *τοὐμὸν οὐκ ὀκνεῖ κέαρ.* Thus the answer of the chorus is quite appropriate: 'do *you*, who say you are not afraid, assure us not only by words, but by your deeds.' For *φρένα* the MSS. give *φρενὶ*, which was corrected by Heath. Compare Orest. 287, *τοῖς μὲν λόγοις ηὔφρηνε, τοῖς δ' ἔργοισιν οὔ.* Hom. Il. i. 77, *ἔπεσιν καὶ χερσὶν ἀρήξειν.* Xen. Anab. vi. 6, 18, *συμπέμψατε μέντοι μοι οἵτινες καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.*—*καὶ*—*καὶ* means, 'as by saying, so by acting.' Cf. 734.

510. *ἐρημώσει*. Hermann complains both of the metre and the omission of the pronoun, and reads *δαρόν σ' ἐξερημώσει.* But this is a reckless alteration. He might with less violence have written *πατρὸς*, 'you will not be long left alone from your father.' But *ἐρημοῦν* is used for *ἔρημον λιπεῖν*, as Eur. Androm. 314, *κεἰ μὴ τόδ' ἐκλιποῦσ' ἐρημώσεις πέδον.*

511. *ξυγκαλῶν*. The poet had in view the *σύγκλητοι ἐκκλησίαι* of the Athenians,

πείσω τὸ κοινὸν, ὡς ἂν εὐμενὲς τιθῶ,
καὶ σὸν διδάξω πατέρα ποῖα χρὴ λέγειν.
πρὸς ταῦτα μίμνε, καὶ θεοὺς ἐγχωρίους
λιταῖς παραιτοῦ τῶν σ' ἔρως ἔχει τυχεῖν.
ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι·
πειθὼ δ' ἕποιτο καὶ τύχη πρακτήριος.

ΧΟ. ἄναξ ἀνάκτων, μακάρων στρ. ά.
μακάρτατε, καὶ τελέων
τελειότατον κράτος, ὄλβιε Ζεῦ,
πιθοῦ τε καὶ γενέσθω·
ἄλευσον ἀνδρῶν ὕβριν εὖ στυγήσας,
λίμνᾳ δ' ἔμβαλε πορφυροειδεῖ
τὰν μελανόζυγ' ἄταν.
τὸ πρὸς γυναικῶν ἐπιδὼν, ἀντ. ά.
παλαίφατον ἁμέτερον

before which it was the custom to produce public suppliants. Thus in Eur. Suppl. 354, Theseus says, λαβὼν Ἄδραστον δεῖγμα τῶν ἐμῶν λόγων, ἐς πλῆθος εἶμι. There is an allusion to the Assembly also inf. 598 seqq.

513. ποῖα. This reading is written above the vulgate τοῖα in the Paris MS. Mr. Shilleto on Dem. de Fals. Leg. p. 186 (446, R) conjectured τοῖ' ἅ. Cf. Prom. 783. 943. But τ and π are elsewhere confused, as sup. 295. inf. 547. 813.

516. ἐλεύσομαι. This form is rare for ἥξω or εἶμι, and not very common in its proper sense. See Elmsl. on Heracl. 210. Trach. 595, διὰ τάχους ἐλεύσεται. Oed. Col. 1206, εἴπερ κεῖνος ὧδ' ἐλεύσεται.—πορσυνῶν for πορσύνων is due to Heath. See Elmsl. on Heracl. 799.

519. τελέων τελειότατον. As τὰ τέλη or οἱ ἐν τέλει are 'magistrates,' or 'authorities,' τελεσφόροι, and τέλειος is an attribute of Zeus as the perfecter and accomplisher of prayers (Ag. 946), as well as of other gods (see on Theb. 240), the two words are here combined, 'Ruler most powerful of all the powers that be;' and γενέσθω, 'so be it,' is as it were the *amen* to the request which follows. Lobeck conjectures γένει σῷ, but no change seems advisable.

522. ἄλευσον, 'ward off.' See Prom. 580, ἄλευ', ὦ δᾶ. The Schol. singularly enough derived the word from ἅλς, and explains it καταπόντωσον αὐτὴν (l. αὐτῶν) τὴν ὕβριν.

524. μελανόζυγ' ἄταν. Three ideas seem combined in this unusual phrase; the black men (inf. 700), the ship bringing them, and the μέλαινα ἄτα (Ag. 745), or dark calamity which attended their presence.

525. τὸ πρὸς γυναικῶν. 'Favourably regarding that which is on the side of us women (i.e. the women's cause), recall the pleasing legend of our ancient race descended from an ancestress that was dear to thee.' Here νέωσον αἶνον γένος is precisely like κτίσαι βοὰν Ἄρη inf. 627, i.e. αἴνει γένος ἡμέτερον. A well-known example is Soph. El. 124, τάκεις οἰμωγὰν Ἀγαμέμνονα. So μηκύνειν λόγον τέκνα φανέντα, Oed. Col. 1120. Other instances have been given on Eur. Med. 205. The explanation seems to be, that the person is put in apposition to the thing as the subject of it, much as in Prom. 209, where see the note.—τὸ πρὸς γυναικῶν forms an antithesis to ἀνδρῶν ὕβριν in 522. Compare ἔριν γυναικῶν, 634. σέβας τὸ πρὸς θεῶν, 390. Hermann needlessly reads τὸ πρὸς γεναρχᾶν, connecting τὸ with γένος. For the use of αἶνος, 'a tale,' 'a legend,' cf. Hes. Opp. 200, νῦν δ' αἶνον βασιλεῦσ' ἐρέω. The Scholiast is right as to the sense, ἀνανέωσον τὴν φήμην ὅτι σοῦ ἐσμεν.

γένος φιλίας προγόνου γυναικὸς
νέωσον εὔφρον' αἶνον·
γενοῦ πολυμνήστωρ, ἔφαπτορ Ἰοῦς·
δίας τοι γένος εὐχόμεθ' εἶναι
γᾶς ἀπὸ τᾶσδ' ἔνοικοι.
παλαιὸν δ' εἰς ἴχνος μετέσταν στρ. β'.
ματέρος, ἀνθονόμους ἐπωπὰς,
λειμῶνα βούχιλον, ἔνθεν Ἰὼ
οἴστρῳ ἐρεθομένα
φεύγει ἁμαρτίνοος
πολλὰ βροτῶν διαμειβομένα
φῦλα. διχῆ δ' ἀντίπορον
γαῖαν ἐν αἴσᾳ διατέμνουσα πόρον
κυματίαν ὁρίζει·
ἰάπτει κἀσίδος δι' αἴας ἀντ. β'.

529. πολυμνήστωρ. This explains and enforces νέωσον. Dind. and Herm. read πολυμνῆστορ, the advantage of which is not very apparent, as the quantity of ὕβριν (522) will suit either. Porson corrected ἔφαπτορ for ἐφάπτωρ.

530. δίας. The construction is, εὐχόμεθα εἶναι γένος ἀπὸ τᾶσδε γᾶς, ἔνοικοι δίας γᾶς. Schol. τῆς δίας Αἰγύπτου. Cf. 4. 552. Or thus: 'We call ourselves inhabitants of the divine land, though we assert our origin from this.' Hermann prefers the less involved order, εὐχόμεθα εἶναι γένος ἀπὸ τῆσδε δίας γῆς, ἔνοικοι αὐτῆς, which makes δῖα refer to Argolis. See Pers. 273. But μετέσταν more naturally suits the former, implying transition from one to the other. Cf. sup. 41. The difficulties of metre may fairly be pleaded in defence of the less obvious meaning. Porson read δι' ἆς, which does not suit the strophe so well, though Dindorf adopts it.

533. ἐπωπάς. 'The watchings,' i.e. the place where Io was watched by Argus.

535. ἐρεθομένα. The MSS. reading is ἐρεσσομένα (Schol. ἐλαυνομένη), and in v. 544 Λύγιά τε γύαλα. As one of these verses must be altered, ἐρεθομένα is perhaps better than the other alternative which Hermann has adopted from his own conjecture, Λύδιά τ' ἂγ γύαλα. For ἐρέθω, ἐρεθίζω, ἐρεθισμὸς, are peculiarly applied to the teasing and tickling of insects. So Theocr. v. 111, οὕτω χὐμεῖς θὴν ἐρεθίζετε τὼς καλαμευτάς. Suidas: μύωψ· μυῖά τις ἐρεθίζουσα τὰς βοῦς. Photius: οἶστρος· ἐρεθισμός. The verse is a dochmiac of resolved syllables.

540. διχῇ ὁρίζει. Literally, *disterminat*, 'keeps apart (on each side) the opposite continents in cleaving the surging strait,' i. e. she views the coast as a barrier on the right and the left. Cf. Prom. 752. Eur. Med. 432, διδύμους ὁρίσασα πόντου πέτρας, where see the explanation of this passage from the primary sense of ὁρίζειν, 'to define one object as distinct from another.'—ἐν αἴσᾳ, 'by destiny,' ἐν εἱμαρμένῃ Schol. Cf. Herod. ii. 111, κυματίης ὁ ποταμὸς ἐγένετο. The Thracian Bosporus is here meant.

541. κἀσίδος. The MSS. give βασίδος, and the corruption must be ancient, for the Schol. remarks λείπει ὁ καί. The editors follow Turn. in reading δ' Ἀσίδος. But κἀσίδος is more likely to be right, for κ and β are constantly confused. So ἦ βαὶ and ἦ καὶ v. 75, καββὰς and κάκκας inf. 807. ὀβρικάλοις and ὀκρ. Ag. 141. κόρῃ and βάρῃ Eum. 824. προβλήσιος and προκλ. Herod. ix. 75. Θηβαίῳ and Θηκαίῳ ib. ii. 86. βαρύδικος and καρύδικος Cho. 922. Compare κἀργεία in the verse of Sophocles quoted on v. 269.—ἰάπτει is intransitive, or rather, ἑαυτὴν is to be

μηλοβότου Φρυγίας διαμπάξ·
περᾷ δὲ Τεύθραντος ἄστυ Μυσῶν
Λύδιά τε γύαλα·
καὶ δι' ὄρων Κιλίκων
Παμφύλων τε διορνυμένα
πὰρ ποταμοὺς ἀενάους
καὶ βαθύπλουτον χθόνα καὶ τᾶς Ἀφροδί-
τας πολύπυρον αἶαν.
ἱκνεῖται δ', εἰσικνουμένου βέλει στρ. γ'.
βουκόλου πτερόεντος,
δῖον πάμβοτον ἄλσος,

supplied. So *ῥίπτειν* Eur. Hel. 1325. Cycl. 166. Theogn. 176. *βαλεῖν* Ag. 1143. *ἰέναι* Pers. 472.

543. *Τεύθραντος ἄστυ.* Strabo, xii. p. 571, *Τευθρανία, ἐν ᾗ Τεύθρας καὶ ἡ τοῦ Τηλέφου ἐκτροφή. ἀνὰ μέσον ἐστὶ τοῦ τε Ἑλλησπόντου καὶ τῆς περὶ Σίπυλον καὶ Μαγνησίαν.* Ib. xiii. p. 615, *πεπίστευται ὅτι καὶ ὁ Τεύθρας καὶ ὁ Τήλεφος ἐβασίλευσαν τῆς χώρας τῆς περὶ τὴν Τευθρανίαν καὶ τὸν Κάϊκον.*

545. *ὄρων.* So Herm. from the margin of the MS. in the Escurial Library. The Med. has *ὕρων* by a second hand, *δρῶν* by the first. Hermann says that in choruses the tragedians use *ὀρεων*, not *ὀρῶν*.

546. *Παμφύλων τε.* The MSS. add *γένη*. The spondee is perhaps defensible (see v. 70), especially in a proper name.

547. *πὰρ ποταμούς.* So Robortello by conjecture. The MSS. have *τὰν ποταμούς*. See on 513. We find *πὰρ* even in a senarius, Eum. 220, and the poet may have had in view Homer's *πὰρ ποταμὸν κελάδοντα* Il. xviii. 576. Hermann reads *γᾶς*, and appears to construe *περᾷ ποταμοὺς γᾶς*. So inf. 646, 672, *γᾶς* has been corrupted to *τᾶς* or *τος*. In the Med. *δ'* is added after *ποταμούς*. The grammarians were very particular about these connecting particles, and occasionally (Prom. 429, Theb. 696) intruded them even against the metre. The Scholiast sometimes remarks *λείπει ὁ καί*, e. g. in v. 541, and again 570. The rivers and the 'rich land' here meant are probably those of Cilicia, which Xenophon, Anab. i. 2, 22, describes as a plain well watered and very productive of corn and fruits. For the poet traces the course of Io through Asia Minor, from north to south, till she crosses over to Cyprus, and thence to Egypt.

549. *τᾶς Ἀφροδίτας* (*τὰν Ἀφ.* Herm.) *αἶαν*, i. e. Cyprus, which in Eur. Bacch. 401 is called *νᾶσος τᾶς Ἀφροδίτας*, and is described by Strabo, xiv. 6, as *εὔοινος καὶ εὐέλαιος σίτῳ τε αὐταρκεῖ χρωμένη.* The Schol. understands Phoenicia, probably on account of the worship of Astarte or Aphrodite Urania. But the people of Cyprus had derived the worship from the Assyrians, perhaps independently of the Phoenicians. Pausan. i. 14, 6. There is no difficulty in making Io swim over the sea, for she had crossed the Bosporus, Prom. 750.

550. *εἰσικνουμένου.* Schol. *τοῦ οἴστρου τῷ κέντρῳ αὐτὴν διατρυπῶντος.* There can be little doubt that he explains the present MSS. reading; for *ἐφικνεῖσθαι*, *καθικνεῖσθαι*, are frequently used for 'to strike.' Indeed, the Latin *icere* is only the Greek *ἵκειν*. Compare *ictus* with *ἰκτός* (*ἐφικτός*). Oed. Tyr. 809, *κάρα διπλοῖς κέντροισί μου καθίκετο.* Photius: *ἐφίκοντο· ἐφήψαντο.* Hermann objects that there is no point in this play on words, 'she goes along as the sting goes into her,' and corrects *ἐγκεχριμένα*, from Prom. 578, *χρίει τις αὖ με τὰν τάλαιναν οἶστρος.*

551. *βουκόλου.* Hesychius doubtless had this passage in view: *βουκόλοι· οὐ μόνον οἱ τῶν βοῶν νομεῖς ἀλλὰ καὶ ζῶά τινα οὕτω καλοῦνται.* The gloss however is founded on an evident mistake, since *βουκόλος* is only metaphorical.

552. *δῖον ἄλσος*, Egypt; see on 502.—*πάμβοτον*, cf. 834.—*χιονόβοσκον*, Schol. *φασὶ γὰρ λυομένης χιόνος παρὰ Ἰνδοῖς πληροῦσθαι αὐτόν.*

λειμῶνα χιονόβοσκον, ὅντ' ἐπέρχεται
Τυφῶ μένος,
ὕδωρ τε Νείλου νόσοις ἄθικτον,
μαινομένα πόνοις ἀτίμοις, ὀδύναις τε κεντροδαλήτισι θυιὰς
Ἥρας.
βροτοὶ δ', οἳ γᾶς τότ' ἦσαν ἔννομοι, ἀντ. γ'.
χλωρῷ δείματι θυμὸν
πάλλοντ' ὄψιν ἀήθη,
βοτὸν †ἐσορῶντες δυσχερὲς μιξόμβροτον,
τὰν μὲν βοὸς,
τὰν δ' αὖ γυναικός· τέρας δ' ἐθάμβουν.

555. *ὕδωρ τε Νείλου.* The MSS. give *τὸ* for *τε*, which is due to Schütz. Hermann and Dindorf follow the Schol., who explains *ὕδωρ τὸ Νείλου* as exegetical of *τυφῶ μένος*. So also Klausen on Ag. 262, 'aqua Nili in qua inest vis Typhonis; quae aucta est vi Typhonis.' Haupt compares Il. xvii. 263 seqq. The story is told with some variations by Diodorus Siculus, i. 21, 22. *Τυφὼς* is here the real giant, also called *Τυφὼν* and *Τυφωεὺς*, who was fabled to have wandered over Egypt seeking Osiris. Strabo, xvii. 1, *μυθεύουσι γὰρ δὴ διότι ἡ Ἶσις κατὰ πολλοὺς τόπους κατὰ γῆς θείη σοροὺς τοῦ Ὀσίριδος· μία δὲ τούτων ἦν ἔχουσα τὸν Ὄσιριν, ἀφανὴς πᾶσι· τοῦτο δὲ πράξειε λαθεῖν βουλομένη τὸν Τυφῶνα, μὴ ἐπελθὼν ἐκρίψειε τὸ σῶμα τῆς θήκης.* Herod. ii. 156, *ὅτε δὴ τὸ πᾶν διζήμενος ὁ Τυφὼν ἐπῆλθε, θέλων ἐξευρεῖν τοῦ Ὀσίριος τὸν παῖδα.* See also Herod. iii. 5. These are all elemental myths, describing the setting of the sun, and the loss of his cheering beams. It is remarkable that in the above three passages *ἐπέρχεσθαι* is the verb used; and if Aeschylus employs the present tense, it is to represent the action as more nearly contemporaneous with and directly concerning Io, who was also called Isis. By this explanation, *ὕδωρ τε Νείλου* is the accusative depending on *ἱκνεῖται*, 'she comes to Egypt and the waters of the Nile.'—*νόσοις ἄθικτον*, in allusion to its salubrity, for which it is still celebrated. So *εὔποτον ῥέος* Prom. 831. See Wilkinson's Egypt, vol. i. 293—5. ii. 5.

557. *κεντροδαλήτισι.* So Herm. after Erfurdt for —*ήτοις*. There can be very little doubt about this emendation, which the metre requires.—*θυιὰς*, 'frenzied,' *μαινομένη*. This is the reading of the Paris MS. for *θείας*.

559. *ἔννομοι*, *inquilini*, Schol. *οἰκήτορες*, a very rare word. See Pind. Pyth. ix. 101, *οἱ χθονὸς αἶσαν αὐτίκα, συντελέθειν ἔννομον, δωρήσεται.*

562. *ἐσορῶντες.* Hermann denies that Aeschylus could have written this: and here it is to be feared that he is right. For *πάλλοντο* is sufficient to govern *ὄψιν*, to which *βοτὸν* was in apposition; and the Schol. seems to have meant this by adding *ὁρῶντες*, that is, he found nothing else but *πάλλοντο*, and wrongly supposed the participle must be supplied. And hence it may have crept into the text, to the ejection of some epithet, unless indeed *βοτὸν βλέποντες* is the true reading, in which case the comment of the Schol. was meant to show that *βλέποντες* governed *ὄψιν*, and not merely *βοτόν*. Hermann supplies *κακόχαρι*, an improbable word. Perhaps *κεραστὶ* (Prom. 692) or *κεροφόρον* is more likely. The Schol. has *τερατῶδες*, which seems a gloss (not on *μιξόμβροτον*, but) *δυσχερὲς*, as Prom. 821, *ἄλλην δ' ἀκούσει δυσχερῆ θεωρίαν.* Hermann adds, that the reading of the Med. *ἐσ ὁρῶντες* shows that the gloss of the Schol. has been patched up to make a senarius. This argument however is inconclusive, for the same MS. has *εἰσ ὁρᾶν* in Prom. 254. For *πάλλεσθαι ὄψιν*, compare *ἐκπεπληγμένοι ἡμᾶς* Thucyd. vi. 11. Eur. Bacch. 1289, *λέγ', ὡς τὸ μέλλον καρδία πήδημ' ἔχει*, i. e. *φοβεῖται.*

564. *τὰν δ' αὖ.* Hermann gives *τὰ δ' αὖ* from MS. Guelph. This passage is not very easily reconciled with v. 294, where Io is spoken of as wholly changed

καὶ τότε δή τίς ἦν ὁ θέλξας πολύπλαγκτον ἀθλίαν οἰστροδόνητον Ἰώ;
Ζεὺς αἰῶνος κρέων ἀπαύστου. στρ. δ'.
* * * *
βίας ἀπημάντῳ σθένει
καὶ θείαις ἐπιπνοίαις
παύεται, δακρύων δ' ἀποστάζει πένθιμον αἰδῶ.
λαβοῦσα δ' ἕρμα Δῖον ἀψευδεῖ λόγῳ
γείνατο παῖδ' ἀμεμφῆ,
δι' αἰῶνος μακροῦ πάνολβον. ἀντ. δ'.
ἔνθεν πᾶσα βοᾷ χθὼν
"Φυσίζοον γένος, τὸ δὴ
Ζηνός ἐστιν ἀληθῶς·
τίς γὰρ ἂν κατέπαυσεν Ἥρας νόσους ἐπιβούλους;"
Διὸς τόδ' ἔργον· καὶ τόδ' ἂν γένος λέγων
ἐξ Ἐπάφου κυρήσαις.

into a cow. See on Prom. 578. The usual legend represented her as a woman with a cow's head. Herod. ii. 41, *τὸ τῆς Ἴσιος ἄγαλμα ἐὸν γυναικήϊον βούκερών ἐστι, κατά περ Ἕλληνες τὴν Ἰοῦν γράφουσι*. So Propert. iii. 20, 17 (ii. 28, 17), 'Io versa caput primos mugiverat annos: Nunc dea, quae Nili flumina vacca bibit.' She was, in fact, an impersonation of the Moon, whence she is called 'priestess of Hera,' v. 287, i. e. attendant of Earth. Her horns may be supposed to have represented the moon's crescent, as Pausanias (vi. 24, 5) describes figures symbolizing the sun and moon in the agora at Elis; of which he says, *καὶ τῆς μὲν κέρατα ἐκ τῆς κεφαλῆς, τοῦ δὲ αἱ ἀκτῖνες ἀνέχουσιν*. Mr. Blakesley, on Herod. ii. 41, inclines to think the name *Io* derived from the Coptic word for the moon. Others connect it with *αἶα*, earth.

568. This passage is mutilated. Hermann's supplement is this: *δι' αἰῶνος κρέων ἀπαύστου | πράκτωρ τῶνδ' ἐφάνη Ζεύς*. In the next verse he reads *δύα δ'* for *βία δ'*, and these words are confused in Prom. 533. But the Schol. remarks, *λείπει ὁ καί*. (See sup. 547.) He therefore read *βίας*, and with this clue to guide us we may assume the sense, including the lost verse, to have been this: 'For by him she was released from the violence of the persecution by his unharming might.' The Greeks do not say *παύεται βία τινὸς*, but *παύεται βίας τις*. The metre suggests *ἀπημάτῳ* (formed like *ἀσώματος*).

572. *ἀποστάζει*. She sheds tears on returning to her senses (*ἔμφρων*, Prom. 876), tears being the attribute of humanity alone. Hermann, who maintains that *ἀποστάζειν* means rather 'to exhibit' by bringing out to the surface, than 'to cast off,' reads *ἀποσχάζει*. The Schol. however is clearly with the text, for he adds *ἐννοοῦσα ὃ πέπονθεν*. And so Antig. 959 may very well be understood, *δεινὸν ἀποστάζει ἀνθηρόν τε μένος*, i. e. 'wears away,' 'frets away his anger.'

574. *ἕρμα*. Schol. *βάρος*. So *τέκνων βάρος*, Cho. 979. *Δῖον ἀψευδεῖ λόγῳ* must be taken together; cf. 580.

578. *τὸ δή*. Pors., Dind., Herm. read *τόδε*. There seems no necessity for the change.

582. *τόδε γένος*, i. e. *ἡμᾶς*. Hermann regards this and the next verse as part of the speech, which is distinguished above by inverted commas. The argument reverts to the first strophe of the chorus. As Zeus relieved Io, and the chorus are descended from her through her son Epaphus, so he is the proper god to invoke in the present distress.

τίν' ἂν θεῶν ἐνδικωτέροισιν στρ. έ.
κεκλοίμαν εὐλόγως ἐπ' ἔργοις;
* * πατὴρ φυτουργὸς, αὐτόχειρ ἄναξ
γένους παλαιόφρων μέγας
τέκτων, τὸ πᾶν μῆχαρ οὔριος Ζεύς·
ὑπ' ἀρχᾶς δ' οὔ τινος θοάζων ἀντ. έ.
τὸ μεῖον κρεισσόνων κρατύνει·
†οὔτινος ἄνωθεν ἡμένου σέβει κάτω·

585. *εὐλόγως*. See 46. 'What god can we reasonably invoke as having performed juster works?' i. e. than the *ἔργον* mentioned just before. The sense is, 'Who has proved his justice towards our race more clearly than Zeus?'

586. A word is lost, as Hermann observes, from the beginning rather than the end of this verse. He supplies *εὖτέ γε*, which does not seem satisfactory. Aeschylus scarcely ever commences a senarius with a dactyl, and little reliance can be placed on the reading of v. 591. From the scholium *αὐτὸς ὁ πατὴρ φυτουργὸς τοῦ γένους, ὁ τῇ ἑαυτοῦ χειρὶ θεραπεύσας τὴν Ἰώ*, we may suspect that *γένους* is here a gloss, and that *θέλξας* should be restored in its place, as the Schol. on v. 566 explains *θέλξας* by the same word *θεραπεύσας*. Perhaps therefore, *αὐτὸς πατὴρ φυτουργὸς αὐτόχειρ ἄναξ θέλξας*, like *αὐτὸς αὐτουργῷ χερὶ* in Soph. Antig. 52.—*παλαιόφρων*, cf. *πολυμνήστωρ*, 529; or perhaps, *ὁ πάλαι σπείρων γένος*, as 355. 775.

588. *τὸ πᾶν μῆχαρ οὔριος*, 'directing every expedient,' *ὁ πᾶσαν μηχανὴν οὐρίζων*. So *ἄπορα πόριμος* Prom. 925. *ἀποτρόπων ἄγος* Cho. 147. Weil renders it, *auctor est salutaris, secundus Jupiter*. The Schol. also took *πᾶν μῆχαρ* for the nominative, *ἡ πάντων μηχανὴ*, i.e. *ὁ πάντα μηχανώμενος*. Perhaps he read *τὸ* (or *ὁ*) *πάντων μῆχαρ, οὔριος Ζεὺς*, and in v. 593, *σπεῦσαί τι τῶν ἃ β. φ. φ.*

589. *θοάζων*. Schol. *οὐχ ὑπὸ τὰς ἀρχὰς δέ τινος τῶν κρεισσόνων καθήμενος, τὸ μεῖον ἔχων*. We may readily explain *τὸ μεῖον κρατύνει* by *τὸ μεῖον κράτος ἔχει*. But the passage is perplexed and difficult. Hermann, who denies that *θοάζω* ever means (even in Oed. Tyr. 2) 'to sit' (on which much disputed question see Buttmann's Lexil., and *New Cratylus*, § 472), explains 'ad nullius imperium properans,' comparing sup. 90. The construction, in his view, is this, *σέβει τὸ μεῖον κρατύνειν τῶν κρεισσόνων κάτω*, and the general sense as follows: 'himself urged to action by no authority (and in consequence disliking that others should be coerced), he approves of the inferior mastering the superior though from a lower position, no one else being seated above him.' That is, 'he will not allow the strong to prevail over the weak in the present contest.' Dindorf also gives *κρατύνειν*. It seems better to acquiesce in the commonly received interpretation, 'he does not, by sitting under the rule of another, hold an empire less than superiors; nor does he worship from a lower place, while another is enthroned above.' The passage contains some of the Pythagorean speculations on the Divine Nature, and would present much less difficulty if we knew more about *θοάζω*, which commonly means 'to act on a rapid impulse,' as *μαινὰς θοάζουσ'*, Eur. Tro. 349. If the metaphor is taken from the *σέλματα* of a trireme (cf. Ag. 176), *θοάζων* may have a kindred sense to *ἐρέσσων, ὑπηρετῶν*.

591. *οὔτινος*. This is probably corrupt, for the reason given in the note on v. 586. From the words of the Schol., *οὐ σέβει κάτω ὢν αὐτὸς*, we may plausibly restore the reading thus, *αὐτὸς δ' ἄνωθεν ἡμένων σέβει κάτω*, 'nor himself worship from an inferior place, while they (the *κρείσσονες*) are seated above.' Thus the *οὐ* in v. 589 negatives the whole sentence, and not merely *τινός*. So the Schol. rightly took it; see on v. 589, and the note on v. 965. Compare also Pers. 127, where *μὴ* is to be supplied from the preceding negative clause, and Eur. Iph. Aul. 396—9. Prof. Newman proposes to emend the passage thus:—*ὑπ' ἀρχᾶς δ' οὔτινος θοάζων | τὸ μεῖον κρεισσόνως κρατοῦντος | ἄνωθεν ἡμένου σέβει κάτω*. He also regards the force of the *οὐ* as extending to the end of the sentence.

πάρεστι δ' ἔργον ὡς ἔπος
σπεῦσαί τι τῶν βούλιος φέρει φρήν.
ΔΑ. θαρσεῖτε, παῖδες· εὖ τὰ τῶν ἐγχωρίων·
δήμου δέδοκται παντελῆ ψηφίσματα.
ΧΟ. ὦ χαῖρε, πρέσβυ, φίλτατ' ἀγγέλλων ἐμοί·
ἔνισπε δ' ἡμῖν ποῖ κεκύρωται τέλος,
δήμου κρατοῦσα χεὶρ ὅπῃ πληθύεται.
ΔΑ. ἔδοξεν Ἀργείοισιν οὐ διχορρόπως,
ἀλλ' ὥστ' ἀνηβῆσαί με γηραιᾷ φρενί·
πανδημίᾳ γὰρ χερσὶ δεξιωνύμοις
ἔφριξεν αἰθὴρ τόνδε κραινόντων λόγον·
ἡμᾶς μετοικεῖν τῆσδε γῆς ἐλευθέρους
κἀρρυσιάστους ξύν τ' ἀσυλίᾳ βροτῶν·
καὶ μήτ' ἐνοίκων μήτ' ἐπηλύδων τινὰ
ἄγειν· ἐὰν δὲ προστιθῇ τὸ καρτερὸν,

592. πάρεστι—σπεῦσαι. 'Action is as prompt as speech to execute any thing that his counselling mind brings forth;' or, as Callimachus says, "he will accomplish by the evening what he may have thought of in the morning." This ἔργον ὡς ἔπος was a common proverb, and in point of construction may here be taken for ταχύτης. Hom. Hymn. Merc. 46, ὣς ἅμ' ἔπος τε καὶ ἔργον ἐμήδετο κύδιμος Ἑρμῆς. Il. xix. 242, αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον. Herod. iii. 135, ταῦτα εἶπε, καὶ ἅμα ἔπος τε καὶ ἔργον ἐποίεε. Apoll. Rhod. iv. 103, ἔνθ' ἔπος ἠδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισιν. The MSS. give δούλιος, which Auratus corrected. Cf. Cho. 659, εἰ δ' ἄλλο πρᾶξαι δεῖ τι βουλιώτερον. Hermann finds an intentional relation between θοάζων and σπεῦσαι, but this is not very evident. The meaning of all this is, that every wish is instantly and without trouble effected, i. e. he has only to will it, and it is done: (πᾶν ἄπονον δαιμονίων, sup. 93.) Therefore he can render assistance promptly and of his own free will.

597. ποῖ, *quorsum?* 'To what purport has the vote of the people been passed?' Cf. Ag. 907. Cho. 859, μάχης γὰρ δὴ κεκύρωται τέλος. This is the usual construction, as ποῖ τελευτήσει, &c. Cf. Pers. 731. Cho. 519.—κυροῦν occurs Pers. 229. Eum. 550. Cf. Herod. viii. 56, τοῖσι ὑπολειπομένοισι αὐτῶν ἐκυρώθη πρὸ Ἰσθμοῦ ναυμαχέειν.

598. χεὶρ ὅπῃ. So Dobree for χειροπληθύεται. See sup. 170. Others read χεὶρ ὅποι, Dind. χείρ θ' ὅπῃ, Hermann χεὶρ ὅπερ, on account of the apparent tautology; but this involves an unusual construction, 'the decision which the hand of the people has carried by a majority.' The Schol. probably found ὅπῃ πληθύεται in his copy, for he explains it by πότερον πλείους οἱ συμμαχοῦντες ἡμῖν ἢ ὀλίγοι. It seems probable that πῃ should have been lost before πλη.—ποῖ and ὅπῃ correspond like οἷα and ὁποῖα Oed. Tyr. 1272, οἷς and ὅτοις Trach. 1118, ὅσα and ὁπόσα Dem. Aphob. p. 817. 7. For πληθύεται most editors read πληθύνεται, as in Ag. 1311. Dindorf retains the vulgate, and Herod. has πληθύεσθαι ii. 93. See on Pers. 811. There is no proof that πληθύω and πληθύνω differed in meaning; cf. θύω and θύνω, βύω and βυνέω. The allusion is to the χειροτονία in the Athenian assembly.

600. ἀνηβῆσαί με. So Tyrwhitt for ἂν ἡβήσαιμι.

602. ἔφριξεν, the air *hurtled* or bristled with hands pointed upwards; so Il. xiii. 339, ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείῃσιν.

603. μετοικεῖν, μετοίκους εἶναι.—ἐλευθέρους, cf. 217.

τὸν μὴ βοηθήσαντα τῶνδε γαμόρων
ἄτιμον εἶναι ξὺν φυγῇ δημηλάτῳ.
τοιάνδ' ἔπειθε ῥῆσιν ἀμφ' ἡμῶν λέγων
ἄναξ Πελασγῶν, Ἱκεσίου Ζηνὸς κότον
μέγαν προφωνῶν μήποτ' εἰσόπιν χρόνου
πόλιν παχῦναι, ξενικὸν ἀστικόν θ' ἅμα
λέγων διπλοῦν μίασμα πρὸς πόλεως φανὲν
ἀμήχανον βόσκημα πημονῆς πέλειν.
τοιαῦτ' ἀκούων χερσὶν Ἀργεῖος λεὼς
ἔκραν' ἄνευ κλητῆρος ὡς εἶναι τάδε·
δημηγόρους δ' ἤκουσεν εὐπειθεῖς στροφὰς
δῆμος Πελασγῶν, Ζεὺς δ' ἐπέκρανεν τέλος.

609. ῥῆσιν. See Ag. 1293.

611. προφωνῶν for πρόφρων ὢν is due to Canter. The insertion of ρ in similar words is very frequent, as sup. 283, inf. 672. 836. Thus ἄβατον and ἄβροτον are confused Prom. 2, ἐπαχθῇ and ἐπράχθη ib. 49. Aldus has φρωνεῖν and φρωνῶν in Eum. 269 and Ag. 198, for φωνεῖν, ἀκρόται for ἀγέται Pers. 984. Hermann translates, 'edicens, ne civitas magnam in futurum tempus Jovis iram augeat' (*alat*, Weil). But παχύνειν χόλον is an unusual, not to say improbable expression; while οἱ παχεῖς was a common phrase for οἱ πλούσιοι. See Photius in v. παχεῖς. Baehr on Herod. v. 30, vi. 91. Theb. 768, ὄλβος ἄγαν παχυνθείς. Hence παχύνειν should rather mean πλουτίζειν. The sense appears to be this: 'warning them that the great wrath of Zeus would never hereafter enrich the city.' Professor Conington well observes, in approval of this view, the confirmation it receives from the word βόσκημα in 614. "The disease is to be a drain on the body politic, exhausting its powers of support, and preventing it from thriving or becoming fat." The idiom is well known, by which any thing is said to be done by another, who in fact only allows it to be done, i.e. who is passive rather than active in the matter, as Ajac. 674, δεινῶν ἄημα κυμάτων ἐκοίμισε στένοντα πόντον. Theb. 369, σπουδὴ οὐκ ἀπαρτίζει πόδα, 'haste does not let his feet go regularly.' The Schol. however has μήπως αὐξήσει κότον ὁ Ζεύς. He seems either to have explained a variant πλατύναι, which he records (γρ. πλατύναι), or to have considered παχύναι as the optative, and to have read πόλει.

613. The *double* pollution, as the Schol. observes, was that of rejecting those who were at once ξένοι and ἀστοί, suppliants and relations. Cf. ἀστόξενοι v. 350.—For πρὸ π. Hermann reads πρὸς π., as the present editor had corrected in ed. 1. Compare Il. xxii. 198, αὐτός τε ποτὶ πτόλιος πέτετ' αἰεί. Xen. Anab. ii. 2, 5, and iv. 3, 26, πρὸς τοῦ ποταμοῦ. Thuc. i. 62, init. ἐστρατοπεδεύοντο πρὸς Ὀλύνθου. The metaphor is from a pestilence or a hostile army suddenly appearing.

616. κλητῆρος. So Turn. for κλήτορος. The word is rare in the sense of κῆρυξ, and probably from Homer's κήρυκα καλήτορα, Il. xxiv. 577. Schol. πρὶν εἰπεῖν τὸν κήρυκα ἀράτω τὰς χεῖρας ὅτῳ ταῦτα δοκεῖ. Their enthusiasm was shown by not waiting for the due forms and ceremonies of the meeting. So ἀπέδιλος, i.e. in hot haste, Prom. 137.

618. Ζεὺς, i.e. Ζεὺς ἀγοραῖος Eum. 931. Hermann reads ἔλυσεν for ἤκουσεν, and κράνειεν for ἐπέκρανεν. These alterations cannot be justified. What authority can he adduce for λύειν στροφὰς, *solvere contionem?* στροφαὶ are the eloquent periods of oratory, whence στρέφειν λόγους, Plat. Gorg. p. 511, where see Heindorf. There is a slight repetition in the sense, but evidently for the sake of an antithesis; 'it was the people, as I said, that heard the eloquent appeal, but it was Zeus who put it into their hearts to vote in our favour.' Danaus, in fact, corrects himself, to give all the praise and the honour to Zeus.

ΧΟ. ἄγε δή, λέξωμεν ἐπ' Ἀργείοις
εὐχὰς ἀγαθάς, ἀγαθῶν ποινάς.
Ζεὺς δ' ἐφορεύοι ξένιος ξενίου
στόματος τιμὰς ἐπ' ἀληθείᾳ
†τέρμον' ἀμέμπτως πρὸς ἅπαντα.
νῦν ὅτε καὶ θεοὶ Διογενεῖς κλύοιτ' εὐκταῖα γένει
χεούσας· στρ. α΄.
μήποτε πυρίφατον τάνδε Πελασγίαν
τὰν ἄχορον βοὰν κτίσαι μάχλον Ἄρη,
τὸν ἀρότοις θερίζοντα βροτοὺς ἐν ἄλλοις·

619. After an anapaestic *προῳδὸς*, the metres of the first three strophes are dochmiac followed by glyconean or pherecratean; of the last, combinations of dactyls, trochees, and cretics. Probably each sentence was recited by a single member of the chorus in turn. The general purport of the ode is to invoke blessings on the Argive people; and perhaps some political reference to the events of the day was intended.

622. *τιμὰς, ἀμοιβὰς*, the acknowledgments, or grateful thanks of a stranger's voice.

623. *ἀμέμπτως*. Hermann has *ἄμεμπτον*, because the Med. gives *ἀμέμπτων*. So also W. Dindorf. On —*ων* and —*ως* confused see Agam. 1366. The Schol. explains *βεβαίως εἰς παντελὲς φέρων αὐτάς*. It is not very easy to say whether he meant *βεβαίως* as an equivalent to *ἀμέμπτως* or to *ἐπ' ἀληθείᾳ*, and in the latter case whether from *φέρων* some participle—perhaps *πέμπων*—is to be restored to the text. The reading of the Med. is as much in favour of this as the context; for we want something to fill up and elucidate the strange phrase *ἐφορεύοι τιμὰς στόματος πρὸς ἅπαντα τέρμονα*, 'May Zeus regard with favour the requital of a stranger's prayers, so as to give them accomplishment satisfactorily in every result.' It appears highly probable that Aeschylus wrote *πέμπων πρὸς τέρμον' ἅπαντα*, 'conducting all things to their end,'—a sense at once simple and satisfactory. Cf. Agam. 755, *πᾶν δ' ἐπὶ τέρμα νωμᾷ*. Weil gives *τερμόν' ἀπαντᾶν πρὸς ἄμεμπτον*.

625. *νῦν ὅτε*. See Theb. 702. Lobeck ad Ajac. 801. Perhaps (cf. Ag. 503) *εἴ ποτε, νῦν θεοί*. But cf. Plaut. Rud. 664, 'Nunc id est, quum omnium copiarum—viduitas nos tenet.' From the original sense 'now is the time when' something is to be done or will be done, the two words passed into the single idea 'now at length,' 'now if ever.' Schol. *ἀντὶ τοῦ, εἴποτε.*—*χεούσας*, i.e. *χεούσης ἐμοῦ.*—*εὐκταῖα*, cf. Trach. 239.

626. The MSS. reading is *τὰν Πελασγίαν πόλιν*. Hermann is probably right in correcting *τάνδε Πελασγίαν*. We have *Πελασγία* for Argos in Prom. 879. The grammarians were fond of patching up senarii; see on Ag. 448. The same critic reads *τὰν ἄχορον* for *τὸν ἄχ.* (as Prof. Conington had before proposed), and explains the whole passage thus: 'that this Argive city, consumed by fire, may never raise the joyless cry of wanton war.' *Κτίσαι βοὰν Ἄρη* is for *βοᾶν Ἄρη*. See supra 525–8. The order of the words, he rightly observes, is entirely against joining *πυρίφατον κτίσαι.*—*πυρίφατος*, like *ἀρείφατος, μυλήφατος*, contains the root found in *φένω, πέφαται*. On the supposed historical allusion to the treaty between Athens and Argos, B.C. 461, see the introductory note.

628. *ἐν ἄλλοις*. Hermann and others explain *infaustis, adversis*, comparing *μὴ τοῖον*, v. 394. The sense seems rather to be this: 'who mows down men in other battle-fields, and may some day do so in this;' which is equivalent to expressing a hope that he will not. Cf. Eum. 826. The Scholiast, in merely repeating the words of the text, *τὸν ἐν ἄλλοις ἀρότοις θερίζοντα τοὺς βροτοὺς*, seems to have thought the order might be mistaken by some.

οὕνεκ' ᾤκτισαν ἡμᾶς,
ψῆφον δ' εὔφρον' ἔθεντο·
αἰδοῦνται δ' ἱκέτας Διός, ποίμναν τάνδ' ἀμέγαρτον.
οὐδὲ μετ' ἀρσένων ψῆφον ἔθεντ' ἀτιμώσαντες ἔριν
γυναικῶν, ἀντ. α΄.
δῖον ἐπιδόμενοι †πράκτορά τε σκοπὸν
δυσπολέμητον, ὃν τίς ἂν δόμος ἔχοι
ἐπ' ὀρόφων μιαίνοντα; βαρὺς δ' ἐφίζει.
ἅζονται γὰρ ὁμαίμους,
Ζηνὸς ἵκτορας ἁγνοῦ.
τοιγάρτοι καθαροῖσι βωμοῖς θεοὺς ἀρέσονται.
τοιγὰρ ὑποσκίων ἐκ στομάτων ποτάσθω φιλό-
τιμος εὐχά· στρ. β΄.

629. *ᾤκτισαν*. The Schol. read *ᾤκτισεν*, viz. *Πελασγία*, for he supplies *ἡ πόλις*.

635. *πράκτορά τε σκοπόν*. These words are suspected, for the reason given on Cho. 1058. Hermann has *πράκτορα πάνσκοπον*, from the Schol. *τὸν Διὸς ὀφθαλμὸν τὸν πάντα σκοποῦντα*. But he might just as probably have intended to explain *σκοπόν*. Perhaps, *πράκτορ' ἐπίσκοπον*. The sense is, 'having due regard to the divine avenging observer.' Cf. *τὸν ὑψόθεν σκοπὸν* sup. 375. Ag. 1557, *γῆς ἐποπτεύειν ἄχη*.

636. *τίς*. So Well. for *οὔτις*. The idiom is not uncommon. Dem. p. 1017, *δύο μόνοι μαρτυροῦσιν, οἷς τίς ἂν πιστεύσειεν;* Id. p. 314, *ἐφ' οἷς τίς οὐκ ἂν αὐτὸν εὐδαιμονίσειε;* Lysias, Orat. ii. p. 194, init. *ὃ τίς ἰδὼν οὐκ ἂν ἐφοβήθη;* Plat. Gorg. p. 500, C, *οὗ τί ἂν μᾶλλον σπουδάσειέ τις;*

637. *μιαίνοντα*. Most editors have condemned this word as corrupt; yet it is easy to show that it is both genuine and literal in its meaning, 'making dirt on the roof.' The doctrine,—probably Pythagorean, certainly eastern,—that a roof beset with foul birds was an evil omen, is still scarcely extinct, since some superstitious persons fear a raven or an owl on a house-top little less than the evil one himself. Compare Ag. 1447, *ἐπὶ δὲ σώματος δίκαν κόρακος ἐχθροῦ σταθείς*. Nothing can be clearer than the testimony of Hesiod, Opp. 744, *μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλείπειν, Μήτις ἐφεζομένη κρώζῃ λακέρυζα κορώνη*, where we should perhaps read *χρώζῃ*. Hence *μιάστωρ* became a general term for an unclean spirit, or evil genius. The original use of the metallic plate called *μηνίσκος* (the *nimbus* of saints) was to keep birds from dirtying the heads of statues; see Ar. Av. 1114—17. Hence *μιάστωρ ἐν κάρᾳ* is joined, Eum. 169. Med. 1371. Cf. 667 inf. It may be added, that *ἐφίζει* is the word regularly used of the perching or alighting of birds. The Romans had the same ideas on the subject. Tibull. v. 53, 'e tectis strix violenta canat.' They constantly spoke of birds as *foedae, obscaenae, importunae*. Tac. Ann. xii. 43, 'insessum diris avibus capitolium.' This too is the chief point in the description of the disgusting Harpies, Virg. Aen. iii. 216, 'foedissima ventris Proluvies.' It is for this reason that Ion drives the birds out of Apollo's Delphic temple, *ὡς ἀναθήματα μὴ βλάπτηται, ναοί θ' οἱ Φοίβου*, Eur. Ion 177.—*τὸν οὔτις—ἔχων ἰαίνοιτο*, Weil.

638. *ἅζονται γάρ*. The Schol. observes that *γὰρ* refers to v. 634.

641. *ὑποσκίων*. Cf. 349. Ag. 476. The boughs were so carried as to shroud the face. Hence Orest. 383, *ἀφύλλου στόματος ἐξάπτων λιτάς*. Dr. Kennedy (Journal of Classical Philology, ii. p. 235) suggests that "each suppliant, while seated, retained his *στέμμα* attached to his neck by a festoon of wool, even while it lay on or beside the altar." In this way he explains the obscure verse Oed.

Μήποτε λοιμὸς ἀνδρῶν
τάνδε πόλιν κενώσαι·
μηδ' ἐπιχωρίοις *στάσις
πτώμασιν αἱματίσαι πέδον γᾶς.
ἥβας δ' ἄνθος ἄδρεπτον
ἔστω· μηδ' Ἀφροδίτας
εὐνάτωρ βροτολοιγὸς Ἄρης κέρσειεν ἄωτον.
καὶ γεραροῖσι πρεσβυτοδόκοι γερόντων θυμέλαι
φλεγόντων· ἀντ. β'.
τὼς πόλις εὖ νέμοιτο·
Ζῆνα μέγαν σεβόντων,
τὸν ξένιον δ' ὑπέρτατον,
ὃς πολιῷ νόμῳ αἶσαν ὀρθοῖ.
τίκτεσθαι δὲ φόρους γᾶς

Tyr. 3, ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι, the notion of the boughs themselves and the fillet worn on the neck or head being one and the same. Hence δεσμὸν ἄδεσμον φυλλάδος, Eur. Suppl. 32. The boughs seem to have been clasped in the arms (ἐν ἀγκάλαις, sup. 471), and thus held upright against the chest, so as to shroud the face.—φιλότιμος, 'patriotic;' for they regard Argos as their native land.

645. τάνδε πόλιν. So Herm. and others for τῶνδε. Cf. 626. 662. 'May pestilence never empty this city of its inhabitants.'

646. στάσις is wanting in the MSS. It was suggested in ed. 1 of this play, and so Hermann has edited from Bamberger. Cf. Eum. 933, a passage very similar to the present.—πτώμασιν here clearly means *corpses*. Assuming that στάσις, and not νεων, was the lost word immediately preceding, we must pronounce Phrynichus wrong in saying, p. 375, πτῶμα ἐπὶ νεκροῦ τιθέασιν οἱ νῦν, οἱ δ' ἀρχαῖοι οὐχ οὕτως, ἀλλὰ πτώματα νεκρῶν ἢ οἴκων. Euripides has πτώματα νεκρων, Phoen. 1482. Ἐτεοκλέους πτῶμα *ibid.* 1697, Ἑλένης Orest. 1196, πεσήματα νεκρῶν Androm. 652.

651. Both βροτολοιγὸς and ἄωτον are Homeric words. The latter appears here synonymous with ἄνθος, as Fishlake well observes with reference to Buttmann's discussion upon it in *Lexilogus*. The sense is, 'May the flower of the youth not perish in war.'

652. γεραροῖσι — φλεγόντων. 'Blaze with offerings.' So Ag. 91, βωμοὶ δώροισι φλέγονται. On γεραρὰ, a neuter adjective used for a substantive, see Ag. 701. *New Cratylus*, § 297. For γερόντων the MSS. give γεμόντων, which Hermann supposes to have arisen from a gloss for φλεόντων, for so he reads for φλεγόντων, from Ag. 368. 1389. He conjectures the lost word agreeing with γεραροῖσι to have been προβούλοις. All this is ingenious, perhaps plausible; but it is too uncertain for any prudent editor to accept. It is worthy of remark, that a gloss or scholium on the other margin of the MS. Med. points to a reading θυμέλαι πρεπόντων:—Καὶ διαπρεπέτωσαν τοῖς γέρουσιν αἱ θυμέλαι, ἢ οἱ γέροντες. There is no objection to the slight tautology in πρεσβυτοδόκοι γερόντων. Indeed, the Schol. seems to have found this reading, for he explains v. 655 thus: τῶν γερόντων σεβόντων τὸν Δία τὸν ξένιον ὑπερτάτως, mistaking the imperative for the genitive of the participle,—though he also has πληρούσθωσαν, which must be a gloss either of γεμόντων or Hermann's φλεόντων.

657. πολιῷ νόμῳ, Schol. ὁ Ζεὺς τῷ ἀρχαίῳ νόμῳ τὸ ἴσον τηρεῖ. So in Virgil, *Cana Fides*. Eur. Electr. 700, κληδὼν ἐν πολιαῖσι μένει φήμαις. Plat. Tim. p. 22, B, οὐδεμίαν παλαιὰν δόξαν οὐδὲ μάθημα χρόνῳ πολιὸν οὐδέν.

658. φόρους, *fetus*, 'produce,' in general. The more usual word is φορὰ, φόρος

ἄλλους εὐχόμεθ' ἀεί,
Ἄρτεμιν δ' Ἑκάταν γυναικῶν λόχους ἐφορεύειν.
μηδέ τις ἀνδροκμὴς λοιγὸς ἐπελθέτω στρ. γ'.
τάνδε πόλιν δαΐζων,
ἄχορον ἀκίθαριν δακρυογόνον Ἄρη
βοάν τ' ἔνδημον ἐξοπλίζων.
νούσων δ' ἑσμὸς ἀπ' ἀστῶν
ἵζοι κρατὸς ἀτερπής·
εὐμενὴς δ' ὁ Λύκειος ἔστω πάσᾳ νεολαίᾳ.
καρποτελῆ δέ τοι Ζεὺς ἐπικραινέτω ἀντ. γ'.
φέρματι γᾶν πανώρῳ·

being 'tribute.' The latter meaning is hardly to be reconciled with τίκτεσθαι, unless we understand metaphorically 'the earth's *tribute*' for 'its fruits.' The MSS. have ἐφόρους, and so the Schol. βασιλεῖς. But Hermann and Dind. are probably right in accepting the correction of H. L. Ahrens; for it was quite out of place to pray for new kings, but quite in place to anticipate the usual triple wish (more fully explained below, v. 671), that a continued succession (ἄλλους ἀεὶ) of produce from crops, herds, and women might be kept up.

660. Ἑκάταν, the slayer of women and children in childbirth.

664. ἄχορον. This passage was restored by Porson from Plutarch, Amatorius, § 15, ἡ δ' ἀρειμάνιος αὕτη λεγομένη καὶ πολεμικὴ παντὶ δῆλον ὅτι τῷ θεῷ ἀνίεται καὶ βακχεύεται, ἄχαριν ἀκίθαριν ἀκ γόνον ἀρ τᾶτε δῆμον ἐξοπλίζουσαν. The MSS. give ἄχορος ἀκίθαρις—βοάν τε δῆμον ἔξω παίζων. The last three words might easily have been corrected by critical sagacity, especially as the Schol. explains ἐμφύλιον μάχην. Hermann discusses at some length a difficulty which seems to arise from the same sentiment having been before expressed, and he concludes that a distinction must be made between στάσις (646), and λοιγὸς in the sense of party quarrels and civil factions. The same kind of repetition may indeed be remarked in 658 and 670. It is a well-known characteristic of Eastern poetry, and of Hebrew in particular.

665. βοὰν, a call to arms; so Theocr. xvi. 97, βοᾶς δ' ἔτι μηδ' ὄνομ' εἴη.

667. κρατός. The MSS. have κράτος. Turn. κράτους, and so the Schol. See on Pers. 373. 'May the joyless host (flock) of diseases light far off from the heads of the citizens.' Cf. 219. 637.

668. Λύκειος. This ancient name of the god of light (λύκη) was in early times, when that word had become obsolete, confounded with λύκος (Soph. El. 6), and thence a notion of destructiveness attached to it (Müller, Dor. i. p. 326), which is apparent in the present prayer, 'may the wolf-king be favourable to our youth.' Here it means the fierce god of the country; Apollo the destroyer; cf. Ag. 55. 1047. Theb. 132, καὶ σὺ Λύκει' ἄναξ Λύκειος γενοῦ στρατῷ δαΐῳ. See *New Cratylus*, p. 443. There was probably an old verb λυκέω, *luceo*, but with the υ short, whence λυκάβας, λυκηγενὴς, λυκαυγὲς (*diluculum*), ἀμφιλύκη νὺξ, &c. Apollo was said to destroy with his darts those who died suddenly by disease or other unknown cause. There was a temple of Apollo Lyceus at Argos, said to have been founded by Danaus himself, Pausan. ii. 19, 3.

671. πανώρῳ. Schol. κατὰ πᾶσαν ὥραν αὐξανομένῳ. Three blessings are generally combined in prayers for prosperity, viz. that children may be born, fruits come to maturity, flocks increase. See Eum. 865. Ar. Pac. 1320—5. Oed. Tyr. 170. 270. Herod. iii. 65, καὶ ταῦτα μὲν ποιεῦσι ὑμῖν γῆ τε καρπὸν ἐκφέροι καὶ γυναῖκές τε καὶ ποῖμναι τίκτοιεν. Id. vi. 139, ἀποκτείνασι δὲ τοῖσι Πελασγοῖσι τοὺς σφετέρους παῖδάς τε καὶ γυναῖκας οὔτε γῆ καρπὸν ἔφερε οὔτε γυναῖκές τε καὶ ποῖμναι ὁμοίως ἔτικτον καὶ πρὸ τοῦ. See also ib. ix. 93. Hesiod, Opp. 232. Callim. Hymn. in Dian. 125, seqq.

πρόνομα δὲ βοτὰ γᾶς πολύγονα τελέθοι,
τὸ πᾶν τ' ἐκ δαιμόνων λάβοιεν.
εὐφήμοις δ' ἐπὶ βωμοῖς
μοῦσαν θεῖατ' ἀοιδοί·
ἁγνῶν τ' ἐκ στομάτων φερέσθω φάμα φιλο-
φόρμιγξ.
φυλάσσοι τ' †ἀτιμίας τιμὰς, στρ. δ'.
τὸ δήμιον, τὸ πτόλιν κρατύνει,
†προμαθεὺς εὐκοινόμητις ἀρχά·
ξένοισί τ' εὐξυμβόλους,

672. *βοτὰ γᾶς.* So Herm. for the corrupt *βρότατος* of the MSS. The common reading, *βοτὰ τὼς*, is from Turn. Cf. 653. On the corruption of *βοτὰ* into *βροτὰ*, see 611. 836. On *πρόνομα*, see Ag. 128. Soph. El. 1384, *ἴδεθ' ὅπῃ προνέμεται τὸ δυσέριστον αἷμα φυσῶν Ἄρης.* Hermann understands 'pecudes huc illuc, dum pabulum quaerunt, vagantes.'

673. *λάβοιεν.* So Turn. for *λάθοιεν.* Hermann reads *θάλοιεν*, which he admits is an aorist of very rare occurrence (Hom. Hymn. ad Pan. 33), but he does not notice what is strongly in favour of *λάβοιεν* and against *θάλοιεν*, that the Schol. explains *ἐκ δαιμόνων* by *παρὰ δαιμόνων.*

675. *μοῦσαν θεῖατ'.* This admirable correction of *μοῖσαι θεαί τ'* seems to have occurred independently to Hermann and H. L. Ahrens. We should perhaps also read *εὔφημον* for *εὐφήμοις.*

677. *ἀτρεμαῖα* Butler for *ἀτιμίας.* Another reading, *ἀσφαλίας*, is preserved in the margin of the MS. Med. This may have arisen from a gloss *ἀσφαλῶς*, which, with the additional scholium *ἀμετακίνητοι εἶεν αὐτοῖς αἱ τιμαὶ*, is some testimony in favour of *ἀτρεμαῖα.* Cf. Herc. Fur. 1054, *οὐκ ἀτρεμαῖα θρῆνον αἰάξετ', ὦ γέροντες;* Phoen. 177, *ὡς ἀτρεμαῖα κέντρα καὶ σώφρονα.* But in both places the first *α* is short, as it ought to be here, according to the ordinary usage of Aeschylus. It is to be feared that this passage is hopelessly corrupt. From the words of the Schol. we might suspect that he read *τιμαῖς—ἀκινήτοισιν ἀρχὰ*, or *οὐκ εὐκίνητος ἀρχά.* Hermann reads *ἀρτέμεια* with considerable confidence, though the word does not seem elsewhere to exist, and the sense, 'incolumitas servet honores,' is by no means very satisfactory.

680. The MSS. have *προμαθεὺς* or *προμηθεύς.* Dobree suggested *προμαθής* (Soph. El. 1079). Perhaps *προμαθὴς κοινόμητις ἀρχὰ*, and in the antistrophe (686) *δαφνοφόροις κ.τ.λ.* Hermann has edited *προμαθὶς*, a form unknown except in the proper name *Πρόμαθις.* The chief difficulty seems to lie in the improbable compound *εὐκοινόμητις.* The *εὖ* may have come from a variant

εν
προμαθης. The Schol. has *ἡ γὰρ ἀρχὴ ὑπὸ* (read *εὖ*) *τῶν κοινῶν προνοουμένη τήν τε πόλιν καὶ τὸ κοινὸν αὔξει*, by which he meant to explain how and why a good popular government would benefit the state. But he would seem to have read *καὶ πόλιν κρατύνει, κ.τ.λ.* The present editor (in p. vi of the Preface to the Prometheus) suggested *προμαθίας*, in this sense: 'may the government, wisely letting its counsels share in precaution, preserve intact the offices, viz. the people, which is the real strength of the state.' Prof. Conington proposes *αἰσίμαισι τιμαῖς* (cf. Eum. 949). He understands *προμηθεὺς εὖ κοινόμητις ἀρχὰ* of the king who (sup. 363) takes counsel with his citizens, and so protects the people (*τὸ δήμιον*), wherein the strength of the state lies. Müller (Diss. ad Eum. p. 83) proposes *φυλάσσοι τιμίοισι τιμὰς —— προμαθεύς τ' εὐθύμητις ἀρχά.*

681. *εὐξυμβόλους—δίκας.* 'May they grant to strangers satisfaction by international compacts, without having recourse to blows.' The *αἱ ἀπὸ συμβόλων* or *συμβόλαιαι δίκαι* are meant, on which see Thuc. i. 77. Buttm. Mid. p. 570. Muller on Eum. p. 83. Thuc. iv. 118,

πρὶν ἐξοπλίζειν Ἄρη,
δίκας ἄτερ πημάτων διδοῖεν.
θεοὺς δ', οἳ γᾶν ἔχουσιν, ἀεὶ ἀντ. δ'.
τίοιεν ἐγχωρίους πατρῴαις
δαφνοφόροισιν βουθύτοισι τιμαῖς.
τὸ γὰρ τεκόντων σέβας
τρίτον τόδ' ἐν θεσμίοις
δίκας γέγραπται μεγιστοτίμου.

ΔΑ. εὐχὰς μὲν αἰνῶ τάσδε σώφρονας, φίλαι·
ὑμεῖς δὲ μὴ τρέσητ' ἀκούσασαι πατρὸς
ἀπροσδοκήτους τούσδε καὶ νέους λόγους.
ἱκεταδόκου γὰρ τῆσδ' ἀπὸ σκοπῆς ὁρῶ
τὸ πλοῖον· εὔσημον γὰρ οὔ με λανθάνει·
στολμοί τε λαίφους καὶ παραρρύσεις νεὼς
καὶ πρῷρα πρόσθεν ὄμμασιν βλέπουσ' ὁδὸν,

τὰ ἀμφίλογα δίκῃ διαλύοντας ἄνευ πολέμου. Herod. vi. 42, *ἵνα δωσίδικοι εἶεν* (*οἱ Ἴωνες*) *καὶ μὴ ἀλλήλους φέροιέν τε καὶ ἄγοιεν.*

686. The *θεοὶ ἐγχώριοι*, Hermann observes, are the indigenous Argive gods, including the heroes, and, strictly speaking, the gods of the Danaids also, since they abjure the Egyptian divinities inf. 1002.

687. *τὸ γάρ.* This explains *πατρῴαις.* The Schol. did not perceive this;—*ἐχρῆν δὲ εἰπεῖν, καὶ τοὺς γονεῖς δὲ σέβειν.* The laws of Draco, called *θεσμοὶ* (Aelian, Var. Hist. viii. 10), are alluded to, among which this triple precept occurred, borrowed, as was said, from Triptolemus, *γονεῖς τιμᾶν, θεοὺς καρποῖς ἀγάλλειν, ζῷα μὴ σίνεσθαι.* Aeschylus however doubtless took his doctrine from Pythagoras: see Laertius, vit. Pyth. xix. 23. Compare also Pind. Pyth. vi. 33, and Eur. frag. Antiop. 38, *τρεῖς εἰσὶν ἀρεταὶ τὰς χρεών σ' ἀσκεῖν, τέκνον· θεούς τε τιμᾶν, τούς τε φύσαντας γονεῖς, νόμους τε κοινοὺς Ἑλλάδος.*—*τρίτον τόδε* has no reference to any received order of the above precepts, but means 'this with two others,' as Stanley remarked.

692. *νέους*, in a bad sense; startling, disastrous; cf. sup. 337.

693. *τῆσδ' ἀπὸ σκοπῆς.* The thymele can hardly be meant; for Danaus on the stage could not speak of the raised steps in the orchestra as *ἥδε*, still less can we suppose that he left the stage and joined his daughters at the thymele. We must therefore understand the place he occupied on the *λογεῖον*, somewhat higher than his daughters, who had ranged themselves near him at v. 228. Perhaps he even mounts the wall of the proscenium, like the *φύλαξ* in the prologue of the Agamemnon. The Athenian stage commanded a real view of the sea; see Arist. Equit. 170—1, where the sausage-seller is represented as being able to see it merely by mounting his table or block. Hence Danaus might actually point to some imaginary vessels in the offing.—*τὸ πλοῖον*, i. e. the very ship we have been fearing. Cf. 701. By adding *εὔσημον γὰρ*, &c., he gives his reason for knowing it to be that particular ship and no other,—'I say *the* ship, *for* it is so clearly marked that I cannot mistake it.'

695. *παραρρύσεις.* These were coverings of hides, so placed as to afford shelter from the enemies' darts. Something of the same sort is described in Thuc. vii. 65, *τὰς πρῴρας καὶ τῆς νεὼς ἄνω ἐπὶ πολὺ κατεβύρσωσαν, ὅπως ἂν ἀπολισθάνοι καὶ μὴ ἔχοι ἀντιλαβὴν τὰ ἐμβαλλόμενα.* See Hesych. in *παραρρύματα* and *παραιρήματα.* Pollux, i. 93. x. 134. Xenophon, Hellen. i. 6, 19.

696. *ὄμμασιν.* Stanley supposes that the poet meant to derive *πρῷρα* from

οἴακος εὐθυντῆρος ὑστάτου νεὼς
ἄγαν καλῶς κλύουσά γ', ὡς ἂν οὐ φίλη.
πρέπουσι δ' ἄνδρες νήιοι μελαγχίμοις
γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν·
καὶ τἄλλα πλοῖα πᾶσά θ' ἡ 'πικουρία
εὔπρεπτος· αὐτὴ δ' ἡγεμὼν ὑπὸ χθόνα
στείλασα λαῖφος παγκρότως ἐρέσσεται.
ἀλλ' ἡσύχως χρὴ καὶ σεσωφρονισμένως
πρὸς πρᾶγμ' ὁρώσας τῶνδε μὴ ἀμελεῖν θεῶν·
ἐγὼ δ' ἀρωγοὺς ξυνδίκους θ' ἥξω λαβών.
ἴσως γὰρ ἂν κήρυξ τις ἢ †πρέσβη μόλοι,

προυρᾶν. And he doubtless alludes to the emblem of an eye painted on the prow, on which see Wilkinson's Egypt, ii. p. 127: "The place considered peculiarly suited to the latter emblem (the eye of Osiris) was the bow of the boat; and the custom is still retained in some countries to the present day. In India and China it is very general: and we even see the small barks that ply in the harbour of Malta bearing the eye on their bows, in the same manner as the boats of ancient Egypt. The Egyptians however appear to have confined it to boats used in the funeral ceremonies." The last statement is contradicted by the present passage. The same painted eye is alluded to in Acharn. 95, where Pseudartabas, the 'King's Eye,' is said ναύφρακτον βλέπειν. It is often to be seen on the gondolas of Venice.

697. ὑστάτου νεὼς, 'at the hinder part of the ship.' Cf. Il. vi. 118, ἄντυξ ἣ πυμάτη θέεν ἀσπίδος. On the Egyptian rudder, which was a paddle worked by a long handle, see Wilkinson, ii. p. 125.

698. ὡς ἂν οὐ φίλη. The MSS. give τὼς (or τῶσ') ἂν, which Hermann retains, and explains with the Schol. οὕτως δὲ ἡμῖν κλύουσα τοῦ οἴακος οὐ φίλη ἐστὶν, i.e. ἣ τὼς ἂν οὐ φίλη εἴη, namely, with the prow advancing towards us, and not going away from us. So also Dindorf. If τὼς ἂν can be understood as τὼς ἂν οὖσα, so as to avoid the abruptness of τὼς ἂν εἴη, this explanation is satisfactory. But on the other hand γε is sometimes added after ἄγαν, as Ag. 1212. Antig. 573. Ajac. 589. Alcest. 825, and the use of ὡς ἂν, sc. κλύοι, may be defended by many similar passages. Thuc. i. 33, ὡς ἂν μάλιστα μετ' ἀειμνήστου μαρτυρίου τὴν χάριν κατθήσεσθε (vulg. κατάθησθε). *Ibid.* vi. 57, ἀπερισκέπτως προσπεσόντες, καὶ ὡς ἂν μάλιστα δι' ὀργῆς. Demosth. Mid. p. 519, θόρυβον καὶ κρότον τοιοῦτον, ὡς ἂν ἐπαινοῦντές τε καὶ συνησθέντες, ἐποιήσατε. Xen. Cyr. v. 4, 29, δῶρα πολλὰ καὶ παντοῖα φέρων καὶ ἄγων, ὡς ἂν ἐξ οἴκου μεγάλου.

700. λευκῶν. The Egyptians wore εἵματα λίνεα νεόπλυτα, Herod. ii. 37.

702. αὐτὴ, i.e. that which bore the party in pursuit, as distinct from the rest, who would lend aid if required.

703. παγκρότως. Like πίτυλος, κρότος is the equal stroke of the oar. The ancient ships, when close to land, used to furl the sails and row into port. So Aen. iii. 207, 'vela cadunt, remis insurgimus.' Compare Od. xvi. 353, ἱστία τε στέλλοντας ἐρετμά τε χερσὶν ἔχοντας. Il. i. 432, ἱστία μὲν στείλαντο θέσαν δ' ἐν νηῒ μελαίνῃ,—τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.

704. ἡσύχως, in reference to τρέσητε, sup. 691. 'It is your duty therefore to look quietly and soberly at this matter, and to pay heed (address your prayers) to these gods.'

706. ξυνδίκους, i.e. to argue the legal question alluded to sup. 381.—ἥξω, *redibo*: cf. Eum. 466.

707. ἄν. So Herm., Dind. with G. Burges for ἤ.—πρέσβη, the reading of the Med., is not elsewhere found, but seems to be a synonym of πρεσβεία. The Paris MS. however has πρέσβης, which in some degree supports the reading of Turnebus, πρέσβυς. There is

ἄγειν θέλοντες ῥυσίων ἐφάπτορες.
ἀλλ' οὐδὲν ἔσται τῶνδε· μὴ τρέσητέ νιν.
ὅμως ἄμεινον, εἰ βραδύνοιμεν βοῇ,
ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτέ.
θάρσει· χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ
θεοὺς ἀτίζων τις βροτῶν δώσει δίκην.
ΧΟ. πάτερ, φοβοῦμαι, νῆες ὡς ὠκύπτεροι — στρ. ά.
ἥκουσι, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνου·
περίφοβόν μ' ἔχει τάρβος ἐτητύμως,
πολυδρόμου φυγᾶς ὄφελος εἴτι μοι.
παροίχομαι, πάτερ, δείματι.
ΔΑ. ἐπεὶ τελεία ψῆφος Ἀργείων, τέκνα,
θάρσει, μαχοῦνται περὶ σέθεν, σάφ' οἶδ' ἐγώ.
ΧΟ. ἐξῶλές ἐστι μάργον Αἰγύπτου γένος — ἀντ. ά.
μάχης τ' ἄπληστον· καὶ λέγω πρὸς εἰδότα.
δορυπαγεῖς δ' ἔχοντες κυανώπιδας
νῆας ἔπλευσαν ὧδ' ἐπιτυχεῖ κότῳ,
πολεῖ μελαγχίμῳ ξὺν στρατῷ.
ΔΑ. πολλοὺς δέ γ' εὑρήσουσιν ἐν μεσημβρίᾳ

an equal difficulty in the latter, which only in the plural has the sense here required. On ῥυσίων see sup. 406.

709. οὐδὲν ἔσται τῶνδε. This refers to ἄγειν θέλοντες. 'They will wish to carry you off, but fear not, they shall not succeed.' For ὅμως we should probably read ὅμως δ', as in 472, ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον.

710. βοῇ. Schol. νῦν τῇ βοηθείᾳ. If, says Danaus, we should be long absent in our attempt to procure aid, your best course will be on no account ever to forget, &c. Properly, 'in the matter of the rescue.' Cf. Thuc. vii. 43, μὴ βραδεῖς γένωνται τῇ ὁρμῇ.

712. κυρίῳ, the day of judgment; lit. of hearing the suit, as in Dem. Mid. p. 541 ad fin. Ag. 740. Eum. 515.

715. μῆκος χρόνου. No length of time will intervene before they are here. Or, as the Schol. explains it, we have hardly fled before they have overtaken us.

716. περίφοβον τάρβος, as ταρβοσύνῳ φόβῳ, Theb. 229.

Ibid. τάρβος — εἴτι ὄφελος. *Vereor ne parum profuerit fugisse.* See on v. 72. The Schol. read παροίχεται, and so ed. Turn., which gives an entirely different sense: 'if there was any good in my flight hither, it has all vanished now through my fears, for I see I shall obtain no aid.' Weil thinks the sense is, 'I have missed it through my fear.' It is a question if φυγᾶς δ' ὄφελος—παροίχεται be not the more correct reading of the passage; for the clause παροίχομαι, &c. is now rather abrupt. Cf. 446. 766, οἴχομαι φόβῳ.

719. τελεία. τελεῖα Med., which is important in reference to Theb. 692.—τέκνα, probably we should read τέκνον.

721. ἐπιτυχεῖ, 'which has reached us,' i.e. successful; or, 'bent on gaining its end.' The Schol. on Prom. 452 gives ἐπιτυχεῖς as a synonym of ἐπηβόλους.—For πόλει Stanley corrected πολεῖ. The dative seems to have been in little use, though we find πολέα Ag. 702, πολεῖς Il. xi. 708, πολέος Od. viii. 405, πολέεσσιν Hes. Opp. 119. πολέας *ib.* v. 580.

726. ἐν μεσημβρίᾳ. Hermann reads μεσημβρίας with Schütz, and so Dindorf, who formerly edited μεσημβρινῷ with

θάλπει βραχίον' εὖ κατερρινημένους.

ΧΟ. μόνην δὲ μὴ πρόλειπε· λίσσομαι, πάτερ. στρ. β'.
γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' *Ἄρης.
δολόφρονες δ' *ἄγαν καὶ δολομήτιδες
δυσάγνοις φρεσίν,
κόρακες ὥστε βωμῶν ἀλέγοντες οὐδέν.

ΔΑ. καλῶς ἂν ἡμῖν ξυμφέροι ταῦτ', ὦ τέκνα,
εἰ σοί τε καὶ θεοῖσιν ἐχθαιροίατο.

ΧΟ. οὐ μὴ τριαίνας τάσδε καὶ θεῶν σέβη ἀντ. β'.
δείσαντες ἡμῶν χεῖρ' ἀπόσχωνται, πάτερ·
περίφρονες δ' ἄγαν ἀνιέρῳ μένει

Bothe. The meaning is, 'having their arms well hardened by heat in the noon-day sun.' The custom of the Athenians which is here alluded to may be learnt from Plato, Phaedr. p. 239, c. Respubl. viii. 9. Eur. Bacch. 458, οὐχ ἡλίου βολαῖσιν, ἀλλ' ὑπὸ σκιᾶς τὴν Ἀφροδίτην καλλονῇ θηρώμενος.—κατερρινημένος is properly 'filed down,' whence in Ar. Ran. 901, τὸν μὲν ἀστεῖόν τι λέξαι καὶ κατερρινημένον, it means 'polished.' The metaphor conveys the idea of rubbing away and removing all superfluous flesh. Bothe compares Quintil. Inst. Or. viii. 3, 12, 'quorum lacertos exercitatio expressit ac constrinxit.' So also Tac. Germ. 30, 'strictos artus.' Lucret. iii. 214, 'nil ibi limatum de toto corpore cernas.'

730. ἄγαν is Hermann's insertion on metrical grounds. The MSS. give δουλόφρονες δὲ καὶ δολομήτιδες. Stanley's δολόφρονες is probable; but there is no authority for the commonly received δολιομήτιδες beyond Askew's margin. Now ἄγαν occurs in the same place in the antistrophic verse 737; the two words ought clearly to be similar compounds; and, last but not least, the Med. gives και without an accent, which implies an admitted corruption. Dindorf (Praef. ad ed. 4, p. lvii) reads, with Valckenar, οὐλόφρονες δὲ καὶ δολιομήτιδες, and in 737 φυσίφρονες, from Hesych. φυσίφρονες· πεφυσημένοι τὰς φρένας, μάταιοι.

732. βωμῶν. As birds snatch prey from the very altar (Ar. Pac. 1100), so these hawks (cf. 220) would carry off suppliants even from their sacred asylum. Pausan. v. 14, 1, οἱ ἰκτῖνες πεφυκότες ἁρπάζειν μάλιστα ὀρνίθων, ἀδικοῦσιν οὐδὲν ἐν Ὀλυμπίᾳ τοὺς θύοντας. ἢν δὲ ἁρπάσῃ ποτὲ ἰκτῖνος ἤτοι σπλάγχνα ἢ τῶν κρεῶν, νενόμισται τῷ θύοντι οὐκ αἴσιον εἶναι τὸ σημεῖον.

734. σοί τε καὶ θεοῖσιν, i.e. to both equally, and therefore to the latter as much as to the former. So Philoct. 390, ὁ δ' Ἀτρείδας στυγῶν ἐμοί θ' ὁμοίως καὶ θεοῖς εἴη φίλος. Il xxii. 41, σχέτλιος, εἴθε θεοῖσι φίλος τοσσόνδε γένοιτο, ὅσσον ἐμοί, i.e. not φίλος at all, but ἐχθρός. Compare also Cho. 104. The meaning is, it will be all in our favour if they do attempt a sacrilegious act, for then they will have the gods against them. Schol. εἰ ἀσεβήσαιεν εἰς τοὺς βωμούς.

735. σέβη. Mr. Conington conjectures ἕδη. The plural of σέβας perhaps hardly occurs; the singular constantly means 'an object of veneration,' as Cho. 48. 150.

736. οὐ μὴ ἀπόσχωνται. 'There is little chance of their keeping hands off us through any reverence for these tridents, &c. (cf. 214). For the syntax see Theb. 38. The Schol. wrongly understood χεῖρ' for χειρὶ, which Dindorf has erroneously changed to χεῖρε. As the usual construction is ἀπέχειν χεῖρας τινὸς or ἀπό τινος, but in the middle simply ἀπέχεσθαί τινος, the grammarian thought that χεῖρ' could not stand for χεῖρα. Compare however Od. xxii. 316, κακῶν ἄπο χεῖρας ἔχεσθαι. Eur. Rhes. 174, Μενέλεω σχέσθαι χέρα. Plat. Symp. p. 213, D, τὼ χεῖρε μόγις ἀπέχεται. So also Dem. Mid. p. 537. Theocr. xxii. 174.

737. περίφρονες, sc. εἰσὶ, 'proud.' Cf. Ag. 1400, περίφρονα ἔλακες. Hes. Theog. 894, περίφρονα τέκνα γενέσθαι, where

μεμαργωμένοι
κυνοθρασεῖς θεῶν οὐδὲν ἐπαΐοντες.

ΔΑ. ἀλλ' ἔστι φήμη τοὺς λύκους κρείσσους κυνῶν
εἶναι· βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν.

ΧΟ. ὡς καὶ ματαίων ἀνοσίων τε κνωδάλων
ἔχοντας ὀργάς, χρὴ φυλάσσεσθαι κράτος.

ΔΑ. οὔτοι ταχεῖα ναυτικοῦ στρατοῦ στολὴ,
οὐδ' ὅρμος, οὐδὲ πεισμάτων σωτηρία
ἐς γῆν ἐνεγκεῖν, οὐδ' ἐν ἀγκυρουχίαις
θαρσοῦσι ναῶν ποιμένες παραυτίκα,
ἄλλως τε καὶ μολόντες ἀλίμενον χθόνα.
ἐς νύκτ' ἀποστείχοντος ἡλίου φιλεῖ

περίφρων seems to have the double sense of ἐπίφρων and ὑπέρβιος.

738. μεμαργωμένοι, maddened by passion. See sup. 194.

739 ἐπαΐοντες, obeying, listening to. Eur. Herc. F. 773, θεοὶ θεοὶ τῶν ἀδίκων μέλουσι καὶ τῶν ὁσίων ἐπάειν.

740. κρείσσους κυνῶν. This reply to κυνοθρασεῖς is introduced by ἀλλά. Hermann reads κρείσσονας λύκους κυνῶν, because MS. Guelph. and Rob. have the lengthened form for κρείσσους. The article is certainly unusual; but the alteration is rather bold. It would be better to read φήμη τις. Suidas in v. βύβλος quotes the next verse, as also two of the writers in 'Paroemiographi Graeci,' ed. Gaisford, pp. 22 and 373. The meaning, according to them, is something like our proverb, 'Many a slip 'twixt the cup and the lip,' because the byblus does not always bring its umbel to maturity. It may be questioned if such was the meaning of the poet. He seems to say, 'As wolves are stronger than dogs, and corn is better food than the papyrus plant, so Argives are more than a match for Egyptians.' On the byblus used as food for the poorer classes (Cyperus Papyrus), see Wilkinson's 'Ancient Egyptians,' i. p. 168. It was not however the fruit, but the stalk of the plant which was eaten, as Herodotus expressly says, ii 92.

742. ὡς καὶ ματαίων. καὶ means *etiam*, and belongs to ἔχοντας, otherwise καὶ—τε must stand for τε—καὶ, on which questionable use see Theb. 576. The sense is, ἐπειδὴ οὐ μόνον μάργοι καὶ περίφρονές εἰσι, ἀλλὰ καὶ ἔχουσι, κ.τ.λ. Hermann cuts the knot by reading ἔμπας. But ὡς is almost necessary if we read ἔχοντας (MSS. ἔχοντες), for this is the usual idiom. So Heracl. 693, ὡς μὴ μενοῦντα τἄλλα σοι λέγειν πάρα. Oed. Tyr. 101, ὡς τόδ' αἷμα χειμάζον πόλιν. Thuc. viii. 66, ἀλλήλοις γὰρ ἅπαντες ὑπόπτως προσῄεσαν οἱ τοῦ δήμου, ὡς μετέχοντά τινα τῶν γιγνομένων. Perhaps however both accusatives depend on φυλάσσεσθαι. On μάταιος see 194.

743. κράτος. Schol. τὴν βίαν. Dindorf thinks the word corrupt, construing χρὴ φυλάσσεσθαι αὐτοὺς ὡς ἔχοντας.

744. Schol. στολῇ· ἀντὶ τοῦ ὁρμῇ. The MSS. also give the dative. The word here implies τὸ στέλλειν στρατὸν (Ag. 772), 'the getting under weigh,' as ὅρμος is τὸ ὁρμίζειν, the mooring when the ships have reached their destination.

745. Hermann gives σωτήρια, from Scaliger, comparing Troad. 810, ναύδετ' ἀνήψατο πρυμνᾶν. The MSS. have σωτηρίου, Turn. σωτηρία, and σωτηρίαν is said to have been the original reading in MS. Guelph. Perhaps we should read ὥστε πεισμάτων σωτηρίαν ἐς γῆν ἐνεγκεῖν. Schol. ἀντὶ τοῦ πείσματα σωτήρια. We must supply ταχεῖα ἐστὶ, and so the emphasis is on παραυτίκα in 747. Hermann needlessly reads κοὐδ' for οὐδ' ἐν ἀγκ.

747. ποιμένες. Cf. Ag. 640. Pilots are even called νομῆες in an oracle ap. Pausan. x. 9, 5. So ὄχων ποιμένες, charioteers, Eur. Suppl. 674.

748. ἀλίμενον χθόνα. See supra 31.

749—50. There is reason to suspect

ὠδῖνα τίκτειν νὺξ κυβερνήτῃ σοφῷ.
οὔτω γένοιτ' ἂν οὐδ' ἂν ἔκβασις στρατοῦ
καλή, πρὶν ὅρμῳ ναῦν θρασυνθῆναι. σὺ δὲ
φρόνει μέν, ὡς ταρβοῦσα, μὴ ἀμελεῖν θεῶν
πράξασ' ἀρωγήν· ἄγγελον δ' οὐ μέμψεται
πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσῳ φρενί.

ΧΟ. ἰὼ γᾶ βοῦνι, πάνδικον σέβας, στρ. ά.
τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας
χθονός, κελαινὸν εἴ τι κεῦθός ἐστί που;
μέλας γενοίμαν καπνὸς

corruption in this interesting passage. If with Hermann and Dindorf we place the stop at ἡλίου and not at χθόνα, the sentence beginning with φιλεῖ is too abrupt, especially (cf. 752) at this unusual place in a senarius; and Hermann's φιλεῖ δ' is extremely questionable as an Aeschylean licence. On the other hand, if 749—50 form a distinct sentence, the repetition of νὺξ is rather awkward, and can only be defended on the ground that ἥλιος might otherwise have been taken for the nominative. Then again Plutarch, who twice quotes the verse, viz in the treatise 'non suaviter vivi secundum Epicurum,' p. 1090, A, and Symposiac. i. Quaest. 3, p. 619, adds in the former passage the words καὶ γαλήνη, whence the present editor formerly suggested that a line might have been lost like κἂν ᾖ γαλήνη, νήνεμός θ' εὕδῃ κλύδων. Hermann has even ventured to insert this verse in the text. For the sentiment compare Theognis 1376, οὐδέ οἱ ἐν πόντῳ νὺξ ἐπιοῦσα μέλει, and the passage translated by Cicero from the Prom. Solut. frag. 193, 3, 'navem ut horrisono freto Noctem paventes timidi adnectunt navitae.' As a general rule the ancients, having no compass, did not sail by night.

753. φρόνει μέν. The μὲν here answers to ἄγγελον δ', the sense being καὶ σὺ μὲν μὴ ἀμέλει θεῶν, ἐγὼ δὲ τὸ πρᾶγμα τῇ πόλει κοινώσω, γέρων μὲν ὤν, ἡβῶν δὲ γλώσσῃ. 'Do you bear in mind to put your trust in the gods, as in a time of fear.' Perhaps however a verse has been lost, like ἐγὼ δὲ λέξας ταῦτα πάνθ' ἥξω τάχα, πράξας ἀρωγήν. Weil marks a lacuna, with Hartung. Cf. Theb. 618, γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φύει.—Here Danaus leaves the stage, reappearing at v. 816 in the character of the herald.

756. γᾶ βοῦνι. The MSS. have γᾶ βουνῖτι ἔνδικον σέβας. Most of the later editors follow Pauw, βοῦνις, ἔνδικον, but Dindorf has βοῦνι, ἔνδικον, which he defends by Acharn. 749, Δικαιόπολι, ἦ λῇς, κ.τ.λ. The true reading is γᾶ βοῦνι, πάνδικον, the π in πάνδικον having been taken for τι, by a frequent error. So in Plat. Lysid. p. 217, C, the MSS. give τὸ ἔτι ὂν for τὸ ἐπόν. Thucyd. viii. 50, ad fin. ἄλλο τι ἂν and ἄλλο πᾶν are confused, and in Eum. 983 προβᾶτε has been corrupted into τιμᾶτε. See Theb. 262, Pors. ad Phoen. 1277. Then, as a matter of course, ἄνδικον was altered to ἔνδικον. From this passage Hesychius doubtless took his βοῦνις γῆ· Αἰσχύλος. On the word, which was called *barbarous* sup. 109, see *New Cratylus*, p. 660, where the connexion is traced with βοῦς, βῶλαξ, βωμός. Mr. Blakesley (Herod. vol. i. p. 556) thinks it an ancient Pelasgian term.

758. κελαινὸν κεῦθος. The tragic writers are very fond of proposing two expedients for escape; to sink beneath the earth, or to soar above it. So Eur. Med. 1296, δεῖ γάρ νιν ἤτοι γῆς σφε κρυφθῆναι κάτω, ἢ πτηνὸν ἆραι σῶμ' ἐς αἰθέρος βάθος. Hipp. 1290, πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις | δέμας αἰσχυνθείς, | ἢ πτηνὸς ἄνω μεταβὰς βίοτον; Herc. F. 1158, πτερωτὸς ἢ κατὰ χθονὸς μολών. Ion 1237, τίνα φυγὰν πτερόεσσαν ἢ χθονὸς ὑπὸ σκοτίων μυχῶν πορευθῶ; Hec. 1099, ποῖ πορευθῶ; ἀμπτάμενος οὐράνιον ὑψιπετὲς ἐς μέλαθρον,—ἢ τὸν Ἅιδα μελανοχρῶτα πορθμὸν ᾄξω τάλας;

759. καπνός. The scholium on this word (ed. Dind.) really belongs to ἄτερθε πτερύγων, 763; μεταβληθείην μὴ εἰς πτηνόν, ἀλλ' εἰς ἄψυχόν τι.

νέφεσσι γειτονῶν Διός·
τὸ πᾶν δ' ἄφαντος ἀμπετής, ἄϊστος ὡς
κόνις, ἄτερθε πτερύγων ὀλοίμαν.
ἄφυκτον δ' οὐκ ἔτ' ἂν πέλοι κέαρ, ἀντ. ά.
κελαινόχρως δὲ πάλλεταί μου καρδία·
πατρὸς σκοπαὶ δέ μ' εἷλον· οἴχομαι φόβῳ.
θέλοιμι δ' ἂν μορσίμου
βρόχου τυχεῖν ἐν ἀρτάναις,
πρὶν ἄνδρ' ἀπευκτὸν τῷδε χριμφθῆναι χροΐ.
πρόπαρ θανούσας δ' Ἀΐδας ἀνάσσοι. 771
πόθεν δέ μοι γένοιτ' ἂν αἰθέρος θρόνος, στρ. β'.
πρὸς ὃν †νέφη δ' ὑδρηλὰ γίγνεται χιών,

761. ἀμπετής, ἄϊστος ὡς. So Haupt for the corrupt ἀμπήσαισ δόσως, or ἀμπετήσας δόσως of the MSS. Hermann, one of whose principles seems to have been to give something different from rather than something better than other critics, has τὸ πᾶν δ' ἀφάντως ἀμπετὴς εἰς ἆος, ὡς, κ.τ.λ., and explains it from Hesych ἄος· πνεῦμα ἢ ἴαμα (ἄημα). Dindorf, τὸ πᾶν δ' ἄφαντος ἀμ πνοαῖς διψὰς ὡς κόνις ἄτερθε πτερύγων ὀροίμαν. The balance of probabilities seems in favour of Haupt, who appositely compares Troad. 1320, κόνις δ' ἴσα καπνῷ πτέρυγι πρὸς αἰθέρ' ἄϊστον οἴκων ἐμῶν με θήσει, though the passage requires correction. See also Plat. Phaed. p. 70, A, μὴ ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ᾖ. Hermann seems right in deriving ἀμπετὴς from ἀναπετάννυμι rather than ἀναπέτομαι. In Eur. Ion 89, we have σμύρνης δ' ἀνύδρου καπνὸς εἰς ὀρόφους Φοίβου πέτεται. But in some verses of Heliodorus, cited by Stobaeus (vol. iii. p. 245, ed. Teubner), in speaking of sulphur baths causing pain to the eye, we have this very compound used, and certainly from πετάννυμι:—

κείνῳ καίριόν ἐστι καὶ ἀσφαλὲς ὄμμα διῆναι
ἀμπετὲς ἀκλήϊστον.

764. ἄφυκτον. My heart can no longer be without flight, i. e. my fears prompt me to fly somewhere, either above or below. This verse is perhaps corrupt; for καρδία in the next verse shows that κέαρ can hardly be genuine. Compare however Theb. 276. Hermann ventures to edit ἀλυκτὸν δ' οὐκ ἔτ' ἂν πέλοι νόαρ, 'the spectre (i. e. the herald) can no longer be avoided.' Prof. Conington inclines to Bothe's πέλοιτο κὴρ, and to read ἄφυκτος. Weil gives ἀφύκτων—φυγή.

765. κελαινόχρως. So Pauw for μελανόχρως. Cf. Cho. 402. Pers. 118. Herm. has κελαινόχρων—πρὸ καρδίας, objecting to μου not only as not suiting the metre, but as feeble and useless in itself. Dindorf, κελαινόχρῳ δὲ πάλλεται κλυδωνίῳ.

766. πατρὸς σκοπαί. Cf. 693. Schol. προσκοπήσας ὁ πατὴρ καὶ σημάνας ἐτάραξεν ἡμᾶς.—εἷλον, i. e. ὤλεσαν.

769. ἀρτάναις. So the Paris MS. alone for σαργάναις. Cf. v. 150.

770. τῷδε χριμφθῆναι χροΐ. The Med. has ἐχριμφθῆν χροῖν. Rob. with MS. Guelph. ἐγχριμφθῆναι χεροῖν. Boissonade conjectured χροΐ, which is now found in the Escurial MS.

771. πρόπαρ, a rare use for προπάροιθε. 'Sooner than that happens, may Hades be my master,' i. e. not *he*. So πάρος, Cho. 359.

773. νέφη δ'. The δὲ here is hardly defensible. Porson transposed χιὼν and νέφη, but Hermann with reason objects to that order of the words in the sense required by the context. He reads κύφελλ' ὑδρηλὰ with G. Dindorf; an alteration sufficiently bold in itself, and especially as it appears that κύφελλα is only known as an Alexandrine word.

ἢ λισσὰς αἰγίλιψ ἀπρόσδεικτος οἰόφρων κρεμὰς
γυπιὰς πέτρα, βαθὺ πτῶμα μαρτυροῦσά μοι,
πρὶν δαΐκτορος βίᾳ
καρδίας γάμου κυρῆσαι.
κυσὶν δ' ἔπειθ' ἕλωρα κἀπιχωρίοις ἀντ. β΄.
ὄρνισι δεῖπνον οὐκ ἀναίνομαι πέλειν·
τὸ γὰρ θανεῖν ἐλευθεροῦται φιλαιάκτων κακῶν.
ἐλθέτω μόρος πρὸ κοίτας γαμηλίου τυχών.
ἢ τίν' ἀμφυγὰν ἔτ' ἢ
καὶ γάμου λυτῆρα τέτμω ;
ἴυζε δ' ὀμφὰν οὐρανίαν στρ. γ΄.
†θεοῖσι, μέλη λίτανα καὶ

It is much more probable that Aeschylus wrote *ῥιγηλὰ*, 'where the *cold* clouds become snow,' and that some one altered it to *ὑδρηλὰ*, preferring the antithesis between water and ice, and inserted δ' for no better purpose than to fill up the hiatus. A peculiarity however, not unfrequent in choral senarii, is here to be observed, that the verses consist as far as possible of *pure* iambic feet. This is very evident, for instance, in the parode of the Choephori, v. 20 seqq. He may therefore have written *νεφη διυγρα*, as in Theb. 985, *δίυγρα τριπάλτων πημάτων*.

775. *ἀπρόσδεικτος*. So lofty that its summit cannot be seen or pointed out from below: *ὑψηλὸν οὕτω ὡς τὰς κορυφὰς αὐτοῦ οὐκ οἷά τε εἶναι ἰδέσθαι*, as Herodotus says of Mount Atlas, iv. 184. The description, as Hermann remarks, is fine, and the accumulated epithets (as in Ag. 150) convey a picture singularly truthful to nature. Aristotle observes, Hist. A. ix. 11, that the vulture *τίκτει ἐν πέτραις ἀπροσβάτοις*.

778. *δαΐκτορος*. Schol. *τοῦ γάμου δαϊκτῆρος τῆς καρδίας μου*. So *ὣς ἐδαΐζετο θυμὸς*, Il. ix 8.

782. *ἐλευθεροῦται*. Schol. *ἀντὶ τοῦ ἐλευθεροῖ*. There seems no reason why it should not be taken passively, for the present tense might be excused by the metre, as inf. 941. 966, though in a general sentiment it can hardly be considered incorrect. Perhaps, *τὸ γὰρ θανεῖν μ' ἐλευθερώσει κ.τ.λ.* Dindorf, *τῷ γὰρ θανεῖν ἐλευθεροῦμαι φιλοστόνων κακῶν*.

785. *τυχών: ἐμοῦ δηλονότι*, Schol. Med. Rather, 'befalling me,' *συμβαίνων*, as in Prom. 354.

786. This passage is quite corrupt in the MSS., *τίν' ἀμφ' αὐτᾶς ἔτι πόρον τέμνω γάμου καὶ λυτήρια;* The Schol. found *ἀμφ' αὐτᾶς* (or *αὑτᾶς*), which he explains by *περὶ ἐμαυτῆς*. Hermann's *ἀμφυγὰν* is a really good emendation, 'or what other refuge or deliverer from the marriage can I hope to find?' (Or perhaps *πῇ*, 'in what direction.') We have *ἀναφυγαὶ κακῶν* in Cho. 929. For the rest he reads *ἔτ' ἢ πόρον τέτμω γάμου λυτῆρα;* adding *με* at the end of the strophic verse 778. The reading in the text seems to be some improvement on his suggestion. Dindorf gives *μόρος—ἀλλύτας. τίν' ἂν πόρον τέμνοιν γάμου λυτῆρα;* Weil, *ποῖ τιν' ἀμφυγᾶς ἔτ' οἶμον τέμω γάμου λυτῆρα;* For *γάμου λυτῆρα* compare *ἀναλυτὴρ δόμων* Cho. 153. Probably *πόρον* is only a gloss to *λυτῆρα*, and this explains the marginal note in some MSS., *λείπει εὕρω*, for *πόρον εὑρεῖν* was the ordinary phrase; cf. Prom. 59. Med. penult. *πόρον εὗρε θεός*. Iph. Aul. 356. Prof. Conington also suggested *φυγᾶς* and *τέτμω*.

788. *οὐρανίαν*. MSS. *οὐράνια*. Cf. Pers. 575, *ἀμβόασον οὐράνι' ἄχη*. Hermann (with Dindorf) retains *οὐράνια*, and reads in 796 *Αἰγύπτειον ὕβρι*, where he supposes *ὕβρι* to be a neuter adjective, like *ὕβριν ἀνέρα* Hes. Opp. 189. Without venturing upon this, we may consider *Αἰγύπτειον* (cf. 58) very probable, for it is unlikely that the common form *Αἰγύπτιον γένος* could have meant any thing but the Egyptian race in general.

789. Schol. *λίτανα· λιτανευτικά*. See

τέλεα δέ πως, πελόμενά μοι
λύσιμα· μάχαν δ' ἔπιδε, πάτερ,
βίαια μὴ φίλοις ὁρῶν
ὄμμασιν ἐνδίκοις,
σεβίζου δ' ἱκέτας σέθεν,
γαιάοχε παγκρατὲς Ζεῦ.
γένος γὰρ Αἰγύπτειον, ὕβριν ἀντ. γ΄.
δύσφορον, ἀρσενογενές,
μετά με δρόμοισι διόμενοι
φυγάδα μάταισι πολυθρόοις
βίαια δίζηνται λαβεῖν.
σὸν δ' ἐπίπαν ζυγὸν
ταλάντου· τί δ' ἄνευ σέθεν
θνατοῖσι τέλειόν ἐστιν ;
ΧΟ. ὀοῶ ἀαᾶ.
ὅδε μάρπτις νάιος γάιος.

Theb. 99. The MSS. have *μέλη λίτανα θεοῖσι καί*. Hermann reads *μέλη θεοῖσι λίτανα καὶ*, and in 797 *δύσοιστον ἀρσενογενές, οἵ, κ.τ.λ.* The transposition proposed by Prof. Conington has been admitted, *θεοῖσι* being a dissyllable.

791. *μάχαν*. So Hermann for *μάχιμα*, as the present editor had before corrected.

792. *μὴ—ὁρῶν*. See sup. 74. Ag. 493. The MSS. have *φιλεῖς*, which might be rendered *num amas videre?* But Lachmann's *φίλοις* is much more probable; 'regarding violence with hostile and just eyes.' Hermann gives *στέρξῃς*, supposing *φίλει* or *φιλεῖς* to have been a gloss.

796. *ὕβριν δύσφορον*. So *βοὰν φοβερὸν*, 866.

797. *ἀρσενογενὲς*, born of the male, and therefore itself male, according to the doctrine enunciated Cho. 493. Eum. 630.

799. *μάταισι*. Schol. *ταῖς ζητήσεσι*, and this sense seems determined by the context. There is a natural connexion between the ideas of *searching* and *not finding*, whence it seems that the accusative of this word passed into the adverb *μάτην*, like *ἄγαν* from *ἄγα*, and then again, from the sense of *μάταιος* (sup. 194), *μάται* meant *ἀκολασία*, Cho. 904. Cognate forms are *μάω, μέμαα, ματεύω*.—*βίαια*, i. e. *βιαίως*.

801. *ἐπίπαν*, 'universal.' Schol. *ἴσον ἐπὶ πάντων*. The adjective occurs Pers. 42.

803. *τέλειον*. See Ag. 755. 946.

804. The passage which follows, as far as 875, is unfortunately so corrupt that while there is the greatest scope for conjecture, there is the utmost uncertainty in most of the guesses, however ingenious, which have hitherto been made. The whole passage was probably so obliterated as to be only partially legible in the ancient copy from which the Medicean was derived. It has been thought best to give the corrupt readings in those places which seem hopeless, occasionally admitting such corrections as seem really probable and not widely departing from the letter of the MSS. Hermann has indeed reduced the unmetrical mass 804—821 to strophes and antistrophes; but few will venture to follow him in such wholesale emendations as that of 806—8, where he reads *δσιόφρονα λύσιν καββασίας ὀλωλυῖα βόαμα φαίνω*. The Schol. observes, *ταῦτα μετά τινος πάθους ἀναβοῶσιν, ἐξ ἀπόπτου τοὺς Αἰγυπτιάδας ἰδοῦσαι*.

805. *μάρπτις*. So Turn. for *μάρπις*. Hesych. *μάρπτυς· ὑβριστής*, perhaps from

τῶν πρὸ, μάρπτι, κάμνοις, †ἰὸφ ὀμ
αὖθι καββὰς νῦν.
δαΐαν βοὰν ἀμφαίνω.
ὁρῶ τάδε φροίμια †πράξαντας πόνων
βιαίων ἐμῶν. ἐή, ἐή,
βαῖνε φυγᾷ πρὸς ἀλκάν·
βλοσυρόφρονα χλιδᾷ
δύσφορα ναΐ κὰν γᾷ.
ἄναξ, προτάσσου.

ΚΗΡΥΞ.

σοῦσθε, σοῦσθ᾽ ἐπὶ βᾶριν ὅπως ποδῶν.
ΧΟ. οὐκοῦν, οὐκοῦν
τιλμοὶ, τιλμοὶ καὶ στιγμοὶ,
πολυαίμων φόνιος
ἀποκοπὰ κρατός.
ΚΗ. σοῦσθε, σοῦσθ᾽ ὀλόμεναι ὀλόμεν᾽ ἐπ᾽ ἄμαλα.

this passage. Compare the masculine forms *τρόχις, λάτρις.* 'Here on land is the plunderer who came by sea.' Schol. *ὁ ἐλθὼν ἐπὶ τὸ μάρψαι ἡμᾶς πρώην μὲν ἐπὶ νηὸς, νῦν δὲ ἐπὶ γῆς γεγονώς.*

806. *ἰὸφ ὀμ* are explained by the Schol. as exclamations of aversion and disgust. As he adds *ἀπὸ τοῦ ἀποπτύειν ἀπόφθεγμα ἐποίησε*, he must have found some different reading But perhaps *ἰὸφ ὀμ* are mutilated and corrupt parts of lost words.—*καββὰς νῦν*, for *κάκκας νυ*, seems plausible: 'May you be lost (perhaps, stranded or shipwrecked, cf. Theb. 198. Ag. 653) before you reach us having landed here.' Schol. *πρότερον θάνοις, ὦ μάρπτι, πρὶν ἡμᾶς συλλαβεῖν.* Compare the Aeolic *καββαὶς* Pind. Nem. vi. 87. Schol. *καταβάσεις.* On *κ* and *β* confused see sup. 541.

808. *δύϊος*, from *δύη*, 'grief,' is a very unlikely word. I have given *δαΐαν*, *miseram*. Perhaps *δυΐαν* is corrupted from *αὐδὰν* or *ἀϋτὰν*, to which *βοὰν* was either a gloss, or added by a not uncommon pleonasm, as Euripides somewhere has *τίν α δὰν ἀϋτῶ, βοάσω.*

809. The MSS. give *πραξαν.* Turn. *πρόξενα*, a mere conjecture. Possibly we should read *πράξαντα*, or *—τας*, 'I see them performing this first prelude to the violent treatment of me.' Cf. *πράσσειν σημεῖα* Ag. 1326. Hermann omits the word as a gloss. Further, the Schol. must have found *ὁρῶσα*, not *ὁρῶ.* His comment is (connecting this verse with the preceding) *οὐκέτι παρὰ τοῦ πατρὸς ἀκούσασα, ἀλλ᾽ αὐτόπτης γενομένη βοῶ.* Perhaps he read, *ὁρῶσα φροίμι᾽, οὐ κλύουσ᾽, ἐμῶν πόνων.*

812. *βλοσυρόφρονα, ὑπέρφρονα.* The Schol. evidently gave these words to the herald, and construed *ἀλκὰν βλοσυρόφρονα*, which he explains, *τὴν ἐπὶ τῇ δόξῃ ἐπηρμένην ἀλκὴν των θεῶν*, thus making *χλιδᾷ* a noun, not a verb.

815. *προτάσσου*, 'be our patron.' Thucyd. iii. 52, *προτάξαντες σφῶν αὐτῶν Ἀστύμαχον.* Schol. *πρὸ ἡμῶν παρατάξαι.*

816. *ὅπως ποδων.* Schol. *ὡς ἔχετε τάχους ποδῶν.* Herod. ix. 59, *πάντες ἐδίωκον ὡς ποδῶν ἕκαστος εἶχον.* Plat. Gorg. p. 507, *ἀκολασίαν φευκτέον ὡς ἔχει ποδων ἕκαστος.*

817. *οὐκοῦν.* 'Now then there will be tearings of hair and piercings of flesh and gory, murderous decapitation.' *οὐκοῦν* is *τοιγαροῦν, εἰ μὴ πείθει.* Schol. *ἀντὶ τοῦ, εἰ δὲ μή.*

821. *ὀλόμεναι.* MSS. *ὀλύμεναι* or *ὀλλύμεναι.* Perhaps the epic form *οὐλόμεναι* should be restored. The repetition of

ΧΟ. εἴθ᾽ ἀνὰ πολύρυτον στρ. ά.
ἁλμιόεντα πόρον
δεσποσίῳ ξὺν ὕβρει
γομφοδέτῳ τε δόρει διώλου.
αἵμον᾽ ἔσω σέ γ᾽ ἐπ᾽ ἄμαλα
† ἠσυδουπία τάπιτα.
ΚΗ. κελεύω βίᾳ μεθέσθαι σ᾽ ἴχαρ
φρενὸς ἄφρονος ἄγαν.
ἰὼ, ἰού.
λεῖφ᾽ ἕδρανα, κί᾽ ἐς δόρυ·
ἃ τίετ᾽ ἂμ πόλιν οὐ σέβω.
ΧΟ. μήποτε πάλιν ἴδοιμ᾽ ἀντ. ά.

ὀλόμενα adverbially, if the passage is right, may be compared with *ὀλόμενον ὀλομένῳ*, Cho. 145, *κακὰ κακῶς*, and similar phrases.—*ἄμαλα* is restored from Hesychius for *ἀμίδα.* He derives it *ἀπὸ τοῦ ἀμᾶν τὴν ἅλα*, whence perhaps the aspirate should be thrown back, *ἅμαλα.* The first syllable however would seem to be long, from 826 compared with 837. This is consistent with the analogy of *ᾱμᾶν, ᾱμητὸς.* as used by the epic poets.

822. The MSS. have *πολύρρυτον* and *ἁλμήεντα.* The first was corrected by Wellauer, the second by Hermann. The antistrophic verses being correct, these alterations may safely be admitted. Compare the epic *τερμιόεις*, and *ἁγνόρυτος* Prom. 443. See however sup. 70.

825. *διώλου.* This also seems almost certain for *διόλου* or *διωύλου*, and is due to Hermann. 'Would that you had perished on the briny way, with your lordly insolence and your peg-fastened ship.' See sup. 434.

826—7. These two verses are corrupt, the latter beyond the hope of restoration. For *αἵμονες ὡς* we may venture upon *αἵμον᾽ ἔσω σ᾽*, from the Schol. *ἡμαγμένον σε καθίζω.* The future indeed, from *ἕω*, does not occur; but we have the similar epic forms *εἷσεν, εἷσον, ἕσας*, and *καθέσωσιν ἀγῶνα*, Hom. Hymn. ap. Thuc. iii. 104. The MS. reading *ἐπ᾽ ἀμίδα* has been corrected as before by Hermann, who gives *αἵμον᾽ ἴσως σέ γ᾽ ἐπ᾽ ἄμαλα ἥσει δουπίαν τἀπὶ γᾷ*, 'cruentum te fortasse mittent in navem perituram copiae terrestres Argivorum.' Dr. Donaldson proposes *ἦ σὺ δουπεῖς, ἄπυτα*, 'do you beat your breast, noisy one?' comparing Pers. 124. Prof. Conington thinks Aeschylus may have written *αἱμονά σ᾽ ἐπ᾽ ἀμάδα θήσω | τρόπον δραπέτα.* Mr. Newman calls *τρόπον δραπέτα* "splendidissima divinatio," but thinks the former verse should be, *ἐμὸν ἐς ξύλον σ᾽ ἀναδήσω.* The wide difference between the guesses of the best critics shows the rashness of admitting any one of them.

828. *ἴχαρ.* Schol. *τὴν ἐπιθυμίαν ἴχαρ εἶπεν.* Etymol. M. *ἰχαίνειν· ἐπιθυμεῖν. χάω, ἰχάω, ἰχαίνω, ἴχαρ.* Hermann retains and defends the word, inserting *σ᾽* to complete the dochmiac. He does not appear to object to the accusative after *μεθέσθαι*, which is in some degree defended by Alcest. 1111. Med. 736. Phoen. 519. In the next verse the MSS. give *φρενί τ᾽ ἄταν*, but Schol. *τὴν ἄτην τῆς φρενός.* Hermann remarks that this verse probably corresponded in composition with 841. See 62 compared with 57. He however has given *φρενὸς ἄφρονά τ᾽ ἄγαν*, where *ἄγα* is *indignatio.*

830. *ἰὼ ἰὸν* Med. *ἰὼ ἰὼ* Rob. *ἰού, ἰού* Hermann. See on Agam. 25.

832. The Med. gives *ἀτιέτανα πόλιν εὐσεβῶν*, and so (or *ἀτίετος ἀνὰ*) the Schol. must have found, *μήποτε μετέχων τιμῆς ἐν τῇ πόλει τῶν εὐσεβῶν.* Scholefield reads as given above, and explains it, 'the gods that are reverenced in this city I honour not.' Cf. *τίεται* in 1019; and 869, *οὐ γὰρ φοβοῦμαι δαίμονας τοὺς ἐνθάδε.* Hermann has *ἀτίετος ἀνὰ πόλιν ἀσεβῶν*, 'impune in urbe sacratas sedes violans.'

ἀλφεσίβοιον ὕδωρ,
ἔνθεν ἀεξόμενον
ζώφυτον αἷμα βοτοῖσι θάλλει.
†ἄγειος ἐγὼ βαθυχαῖος
βαθρείας, βαθρείας, γέρον.
ΚΗ. σὺ δ' ἐν ναΐ, ναΐ βάσει τάχα
θέλεος ἀθέλεος,
βίᾳ, βίᾳ.
βᾶθι, πρόκακα μὴ παθεῖν
ὀλομένα παλάμαις *ἐμαῖς.
ΧΟ. αἰαῖ, αἰαῖ, στρ. β'.
καὶ γὰρ δυσπαλάμως ὄλοιο
δι' ἁλίρρυτον ἄλσος
κατὰ Σαρπηδόνιον χῶμα πολύψαμμον ἀλαθεὶς

836. *βοτοῖσι.* So Prof. Conington rightly reads for *βροτοῖσι.* Schol. Med. *τὸ ζωοποιοῦν τὰ θρέμματα.* The confusion is very common; see on 672, and on 283. 611. The Nile water was thought to fatten and improve cattle, whence Apis was not allowed to drink it, as Wilkinson shows from Aelian, 'Ancient Egyptians,' i. p. 293. Cf. Pers. 33, *πολυθρέμμων Νεῖλος.* Theb. 296, *ὕδωρ τε Διρκαῖον εὐτραφέστατον πωμάτων.*

837. The corrupt reading of the Med. has been retained. Butler proposed *ἁγίας ἔχω*, Hermann *γεῖος ἐγὼ* (*ego indigena*), Conington *ἄγριά σ' ἄγω*, Weil *ἔγγαιος ἔχω*, Prof. Newman *ἁγίας ἔχει* ('you have hold of'). Possibly *ἔχου*, 'cling to the holy seat.' We might also suggest *χαιὸς ἔχω*, comparing *βαρὺ τὸ περίβαρυ* Eum. 155. Hesych. *χαιός· ἀγαθός.* See Theocr. vii. 6. Ar. Lysistr. 90. Schol. *χάοι γὰρ οἱ εὐγενεῖς.* But none of these readings represent the explanation of the Schol., *ἐγὼ ἡ βαθυχαῖος ἀναξία ταύτης τῆς βαθρείας, ὦ γέρον.*

840. *δ' ἐν ναΐ* Hermann and Conington for *δὲ ναΐ.* 'Ut sacrum esse hunc quem tenent locum asseverent, iterant hanc vocem; ad quae respondens praeco acerba cum ironia *ἐν ναΐ, ναΐ* dicit, ipse quoque iterato nominans eum locum in quo mox sunt sessurae.' Hermann.

842. The Med. gives *βίᾳ βίᾳ τε πολλᾷ φροῦδα βάτεαι βαθμι τροκακὰ παθῶν ὀλόμεναι παλάμαις.* The other MSS. present only slight variations. Hermann observes that *βάτεαι* arose from a gloss *βᾶτε*, combined with *βᾶθι*, and he gives *πρόκακα.* Cf. Pers. 967. 971, and on the corruption, sup. 295. The addition of *ἐμαῖς* is due to Dr. Donaldson.

846. *καὶ γάρ.* Herm. with Heath reads *εἰ γάρ.* The Schol. probably read *τοιγὰρ* (cf. v. 304), since he explains it by *ὄλοιο οὖν.* Perhaps we may say that *καὶ* connects *δυσπαλάμως* with *παλάμαις*,—'yes, you may speak of hands, but may you perish without a hand to help you.' Compare 739—40.

848. *πολύψαμμον.* So the present editor corrected *πολυψάμαθον* in ed. 1, and the same occurred to Hermann. *κατὰ* is 'off the sandbank,' as *κατὰ πρῶν' ἅλιον* Pers. 872. In the next verse he has hardly done justice to an almost certain conjecture, also proposed in a former edition of this play, *εὐρεΐαισιν αὔραις* for *εὐρείαις εἰν αὔραις*, by briefly saying, 'Nihili est *εὐρείαισιν αὔραις.*' Both metre and sense are thus restored, and without any material change. There was a promontory of Cilicia called by this name, *Σαρπηδὼν ἀκτὴ* Soph. frag. 40. Strabo, xiv. p. 670, *εὐθὺς γάρ ἐστιν ἡ τοῦ Καλυκάδνου ἐκβολὴ κάμψαντι ἠϊόνα ποιοῦσαν ἄκραν ἣ καλεῖται Σαρπηδών.* Another *Σαρπηδονία ἄκρα* was near the Thracian Chersonese, Herod. vii. 58. A strong east wind would be likely enough to drive ships from their course in the voyage from Greece to Egypt; though there is no necessity to understand it otherwise than poetically for any stormy blasts. Hermann gives *ἀερίαισιν*, from *ἀερία* sup. 71.

εὐρεΐαισιν αὔραις.
ΚΗ. ἴυζε καὶ λάκαζε, καὶ κάλει θεούς·
Αἰγυπτίαν γὰρ βᾶριν οὐχ ὑπερθορεῖ,
χέουσα καὶ πικρότερον οἰζύος νόμον.
ΧΟ. οἰοῖ, οἰοῖ ἀντ. β'.
λύμας· ἄγρια γὰρ σὺ λάσκεις.
†περιχαμπτὰ βρυάζεις·
ὅ σε θρέψας ὁ μέγας Νεῖλος ὑβρίζοντά σ' ἀποτρέ-
ψειεν ἄϊστον ὕβριν.
ΚΗ. βαίνειν κελεύω βᾶριν εἰς ἀμφίστροφον
ὅσον τάχιστα· μηδέ τις σχολαζέτω·
ὁλκὴ γὰρ οὔτοι πλόκαμον οὐδάμ' ἅζεται.
ΧΟ. οἰοῖ, πάτερ, στρ. γ'.
βρετέων †ἄρος ἄτα·

851. *ὑπερθορεῖ*, a metaphor from an encircling net; cf. *ὑπερτελέσαι γάγγαμον ἄτης*, Ag. 350.

852. Hermann's reading of this verse seems on the whole the most probable. 'You shall not escape, even though you should utter a still more piercing cry of woe.' The MSS. have *ἴυζε καὶ βόα πικρότερ' ἀχέων οἰζύος ὄνομ' ἔχων.* Professor Newman thinks 850—2 (according to the vulg. reading, except *ἀλγέων* for *ἀχέων* and *ἔχοντα* for *ἔχων*) answers to 869—875. In 861—4, which he makes the *mesodus*, he very ingeniously reads, *οἰοῖ, πάτερ, βρέτεος ἀποσπάσας μ' ἀλάδ' ἄγει*, &c.

854. *λύμας.* The MSS. give *λύμασις ὑπρογασυλάσκει* or *—οι.* The verse cannot be restored with any certainty, nor is it easy to conjecture what the Schol. could have found, who explains *εἷς ὑπὲρ τῶν Αἰγυπτίων πρεσβεύοι.* Hermann reads *λυμανθεὶς σὺ πρὸ γᾶς ὑλάσκοις περίκομπα βρυάζων.* Hesych. *βρυάζειν· γαυριᾶν, ἥδεσθαι.*

856. *ὅ σε θρέψας.* This restoration of *ὃς ἐρωτᾷς* was first given in ed. 2, and it is singularly confirmed by a marginal gloss in the Med., *ὁ Νεῖλός σε.* Written in uncial letters these two readings are as nearly as possible identical. For the confusion of T and Ψ see Ag. 1543. Cf. Eur. Phoen. 626, *τὴν δὲ θρέψασάν με γαῖαν καὶ θεοὺς μαρτύρομαι.* Inf. 870. Pers. 33, *ὁ μέγας καὶ πολυθρέμμων Νεῖλος.* Hermann perceived the sense required, and has edited *ὁ δὲ βώτας, ὁ μέγας N.*, *qui te nutrivit magnus Nilus.*—*ἄϊστον*, sc. *ὥστε εἶναι.* The epithet ought, from the natural order of the words, to belong to *ὕβριν.* The construction seems confused between *ἀποτρέψειέν σε ὑβρίζοντα*, and *ἀποτρέψειεν τὴν σὴν ὕβριν ὥστε γενέσθαι ἄϊστον.* Perhaps we should read *ὑβρίζοντος.*

858. *ἀμφίστροφον* Dind., Herm., with Porson for *ἀντίστροφον*, from the Schol. *τὴν ἐξ ἀμφοτέρων τῶν μερῶν ἑλισσομένην, ὅ ἐστιν ἀμφιέλισσαν.* The vulgate might indeed be defended by 696, and we may add the testimony of Wilkinson, 'Ancient Egyptians,' ii. 129, that there are no instances of double-prowed ships in ancient paintings. It seems however certain that the Schol. must have found the reading in the text; and we have only to suppose that a kind of barge is described to either end of which a moveable rudder might be applied. See on 697. Tac. Ann. ii. 6, 'adpositis utrimque gubernaculis, converso ut repente remigio hinc vel illinc adpellerent.' Hist. iii. 47, 'pari utrimque prora et mutabili remigio, quando hinc vel illinc adpellere indiscretum et innoxium est.' Compare also Germ. § 44.

862. *βρετέων, κ.τ.λ.* The MSS. have *βροτιοσα ροσαται μαλδαάγει.* Eustath. ad Od. p. 1422, 63, *ἀπὸ τοῦ ἀρῶ καὶ ἄρος τὸ ὄφελος παρ' Αἰσχύλῳ ἐν Ἱκετίσιν, βρότεος ἄρος ἄτα, ἤτοι τὸ εὖ τῶν βροτῶν καὶ τὸ

ἀμαλάδ' ἄγει μ'
ἄραχνος ὣς βάδην,
ὄναρ, ὄναρ μέλαν.
ὀτοτοτοῖ,
μᾶ Γᾶ, μᾶ γᾶ, βοὰν
φοβερὸν ἀπότρεπε.
ὦ βᾶ Γᾶς παῖ Ζεῦ.
ΚΗ. οὔτοι φοβοῦμαι δαίμονας τοὺς ἐνθάδε·
οὐ γάρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφῇ.
ΧΟ. μαιμᾷ πέλας ἀντ. γ΄.
* * * *
δίπους ὄφις,
ἔχιδνα δ' ὥς μέ τις
πόδα δάκνουσ' ἔχει.
ὀτοτοτοῖ,
μᾶ Γᾶ, μᾶ Γᾶ, βοὰν

ὄφελος ἄτη ἐστίν. It is to be feared that he found a corrupt reading and endeavoured to explain it; for ἄρος is totally unknown from other sources. Hermann however retains it, reading βρέτεος from the Schol. ἡ τῶν βρετέων ἐπικουρία βλάπτει με, and in the next verse correcting ἀμαλάδ' ἄγει με. Cf. 33 and 821. H. Stephens conjectured βρετέων πρὸς ἄταν ἀλκά μ' ἄγει: compare Eum. 248, ὁ δ' αὖτε νῦν ἀλκὰν ἔχων περὶ βρέτει πλεχθεὶς θεᾶς. See sup. on v. 852

864. ὄναρ. The herald creeps stealthily towards me like a spider or a spectre. Hermann gives νόαρ, a word of no authority, but before introduced by him in 764.

866. μᾶ Γᾶ. Schol. ὦ μῆτερ γῆ. Compare Cho. 39, ἰὼ γαῖα μαῖα. Similarly in Prom. 580, the Earth is invoked to keep away the spectre of Argus. On the shortened form μᾶ the following passage of Strabo may tend to throw some light, and it is perhaps equally applicable to βᾶ for βασιλεῦ (Lib. viii. p. 364): Ἔνιοι δὲ κατὰ ἀποκοπὴν δέχονται τὴν Μεσσήνην· εἴρηται γὰρ ὅτι καὶ αὕτη μέρος ἦν τῆς Λακωνικῆς· παραδείγμασι δὲ χρῶνται τοῦ μὲν ποιητοῦ τῷ Κρῖ καὶ Δῶ καὶ Μάψ·—— Ἡσιόδου δὲ, ὅτι τὸ βρῖθυ καὶ τὸ βριαρὸν βρῖ λέγει. Σοφοκλῆς δὲ καὶ Ἴων τὸ ῥᾴδιον Ῥᾴ. Ἐπίχαρμος δὲ τὸ λίαν, Λί. Συρακὼ δὲ τὰς Συρακούσας· καὶ Ἐμπεδοκλεῖ δὲ, μία γίγνεται ἀμφοτέρων ὄψ, ἡ ὄψις· καὶ παρ' Ἀντιμάχῳ, Δήμητρός τοι Ἐλευσίνης ἱερὴ ὄψ· καὶ τὸ ἄλφιτον Ἄλφι. Εὐφορίων δὲ καὶ τὸν ἧλον λέγει Ἧλ· παρὰ Φιλήτᾳ δὲ, Δμωΐδες εἰς ταλάρως λευκὸν ἄγουσιν ἔρι.

868. ὦ βᾶ. Said to be the vocative of an old word βᾶς for βασιλεύς. Zeus is called son of Earth because Earth and Rhea were identical. Hermann compares Soph. Phil. 391, Γᾶ, μᾶτερ αὐτοῦ Διός.—βοὰν φοβερὸν, the herald whose cry inspires fear; as δεινοὶ μάχην Pers. 27. Hermann reads βοᾷ, the Med. having βοᾶν.

870. ἐγήρασαν. Schol. εἰς γῆράς με ἤγαγεν (ἤγαγον). Hesych. γηράσκοντα· γηροκομῶντα. See on Cho. 894.

875. The same correction of this verse occurred to Hermann which had been printed in ed. 2, τις πόδ' ἐνδακοῦσ' for τί ποτ' ἐνδακοσέχ'. But πόδα δάκνουσ' is more probable, not only because it suits the antistrophe perfectly, but because the present is far more appropriate than the aorist, and the ν may have arisen from a correction of δακοῦσ' to δάκνουσ'. There can be little doubt that the poet was thinking of Philoctetes, on which subject he wrote a play. Compare frag. 246. 248. Soph. Phil. 1327.

φοβερὸν ἀπότρεπε.
ὦ βᾶ Γᾶς παῖ Ζεῦ.
ΚΗ. εἰ μή τις ἐς ναῦν εἶσιν αἰνέσας τάδε,
λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ.
ΧΟ. ἰὼ πόλεως ἀγοὶ, πρόμοι, δάμναμαι.
ΚΗ. ἕλξειν ἔοιχ' ὑμᾶς ἀποσπάσας κόμης,
ἐπεὶ οὐκ ἀκούετ' ὀξὺ τῶν ἐμῶν λόγων.
ΧΟ. διωλόμεσθ'· ἄελπτ', ἄναξ, πάσχομεν.
ΚΗ. πολλοὺς ἄνακτας, παῖδας Αἰγύπτου, τάχα
ὄψεσθε· θαρσεῖτ', οὐκ ἐρεῖτ' ἀναρχίαν.
ΒΑ. οὗτος τί ποιεῖς; ἐκ ποίου φρονήματος
ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάζεις χθόνα;
ἀλλ' ἦ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;
κάρβανος ὢν δ' Ἕλλησιν ἐγχλίεις ἄγαν·
καὶ πόλλ' ἁμαρτὼν οὐδὲν ὤρθωσας φρενί.
ΚΗ. τί δ' ἠμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ;
ΒΑ. ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι.
ΚΗ. πῶς δ' οὐχί; τἀπολωλόθ' εὑρίσκων ἐγώ—

881. χιτῶνος ἔργον. Schol. τὴν ἐργασίαν τοῦ χιτῶνος.—λακὶς, cf. Cho. 26. In this place it must mean the act of rending, as sup. 112.

882. πρόμοι. So Stanley for πρόμνοι.

884. οὐκ ἀκούετ' ὀξύ. So Porson for οὐ κακοῦ ἔξυ or ἔξω, and so Dind., Herm. Feder proposed οὐκ ἀκούειν ἀξιοῦντ', but ὀξεῖα ἀκοὴ is a constant phrase, e.g. Soph. El. 30. Il. xvii. 256, ὀξὺ δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας. In the MSS. and old edd. this and the succeeding iambic distich (886—7) are transposed, an arrangement first questioned by Heath, but retained by Dindorf. It is not certainly wrong; but the order in the text, which Hermann also adopts, gives a sort of play on ἄναξ and πολλοὺς ἄνακτας. Cf. 929.

888. ποίου. Hermann reads τίνος from an anonymous conjecture. So also Dindorf. But it is well known that in questions ποῖος regularly follows τίς, and the quantity of the word is no valid objection. Cf. Od. xx. 89, τοῖος ἐὼν οἷος ἦεν ἅμα στρατῷ. So τοιαύτας is made short Eum. 402.

891. The MSS. give κάρβανος δ' ὤν, corrected by Porson. See on 315. The antithesis between Ἕλληνες and βάρβαροι, the latter meaning all except Greeks, is too well known to require illustration.—ἐγχλίεις (sup. 232), ἐνυβρίζεις, 'you take too much liberty,' 'you are too free and easy with,' &c.

894. ξένος εἶναι. 'To behave as a stranger.' ξένος ὢν would have meant, 'You forget you are a stranger.' Dobree compares Oed. Col. 927 (a play which has several well-marked resemblances to this), ἠπιστάμην ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών. So also Antig. 579, χρὴ γυναῖκας εἶναι τάσδε. El. 629, οὐκ ἐπίστασαι κλύειν. Cf. Il. xvii. 671. Herod. vii. 135, ἐπίσταται βασιλεὺς ἄνδρας ἀγαθοὺς τιμᾶν. Hermann considers two following verses to have dropped out, supposing the argument to have proceeded thus: Herald: 'Why, I am wronging nobody.' King: 'Yes you are, in dragging away these Suppliants.' Herald: 'Why, I am but taking my own.' In this case we must read πῶς δ' οὐχὶ—ἄγω; in v. 895. The difficulty seems sufficiently met by marking an aposiopesis, the verb to ἐγὼ being ἄγοιμ' ἂν in 901. Compare supra 453—7.

ΒΑ. ποίοισιν εἰπὼν προξένοις ἐγχωρίοις ;
ΚΗ. Ἑρμῇ, μεγίστῳ προξένῳ, μαστηρίῳ.
ΒΑ. θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει.
ΚΗ. τοὺς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι.
ΒΑ. οἱ δ' ἐνθάδ' οὐδέν, ὡς ἐγὼ σέθεν κλύω.
ΚΗ. ἄγοιμ' ἄν, εἴτις τάσδε μὴ 'ξαιρήσεται.
ΒΑ. κλάοις ἄν, εἰ ψαύσειας, οὐ μάλ' ἐς μακράν.
ΚΗ. ἤκουσα τοὔπος οὐδαμῶς φιλόξενον.
ΒΑ. οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας.
ΚΗ. λέγοιμ' ἂν ἐλθὼν παισὶν Αἰγύπτου τάδε.
ΒΑ. ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι.
ΚΗ. ἀλλ' ὡς ἂν εἰδὼς ἐννέπω σαφέστερον,
(καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς
ἕκαστα,) πῶς φῶ, πρὸς τίνος τ' ἀφαιρεθεὶς
ἥκειν γυναικῶν αὐτανέψιον στόλον ;
οὔτοι δικάζει ταῦτα μαρτύρων ὕπο

897. Ἑρμῇ. The patron of heralds, sup. 244, and at the same time the god of theft and abduction, and the recovery of stolen property.

898. τοὺς θεοὺς, 'those very gods.' So Plat. Protag. p. 313, C, σοφιστὴν ὀνομάζεις, τὸν δὲ σοφιστὴν, ὅτι ποτε ἔστι, φαίνει ἀγνοῶν. Soph. Phil. 736, ὦ θεοί. τί τοὺς θεοὺς ἀναστένων καλεῖς ; *ib.* 992, θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.

899. Cf. 832.

900. οἱ δ' ἐνθάδ'. 'You mean then to say that the gods of our country are no gods at all ?' Which was the greatest insult he could offer to the chief minister of religion. See 366.

901. εἴτις. Nothing but force, i. e. no persuasion, shall prevent me from carrying them off.

902. οὐ μάλ' ἐς μακρὰν, 'very shortly;' used like οὐ πάνυ, 'by no means.'

903. φιλόξενον. Cf. 894, to which this verse is a retort.

904. ξενοῦσθαι, like μαρτύρεσθαι, is ξένον ποιεῖσθαι, to adopt as a friend. Hence ἐπιξενοῦσθαι, with the notion of reciprocity, in Ag. 1291.

905. The common reading is λέγοις ἄν, 'You had better go and say this to my masters in person,' i. e. you dare not talk thus to them. To which the King replies, 'It is a matter of indifference whether I say it to them or to you.' But Hermann and Dindorf with great probability adopt Heath's correction λέγοιμ' ἄν. Similarly in Prom. 777, for ἥδοι' ἂν the MSS. give ἡδοίμην ἂν or ἥδοιμ' ἄν. As the herald proceeds to ask what name he shall give to his masters, it is clear that he intends to return to them.

909—10. Prom. 780, πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται ; Herod. iii. 65, μὴ ἀπαιρεθέω τὴν ἀρχὴν πρὸς τοῦ ἀδελφεοῦ. The following four verses Hermann transposes after 927. The connexion with the preceding is not very close ; yet the argument may run thus :—'Tell me at once who you are that have dared to insult me thus, since the matter has gone so far that nothing short of war between the principals can settle it.' The meaning is, 'The court in which this matter must be tried is that of Ares, who neither calls witnesses nor takes money as a compromise, but requires the lives of many as a satisfaction' (lit. 'before that there are many shufflings off of life'). This conveys a taunt that the king is at heart averse from war. Cf. δικάζειν τἀπλακήματα sup. 226.

910. ἥκειν, *me rediisse.*

911. μαρτύρων ὕπο, as οὐκ ἀπὸ γλώσσης in Ag. 786.

Ἄρης· τὸ νεῖκος δ' οὐκ ἐν ἀργύρου λαβῇ
ἔλυσεν· ἀλλὰ πολλὰ γίγνεται πάρος
πεσήματ' ἀνδρῶν κἀπολακτισμοὶ βίου.
ΒΑ. τί σοι λέγειν χρὴ τοὔνομ'; ἐν χρόνῳ μαθὼν
εἴσει σύ τ' αὐτὸς χοἰ ξυνέμποροι σέθεν.
ταύτας δ' ἑκούσας μὲν κατ' εὔνοιαν φρενῶν
ἄγοις ἄν, εἴπερ εὐσεβὴς πίθοι λόγος.
τοιάδε δημόπρακτος ἐκ πόλεως μία
ψῆφος κέκρανται, μήποτ' ἐκδοῦναι βίᾳ
στόλον γυναικῶν· τῶνδ' ἐφήλωται τορῶς
γόμφος διαμπὰξ, ὡς μένειν ἀραρότως.
ταῦτ' οὐ πίναξίν ἐστιν ἐγγεγραμμένα,
[οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα·]
σαφῆ δ' ἀκούεις ἐξ ἐλευθεροστόμου
γλώσσης. κομίζου δ' ὡς τάχιστ' ἐξ ὀμμάτων.
ΚΗ. σοὶ μὲν τόδ' ἡδὺ, πόλεμον αἴρεσθαι νέον·

914. βίου. Plutarch, who twice quotes this verse, De Curiositate, p. 517, F, and De Facie in orbe Lunae, § xxiv., has βίων, which Hermann adopts, quoting μακραίωνας βίους from frag. 281. Porson on Med. 139 calls this reading "vulgato deterius."

916. εἴσει σύ τ' is the correction of Bothe for εἰσθιγ. A question may be raised, whether the ξυνέμποροι here mentioned are mute persons on the stage, or merely part of the ἐπικουρία in 701. It is clear from 931 and 962, that a secondary chorus of attendants was actually present, and they may in turn have fulfilled the several minor parts, as that of the guides in 494.

918. εὐσεβὴς, i. e. not violating the rights of suppliants nor the sanctity of asylum.—δημόπρακτος, like δημόκραντος, Ag. 443.

921. ἐφήλωται. 'A nail has been fixed through these decrees, so that they remain immoveable.' The ancient custom of suspending laws, decrees, or other public documents on bronze plates in the temples is here alluded to. Plaut. Trinum. 1039, 'leges—ad parietem sunt fixae clavis ferreis.' Tac. Hist. iv. 40, 'qui aera legum vetustate delapsa noscerent figerentque.'

923 seqq. Hermann understands these verses thus :—'I tell you this not because of any written law or treaty between us, but of my own independent authority.' The Schol. gives οὐκ ἐγγράφως ταῦτα εἶπον, ἀλλὰ ζώσῃ φωνῇ. He does not recognize the unrhythmical v. 924, which was probably interpolated to explain πίναξιν. It may be doubted if a written literature was known to the Greeks at this early period. Cf. Ar. Ran. 1114. Weil thinks the private missives of eastern potentates are satirized.

927. The MSS. give ἴσθι μὲν τάδ' ἤδη. This is a difficult verse to correct so as to make consistent sense with the next. Hermann has εἰ σοὶ τόδ' ἡδὺ, but he suggests also σοὶ μὲν τόδ' ἡδὺ, which is perhaps to be preferred, though the interpolation of μὲν might be accounted for as in 462. The antithesis is then well marked between σοὶ μὲν καὶ ταῖς σαῖς γυναιξὶ, and ἡμῖν δὲ τοῖς ἄρσεσιν. Hermann is evidently a good deal puzzled how to fit in the four lines he has transferred from 911 sup., and is obliged to have recourse to the clumsy expedient of placing a lacuna after this verse, and another immediately before εἴη δὲ νίκη, κ.τ.λ. His reasons do not appear sufficiently strong to require a detailed examination of them. —αἴρεσθαι for ἐρεῖσθε is Porson's. See 336. 433.

εἴη δὲ νίκη καὶ κράτη τοῖς ἄρσεσιν.
ΒΑ. ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκήτορας
εὑρήσετ' οὐ πίνοντας ἐκ κριθῶν μέθυ.
ὑμεῖς δὲ πᾶσαι ξὺν φίλοις ὀπάοσιν
θράσος λαβοῦσαι στείχετ' εὐερκῆ πόλιν
πύργων βαθείᾳ μηχανῇ κεκλῃμένην.
καὶ δώματ' ἐστὶ πολλὰ μὲν τὰ δήμια,
δεδωμάτωμαι δ' οὐδ' ἐγὼ σμικρᾷ χερί,
ἔνθ' ὑμίν ἐστιν εὐτυχῶς ναίειν δόμους
πολλῶν μετ' ἄλλων· εἰ δέ τις μείζων χάρις,
πάρεστιν οἰκεῖν καὶ μονορρύθμους δόμους.
τούτων τὰ λῷστα καὶ τὰ θυμηδέστατα
πάρεστι, λωτίσασθε· προστάτης δ' ἐγὼ
ἀστοί τε πάντες, ὧνπερ ἥδε κραίνεται
ψῆφος. τί τῶνδε κυριωτέρους μένεις;
ΧΟ. ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρύοις,
δῖε Πελασγῶν.
πέμψον δὲ πρόφρων δεῦρ' ἡμέτερον

930. *ἐκ κριθῶν μέθυ.* The Egyptians drank a sort of beer called *ζῦθον* or *βρῦτον*. Athen. x. p. 447. Aesch. frag. 123. Strab. xvii. 1 and 2. Xen. Anab. iv. 5, 26. Herod. ii. 77. Plin. N. H. xix. 22. xxii. ad fin. Wilkinson, 'Ancient Egyptians,' i. p. 53.

931. *φίλοις.* Hermann and Dindorf give *φίλαις* with Schutz, referring to *δμωΐδες* in 954. But why may not the *ὀπάονες φράστορές τε* of 486 be here meant? For that these must have been there on the stage has before been remarked; and the king may be supposed to point to them as escorts ready to conduct the maidens. This view also gives additional force and meaning to *θράσος λαβοῦσαι*. The use of *ὀπάων* in the feminine seems questionable in tragedy.

934—8. 'And houses there are in plenty which are public property, and I too am housed with no stint hand, where you may, if you please, dwell comfortably with many others; or, if it is more agreeable, you may occupy separate abodes.' Inf 987, *τὴν μὲν Πελασγὸς, τὴν δὲ καὶ πόλις διδοῖ.* The *συνοικίαι* are meant, where, as in the Roman *insulae*, many families resided under one roof. Doubtless the king's palace was represented on the proscenium.

935 With the form *δωματοῦν* compare *στεμματοῦν*, *αἱματοῦν*, *ὀμματοῦν* (sup. v. 461 Cho. 839), *κηλιδοῦν* Herc. F. 1318. It may be questioned if this verse should not be transposed to follow 938.

936. *εἰ θυμός ἐστιν εὐτύκους* Herm. with Bothe, for *εὐθυμεῖν ἔστιν ἐντυχούσῃ*. I have adopted Weil's emendation. Inf. 971 the MSS. give *εὔτυχον* for *εὔτυκον*. But *εὐτύκους* seems in this place an otiose epithet.

938. *μονορρύθμους.* Schol. *ὡς πολλῶν ξένων ἐκεῖ οἰκούντων* (viz. in the *τὰ δήμια*, v. 934). Here *μόνος* alone has force in the compound, as in *οἰόφρων πέτρα*, v. 775.

940. *πλείσταισι* is the emendation of Pflugk on Eur. Hel 1593, for *πάρεστι*. This is much better than Hermann's *ἀτρεστί*. But *τὰ* appears here to be the relative. The sense is, 'Of these offers, whatever presents itself to you as best and most pleasing, that choose.'

Ibid. *προστάτης.* Cf. 815. Ag. 57.

941. *κραίνεται.* See on 782.

πατέρ' εὐθαρσῆ Δαναὸν πρόνοον
καὶ βούλαρχον· τοῦ γὰρ προτέρα
μῆτις ὅπου χρὴ δώματα ναίειν,
καὶ τόπος εὔφρων. πᾶς τις ἐπειπεῖν
ψόγον ἀλλοθρόοις
εὔτυκος· εἴη δὲ τὰ λῷστα.
[ΒΑ.] ξύν τ' εὐκλείᾳ καὶ ἀμηνίτῳ
βάξει λαῶν ἐν χώρῳ
τάσσεσθε, φίλαι δμωΐδες, οὕτως,
ὡς ἐφ' ἑκάστῃ διεκλήρωσεν
Δαναὸς θεραποντίδα φερνήν.
ΔΑ. ὦ παῖδες, Ἀργείοισιν εὔχεσθαι χρεών,
θύειν τε λείβειν θ' ὡς θεοῖς Ὀλυμπίοις
σπονδάς, ἐπεὶ σωτῆρες οὐ διχορρόπως.
κἀμοὶ τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς
φίλους πικρῶς ἤκουσαν αὐτανεψίους·

947. *τοῦ γάρ.* There seems a relation between *βουλῆς ἄρχειν* and *προτέρα μῆτις*. Cf. sup. 11.

949. *πᾶς τις.* Cf. 971. The Schol. rightly supplies *ἐπεὶ*, for this is the point of the *τόπος εὔφρων*, a place where they will not be exposed to ill-natured remarks. —*ψόγος* is particularly used of reproaches cast on the *female* character. See Ag. 594. Eur. Hel. 1292. Thuc. ii. 45.

952. Hermann denies that the king's speech could have begun thus abruptly, and marks a lacuna of three verses, on the ground that the two systems of anapaests ought to correspond. Prof. Conington has rightly seen that the whole of the speech should be attributed to the chorus, who in 954 address their own attendants, advising them to adhere to the same resolution they have themselves formed, to reside where they will give no scandal nor offence. Hermann reasonably objects also to the king addressing the attendants as *φίλαι δμωΐδες*, and reads *τάσσεσθε, φίλαι, δμωΐδας*, where *τάσσεσθαι* is to be taken in a middle sense, as in Heracl. 664. Androm. 1099.—*ἀμηνίτῳ*, in allusion to the jealousy of admitting foreigners. Cf. sup. 197. inf. 971.

953. *ἐν χώρῳ.* On the metre of this verse see supra 7. Theb. 822. Pers. 32. Ag. 357. Hermann formerly corrected, and has edited, *τῶν ἐγχώρων*. The order is, *σὺν ἀμηνίτῳ βάξει λαῶν*, not *λαῶν ἐν χώρῳ*. Besides the guards or attendants before mentioned, we can hardly escape from supposing that each member of the chorus was accompanied by an assistant; but these probably appeared in the orchestra only at the close of the play.

956. *θεραποντὶς φερνὴ* is a dowry consisting of slaves. So Eur. Iph. A. 47, *σῇ γάρ μ' ἀλόχῳ πέμπει φερνὴν*, where an old servant is speaking; and *ibid.* 869, *χὤτι μ' ἐν ταῖς σαῖσι φερναῖς ἔλαβεν Ἀγαμέμνων ἄναξ.*

957. *εὔχεσθαι*, to offer vows and thanksgivings. In what follows, there is an allusion to the third libation made to *Ζεὺς Σωτὴρ*, sup. 26. Ag. 1357.

960—1. These two verses are difficult. Hermann gives *καί μοι τὰ μὲν πραχθέντα πρὸς τοὺς ἐκγενεῖς μάλ' οὐ πικρῶς, κ.τ.λ.* I have now edited *κἀμοὶ* for *καί μου*. 'They heard without resentment how I had acted against our degenerate relations.' That *φίλους* is corrupt is not altogether improbable; for the Med. has
.ος.
φίλου, and it may have been a gloss of *τοὺς ἐγγενεῖς* or *τοὺς ἐν γένει*. But the alterations proposed are very uncertain;

ἐμοὺς δ᾽ ὀπαδοὺς τούσδε καὶ δορυσσόους
ἔταξαν, ὡς ἔχοιμι τίμιον γέρας,
καὶ μήτ᾽ ἀέλπτως δορικανεῖ μόρῳ θανὼν
λάθοιμι, χώρᾳ δ᾽ ἄχθος ἀείζων πέλοι,
* * * * *
τοιῶνδε τυγχάνοντα πρευμενῆ φρενὸς
χάριν σέβεσθαι τιμιωτέραν θέμις.
καὶ ταῦτα μὲν γράψεσθε πρὸς γεγραμμένοις
πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρὸς,

and the vulgate may without violence be understood thus:—'And from me they heard (cf. 513) with indignation what measures I had taken (i.e. in concert with the king) against our overbearing relatives, your cousins.' Where *πικρως* of course must mean, 'with angry feelings against them.' Cf. *βαρέως ἤκουσαν*, Xen. Anab. ii 1, 9. *πιστῶς ἀκούειν*, Dem. *πρὸς Φορμ.* ad fin. We might be tempted to read *πρὸς τοὺς ἐγγενεῖς πικροὺς φίλους κ.τ.λ.*, *ἐγγενὴς* meaning 'a relation' in Oed. R. 1168, while *ἐκτενὴς* is a word of very questionable authority, at least in the above sense, though *ἀτενὴς* occurs Ag. 71. Thus *πικροὶ φίλοι* would be an instance of *oxymoron*, 'friends who are no friends,' 'friends to our cost.' Cf. Cho. 226, *τοὺς φιλτάτους γὰρ οἶδα νῷν ὄντας πικρούς.* Hermann defends his *ἐκγενεῖς* by Oed. R. 1506, as corrected by G. Dindorf.—*καί μιν* seems very probable, for this is a common construction with *πράσσειν*, as Thuc. vi. 56, *καὶ αὐτοῖς τὰ μὲν ἄλλα πρὸς τοὺς ξυνεπιθησομένους τῷ ἔργῳ ἐπέπρακτο.* Dem. *ὑπὲρ Φορμ.* init. *τὰ πραχθέντα τούτῳ πρὸς Πασίωνα*, and shortly afterwards *τὰ μὲν πεπραγμένα Φορμίωνι πρὸς Ἀπολλόδωρον ἀκηκόατε.*—The *μὲν* is rather irregularly placed, belonging as it does to the whole clause. Cf. 753.

962. *ἐμοὺς δ᾽.* Herm. and Dind. have *ἐμοῦ δ᾽*, from a correction in the Med. The true reading is perhaps *ἐμοὶ δ᾽.* It will be observed that *τούσδε* necessarily implies the *presence* of a body-guard, who appear as mutes on the stage.

964. *δορικανεῖ.* The MSS. give *δορυκ᾽ ἀνημέρῳ* with slight variations. Porson corrected *δορυκανεῖ μόρῳ.* On the form of the compound see Blomf. on Ag. 115.

965. It is probable that a verse has been lost after this, for the construction seems incomplete. We want something to correspond with *μήτε*,—'that I might neither be killed, and so a pollution arise to the country, nor dwell alone among foreigners,' *μήτ᾽ ἐν ξένοισιν αὐτὸς οἰκοίην μόνος.* The difficulty is not in *δὲ* following *μήτε*, of which there are instances in abundance (cf. *οὔτε—δὲ*, Pers. 654—6), nor merely in its continuing the negative sense as part of the first clause (see v. 591); but in its retaining that negative sense even in the second and independent clause. Compare however Soph. frag. 779. 11, *ὡς ἂν μήτ᾽ ἀπαιδεύτων βροτῶν δοκῶμεν εἶναι, κἀποδημοῦντος πατρός.* Weil reads *μήτ᾽ ἐξ ἀέλπτων.*

966. *πρευμενῆ.* The MSS. give *εὐπρυμνῆ*, which contains very nearly the same letters. See on v. 52. Hermann has adopted my former conjecture *ἐν πρύμνῃ*, and given *θέμις* for *ἐμοῦ.* Of the latter correction there can be little doubt; but *πρευμενῆ*, which was first proposed in ed. 2, is better than *ἐν πρύμνῃ*, though the latter may fairly be translated, 'in intimo animo,' the chief seat or position of the heart, where Reason is at the helm. It is clear that *τυγχάνοντας*, which the MSS. give, would have been written to avoid the hiatus; whereas the context points to *τυγχάνοντα*, since Danaus is expressing his gratitude for honours conferred on himself. The form *εὐπρυμνὴς* does not seem to occur, the usual compound being *εὔπρυμνος.*

968. Hermann reads *καὶ ταῦθ᾽ ἅμ᾽ ἐγγράψασθε*, by a highly probable emendation, which scarcely amounts to an alteration. Cf. Prom. 808, *ἣν ἐγγράφου σὺ, κ.τ.λ.* He objects that *ταῦτα μὲν* seems to refer to what precedes, whereas the *σωφρονίσματα*, or wise saws, follow at 973. Here therefore *ταῦτα* seems to stand for *τάδε* (see on Prom. 542).

ἀγνῶθ᾽ ὅμιλον ὡς ἐλέγχεσθαι χρόνῳ.
πᾶς δ᾽ ἐν μετοίκῳ γλῶσσαν εὔτυκον φέρει
κακὴν, τό τ᾽ εἰπεῖν εὐπετὲς μύσαγμά πως.
ὑμᾶς δ᾽ ἐπαινῶ μὴ καταισχύνειν ἐμὲ,
ὥραν ἐχούσας τήνδ᾽ ἐπιστρεπτὸν βροτοῖς.
τέρειν᾽ ὀπώρα δ᾽ εὐφύλακτος οὐδαμῶς·
θῆρες δὲ κηραίνουσι καὶ βροτοὶ, τί μήν;
καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ.
καρπώματα στάζοντα κηρύσσει Κύπρις,
†καλωρα κωλύουσαν θ᾽ ὡς μένειν ἐρῶ.
καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἔπι
πᾶς τις παρελθὼν ὄμματος θελκτήριον

970. *ἀγνῶθ᾽ ὅμιλον.* 'So that we, a company of strangers, may become known in the course of time.' By *ἐλέγχεσθαι* he does not mean *καταγνωσθῆναι*, as the Schol. supposed, referring *ὅμιλος* to the sons of Aegyptus; but that the character of the Suppliants will be proved and tested, and their innocence made manifest to all by time. Plat. Symp. p. 184, A, *χρόνος—ὃς δὴ δοκεῖ τὰ πολλὰ καλῶς βασανίζειν.* In the next verse the *δὲ* connects the sentiment thus: 'I say, in time; for when people first take up their residence in a country there are always tongues prepared to slander them.'

971. *εὔτυκον.* So Spanheim for *εὔτυχον.* Cf. 951. But *εὔτροχον* is not less probable, as in *σὺ δ᾽ εὔτροχον μὲν γλῶσσαν ὡς φρονῶν ἔχεις*, Bacch. 268.

972. *τό τ᾽ εἰπεῖν.* Schol. *τὸ εἰπεῖν μυσαρόν τι κατὰ τῶν ξένων εὐχερές ἐστιν.* The order of the words is against this; and we should rather have expected *τὸ δ᾽ εἰπεῖν.* Probably *τὸ εἰπεῖν* (viz. *κακὸν*) is the accusative after *φέρει*, exegetical of *γλῶσσαν κακὴν*, and *πως* means, 'to say it in some indirect way.' Translate: 'The careless utterance of some stain on the character.' Cf. Pind. Pyth. xi. 28. *κακόλογοι δὲ πολῖται.*

974. *ἐπιστρεπτόν*, 'attractive.' Schol. *τὴν ἐπιστρέφουσαν εἰς θέαν.* Cf. Cho. 342.

976. *κηραίνουσι* may here mean either 'care for it,' or 'destroy it.' Both senses are recognized. See the editor's note on Eur. Hipp. 223. Photius, *κηραίνει, τήκει, πρὸς φθορὰν ἄγει.* Eum. 123, *ὕπνος πόνος τε, κύριοι ξυνωμόται, δεινῆς δρακαίνης ἐξεκήραναν μένος.* The Schol. seems to favour the former interpretation, *πάντα ἐπιθυμίᾳ δουλεύουσι.* And the root is probably the same as in *curare* (*coerare*) and *caerimonia.* Hermann reads *θήραις δὲ κηραίνουσί νιν βροτοί· τί μήν;* But *ὀπώρα* is said not of human beauty alone, but of the prime and comeliness of all young creatures.—*τί μήν;* 'why not?' or, 'of course they do.' See Agam. 655. Eum. 194. Photius, *τί μήν; κατάφασιν δηλοῖ, ἀντὶ τοῦ πῶς γὰρ οὐ; διὰ τί γὰρ οὐ;* Hermann continues the sense into the next verse, and reads *καρπώμαθ᾽ ἃ στάζοντα κ.τ.λ.*

978. *στάζοντα* is a metaphor from ripe grapes (*ὀπώρα*), which burst and allow the juice to escape. Eustathius (see frag. 390) has *Αἰσχύλου μάχλον ἄμπελον εἰπόντος τὴν ῥεομένην.*—*κηρύσσει* (Herod. i. 194), 'offers for sale,' 'proclaims,' i. e. *τοὐπιόντος ἁρπάσαι*, Oed. Col. 752, 'ready for the first comer to gather.' See sup. 217.

979. The restoration of this verse is so difficult, that it has been thought best to give the text as it stands in the old copies, the Med. having *ὡς μένην* with *ειν* superscribed. Hermann reads *κἄωρα κωλύουσά θ᾽ ὡς μένειν ὅρῳ*, where *κἄωρα* (*καὶ ἄωρα*) is from Stanley, and *ὅρῳ* means the limit of the *ἡλικία* or fitness for marriage. However, *κἄωρα* is an unlikely crasis, though *ἄωρος*, and indeed *ὅρος* (Eum. 901), suits the metaphor in *καρπώματα.* Dindorf has enclosed in brackets 976—79 (999—1002 of his edition) as spurious.

τόξευμ' ἔπεμψεν ἱμέρου νικώμενος.
πρὸς ταῦτα μὴ πάθωμεν ὧν πολὺς πόνος
πολὺς δὲ πόντος εἵνεκ' ἠρόθη δορί,
μηδ' αἶσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς
πράξωμεν. οἴκησις δὲ καὶ διπλῆ πάρα,
τὴν μὲν Πελασγὸς, τὴν δὲ καὶ πόλις διδοῖ,
οἰκεῖν λάτρων ἄτερθεν· εὐπετῆ τάδε.
μόνον φύλαξαι τάσδ' ἐπιστολὰς πατρὸς,
τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον.

ΧΟ. τἄλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων·
ἐμῆς δ' ὀπώρας εἵνεκ' εὖ θάρσει, πάτερ.
εἰ γάρ τι μὴ θεοῖς βεβούλευται νέον,
ἴχνος τὸ πρόσθεν οὐ διαστρέψω φρενός.

ΗΜ. ά. ἴτε μὰν ἀστυάνακτας μάκαρας θεοὺς † γανάεντες στρ. ά.
πολιούχους τε καὶ οἳ χεῦμ' Ἐρασίνου
περιναίονται παλαιόν.

984. ἠρόθη. Heath corrected οὕνεκ' ἠρόθη for οὖν ἐκληρώθη. Hermann observes that sometimes words were written without elision, so that the λ is only the final α of οὕνεκα. It seems better to edit εἵνεκ'. See on 184. 'To plough the sea' was a phrase common to Greeks and Romans. Cf. Eur. frag. Sthen. iv., θάλασσα, τήνδ' ἀροῖμεν. The form ἠρόθη is found Oed. R. 1485. By a bold instance of *zeugma* the same verb is applied to πόνος. The sense is, 'let us not suffer here that ὕβρις, to escape which we undertook our long voyage.'

988. λάτρων, 'rent.' Hesych. λάτρον· μίσθιον. The word is from λάω, *capio*, like λύτρον from λύω, Cho. 41.—εὐπετῆ, 'these are easy terms,' 'satisfactory,' εὐχερῆ. Cf. v. 972. Eur. Cycl. 526, ὅπου τιθῇ τις, ἐνθάδ' ἐστὶν εὐπετὴς, sc. ὁ θεός.

993. νέον. In the usual sense of 'evil.' See 336. Perhaps, εἰ μὴ θεοῖς τι γὰρ (or θεοῖς γὰρ εἴ τι μὴ) κ.τ.λ.

996. The ode which follows is Ionic a minore, as in Pers. 65 seqq., as far as v. 1046, when the chorus, by shifting the step and position or arrangement, change the rhythm to trochaic. Hermann supposes that a short pause intervened between these two schemes. The Danaids address the king, their father, and their respective attendants, who are moving off the stage to the residences which have been assigned to the strangers.—For γανάεντες of the MSS., which is a 'vox nihili,' I have elsewhere ('Journal of Philology,' i. p. 78) suggested that we should read ἀγαλοῦντες, i. e. τιμήσοντες. The active aorist ἀγῆλαι occurs in Eur. Med. 1027, and the future ἀγαλοῦμεν in Ar. Pac. 399. Hermann gives γανάοντες. I formerly proposed γανόεντες, i. e. φαιδροί.

999. περιναίονται. So Hermann for περιναίετε. The middle form is unusual; but the metre leaves no room for doubt. The river Erasinus was famed for its passage underground from the lake Stymphalus. See Ovid, Met. xv. 275, 'Sic modo combibitur, tecto modo gurgite lapsus Redditur Argolicis ingens Erasinus in arvis.' Strabo, viii. 6, ἄλλος δὲ ποταμὸς Ἐρασῖνος ἐν τῇ Ἀργείᾳ ἐστίν· οὗτος δὲ τὰς ἀρχὰς ἐκ Στυμφάλου τῆς Ἀρκαδίας λαμβάνει,— δύντα δ' ὑπὸ γῆν φασὶ τοῦτον τὸν ποταμὸν ἐκπίπτειν εἰς τὴν Ἀργείαν. See also ib. viii. 8. vi. 2. Pausan. ii. 24, 6. Herod. vi. 76. Mr. Clark discusses the physical probability of the Erasinus, which gushes copiously from a rock near

ΗΜ. β'. ὑποδέξασθε δ' ὀπαδοὶ
μέλος· αἶνος δὲ πόλιν τάνδε Πελασγῶν
ἐχέτω, μηδ' ἔτι Νείλου προχοὰς σέβωμεν ὕμνοις·

ΗΜ. ά. ποταμοὺς δ' οἳ διὰ χώρας θελεμὸν πῶμα χέουσιν ἀντ. ά.
πολύτεκνοι λιπαροῖς χεύμασι γαίας
τόδε μειλίσσοντες οὖδας.

ΗΜ. β'. ἐπίδοι δ' Ἄρτεμις ἁγνὰ
στόλον οἰκτιζομένα· μηδ' ὑπ' ἀνάγκας
γάμος ἔλθοι Κυθερείας· στυγερῶν πέλοι τόδ' ἆθλον.

ΗΜ. ά. Κύπριδος δ' οὐκ ἀμελεῖ θεσμὸς ὅδ' εὔφρων· στρ.
δύναται γὰρ Διὸς ἄγχιστα σὺν Ἥρᾳ, [β'.
τίεται δ' αἰολόμητις θεὸς ἔργοις ἐπὶ σεμνοῖς.

ΗΜ. β'. μετάκοινοι δὲ φίλᾳ ματρὶ πάρεισιν
Πόθος ᾇ τ' οὐδὲν ἄπαρνον τελέθει θέλκτορι Πειθοῖ.
δέδοται δ' Ἁρμονίᾳ μοῖρ' Ἀφροδίτας

Argos, being the same as the river which disappears in a 'swallow' at Stymphalus; and he thinks there are no grounds whatever for supposing them in any way connected ('Peloponnesus,' p. 101—3).

1000. ὀπαδοί. Not the handmaids (cf. 954), as was commonly understood, but the other half of the chorus, as Hermann rightly explains it.—αἶνος, κ.τ.λ., 'let us henceforth hymn Argive gods and rivers, not Egyptian gods and the Nile.'

1001. μέλος. So Legrand for μένος.

1007. ποταμούς. To invoke (sup. 23) and propitiate the rivers, as κουροτρόφοι and βιόδωροι, was the first religious act on the part of new comers and claimants for naturalization.—θελεμὸν, 'gentle.' Photius, θέλημος· ἀντὶ τοῦ ἥσυχος, and so Hesych. θελεμον· οἰκτρὸν, ἥσυχον. Hes. Opp. 119, ἐθελημοὶ ἥσυχοι (ἥσυχα?) ἔργ' ἐνέμοντο. Dr. Donaldson (*New Crat.* § 273) compares θελεμὸς from θέλω with ἕκηλος from ἑκών. I incline to refer it to the same root as θυμέλη and θεμείλια, implying rest and repose. The Paris MS. gives θαλερὸν, an important reading in reference to Theb. 704.

1008. πολύτεκνοι. Schol. πολυτεκνίας πρόξενοι. Cf. 836. — μειλίσσοντες is Pauw's emendation of μελίσσοντες.

1012. Κυθερείας. Compare Διομήδεια ἀνάγκη, Ar. Eccl. 1029. Hermann gives Κυθέρειος from MS. Guelph., adding, 'honeste γάμον Κυθέρειον concubitum vocat.' The epithet seems altogether unnecessary with γάμος, which is a perfectly modest word. The MSS. are in favour of the genitive.—στυγερῶν is due to Hermann, for στύγειον. The vulg. is στυγερὸν πέλει. He rightly explains, 'may *this* prize (i. e. γάμος ἀκούσιος) fall to my enemies.' The Med. has πέλοι. So Prom. 883, τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.

1017. θεσμός. Schol. ὁ τοῦ ἡμετέρου ὕμνου νόμος. The chorus here offer some sort of apology for their last words: 'Not that we neglect the goddess altogether; on the contrary, we acknowledge her power.' Nothing was more dreaded by the Greeks than any thing like a contempt for the rites of Aphrodite. See Hippol. 100, and *passim*.—σὺν Ἥρᾳ, sc. τελείᾳ, the goddess of marriage, Eum. 205.—ἔργα Ἀφροδίτης is another Homeric expression.

1021. θέλκτορι Bothe for θεάκτορι. A temple of Aphrodite Pandemus and Peitho stood at the south-west angle of the Acropolis: see Wordsworth's *Athens and Attica*, p. 104.

1024. Ἁρμονίᾳ. The daughter of

ψέδυραι τρίβοι τ' Ἐρώτων.
ΗΜ. ά. φυγάδεσσιν δ' ἐπιπλοίας κακά τ' ἄλγη ἀντ. β'.
πολέμους θ' αἱματόεντας προφοβοῦμαι.
†τί ποτ' εὔπλοιαν ἔπραξαν ταχυπόμποισι διωγ-
μοῖς;
ΗΜ. β'. ὅτι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν.
Διὸς οὐ παρβατός ἐστιν μεγάλα φρὴν ἀπέρατος·
μετὰ πολλῶν δὲ γάμων ἅδε τελευτὰ
προτερᾶν πέλοι γυναικῶν.

Aphrodite by Ares (Hes. Theog. 937), and one of her numerous assessors or attendants, as Πόθος, Πειθὼ, Ἵμερος, Ὑμὴν, Ἔρωτες, Παρήγορος. See Pausan. i. 43, 6. Plat. Symp. p. 203, c. Hes. Theog. 201. She represented harmony in wedlock. The meaning simply is, 'Harmonia too and the Loves with their whispering ways share in the prerogatives of the goddess.' Schol. ἡ ἁρμονία μετέχει τῆς Ἀφροδίτης. Hermann writes ἁρμονία as an epithet to μοῖρα, 'ad concorditatem cogens Veneris vis.' He well adds: 'ceterum positum est δὲ, non τε, quia respicitur ad praegressam negationem.'

1025. ψέδυραι τρίβοι. It is difficult to translate this verse, which is a mere periphrasis for ψεδυροὶ Ἔρωτες. The exact meaning of ψιθυρίζειν and ψιθυρὸς will be understood from Theocr. ii. 141. Hence ψιθυρὰ Ἀφροδίτη and ψιθυρίστης Ἔρως were invoked. (Suidas, Harpocration, and Lex. Bekk., Anecd. i. p. 317.) It implies the secret converse between lovers or married people, κρύφιοι ὀαρισμοί, Hes. Opp. 789. As regards the form, Hermann is probably right in preferring ψεδυραι, the MSS. giving ψεδύρα or ψέδρα. Hesych. ψεδυρος· ψίθυρος. The accent of both words appears doubtful. The Schol. perhaps found ψυθερὰ, for he adds ψευδὴς δὲ, ὅτι πολλὰ ψεύδονται οἱ ἐρῶντες, and ψύθος is an Aeschylean word, Ag. 462. 970.

1026. The MSS. give φυγάδες δ' ἐπιπνοίαι (some omitting δ'), whence Burges and Haupt have suggested the reading in the text. Compare μένος for μέλος in 1001. Hermann has φυγάδεσσιν δ' ἐπινοίαις, 'I fear wars and troubles resulting from this scheme of our flight.' He objects that ἐπίπλοια does not occur. Weil reads ἐπιπνοίας in the sense of ἄλγη ἐπιπνέοντα or ἀλγέων ἐπιπνοίας. A more simple meaning is, 'I fear they will sail against us as fugitives,' i.e. to claim us as belonging to their country.

1030. τί ποτ'. If the reading be right, this must mean τί ποτ' ἄλλο, i.e. διὰ τί, εἰ μὴ διὰ τοῦτο; But perhaps we should read ὁπότ', *siquidem*, for the Schol. has ὅτι εὐπλοίας ἔτυχον. Cf. Oed. Col. 1699, ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον, and the note on ὅστις Prom. 38. So Xen. Anab. iii. 2, 2, ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα. *Ibid.* § 15, νῦν δ' ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγών ἐστι, πολὺ δήπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. The τί arose from π (cf. 756), when ὁππότε had been written, and the initial ὁ obliterated. The sense of the vulgate is unsatisfactory; and Hermann's correction has not much to commend it, τί ποτ' ἔκπλοιαν, κ.τ.λ., 'why else have they sailed back with all speed, unless to bring more forces?' To his question 'quid est πρᾶξαι εὔπλοιαν?' we may surely reply, that πρᾶξαι is *consequi*, as 754, πράξασ' ἀρωγήν. Cf. Pind. Pyth. ii. 74. Isthm. v. 10. Prof. Conington explains, 'why have the gods granted fair gales for their pursuit?' It does not appear easy to supply θεοὶ in a sentence where no mention of them has been made.

1034. ἀπέρατος, nearly a synonym of οὐ παρβατὸς, and to be distinguished from ἀπέραντος. Prom. 1099.

1036. Schol. μετὰ ἄλλων πολλῶν γάμων γυναικῶν καὶ οὗτος τελεσθήσεται. He seems to have taken πέλοι not as a wish, but for πέλοι ἄν. See 131. The sense appears to be, 'may the end of this marriage (Ag. 721) be to us as it has been to many women before us,' i.e. a subject of apprehension at first, but happily escaped.

ΗΜ. ά. ὁ μέγας Ζεὺς ἀπαλέξαι στρ. γ'.
γάμον Αἰγυπτογενῆ μοι.
ΗΜ. β'. τὸ μὲν ἂν βέλτατον εἴη.
ΗΜ. ά. σὺ δὲ θέλγοις ἂν ἄθελκτον.
ΗΜ. β'. σὺ δέ γ' οὐκ οἶσθα τὸ μέλλον.
ΗΜ. ά. τί δὲ μέλλω φρένα Δίαν ἀντ. γ'.
καθορᾶν, ὄψιν ἄβυσσον;
ΗΜ. β'. μέτριόν νυν ἔπος εὔχου.
ΗΜ. ά. τίνα καιρόν με διδάσκεις;
ΗΜ. β'. τὰ θεῶν μηδὲν ἀγάζειν.
ΗΜ. ά. Ζεὺς ἄναξ ἀποστεροίη γάμον δυσάνορα στρ. δ'.
δάιον, ὅσπερ Ἰὼ
πημονᾶς ἐλύσατ' εὖ χειρὶ παιωνίᾳ κατασχεθὼν
εὐμενεῖ βίᾳ κτίσας. [ἀντ. δ'.
ΗΜ. β'. καὶ κράτος νέμοι γυναιξίν· τὸ βέλτερον κακοῦ

There is a contrast between past and present in ἅδε and προτερᾶν.

1039. The argument seems to show that τὸ μὲν ἂν βέλτατον εἴη does not mean, 'that would be best,' but, 'it may all turn out for the best,' τὸ βέλτατον εἴη ἂν, like τὰ λῷστ' ἂν εἴη, Eur. Heracl. 1021. *Sup.* v. 951, εἴη δὲ τὰ λῷστα, for the Hemichorium β' throughout responds in calm and consoling language to the excited fears and passionate exclamations of the other side. 'Fear not,' says the former, 'all will be well in the end.' 'You,' the other retorts, 'would make light of a matter which admits of no alleviation.' 'Why so?' is the reply; 'You cannot foretell what may be in store for us.' For the unusual position of the article in τὸ βέλτατον it is enough to refer to Thucyd. vi. 64, τοὺς γὰρ ἂν ψιλοὺς τοὺς σφῶν —— τοὺς ἱππέας βλάπτειν ἂν μεγάλα. Phoen. 512, ταῖς γὰρ ἂν Θήβαις τόδε γένοιτ' ὄνειδος. Soph. Ajac. 311, καὶ τὸν μὲν ἧστο πλεῖστον ἄφθογγος χρόνον. Add Trach. 116, where τὸ δ' αὔξει βιότου πολύπονον seems to mean αὔξει τὸ πολύπονον τοῦ βίου.

1040. θέλγοις ἂν ἄθελκτον, i.e. πρᾶγμα. Cf. Cho. 412, τὰ δ' οὐχὶ θέλγεται, sc. ἄχεα ἃ ἐπάθομεν.

1044. εὔχου, 'speak.' See on 17. The meaning is, 'beware lest you say any thing violent or ill-omened in your detestation of the marriage.'

1045. καιρόν. 'What moderation do you recommend?' These words, καιρὸς and μέτρον, are elsewhere combined, as Hes. Opp. 694, μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος. Pind. Ol. xiii. 67, ἕπεται ἐν ἑκάστῳ μέτρον· νοῆσαι δὲ καιρὸς ἄριστος. See on Prom. 513.

1046. ἀγάζειν. Related to ἄγαν, as λιάζειν to λίαν, which Photius explains λίαν ἐσπουδακέναι. The Schol. has λίαν ἐξετάζειν. There is an allusion to the proverb μηδὲν ἄγαν, as in Prom. 72. Hesych. ἀγάζειν· βαρέως φέρειν. Etymol. M. ἀγάζει· ἀγανακτεῖ, καὶ βαρέως φέρει. Theognis, 401, μηδὲν ἄγαν σπεύδειν· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος. Soph. Oed. Col. 1695, τὸ φέρον ἐκ θεοῦ καλῶς μηδὲν ἄγαν φλέγεσθον.

1049. ὅσπερ. Probably we should read ὥσπερ, 'as formerly he released Io, so now may he remove this odious marriage.' Compare Agam. v. 1400.

1051. κατασχεθὼν, i.e. παύσας αὐτήν. Cf. 572. Weil reads κατάσχετον—κτίσας, in the same sense. Hermann edits καταστροφὰν, chiefly because κτίσας has no substantive after it. But it appears simply to mean ποιήσας, 'having effected it,' i.e. the liberation of Io: or κτίσας perhaps refers to ἀποστεροίη, in this sense: εὖ κτίσας ἡμῖν εὐμενεῖ βίᾳ, ὥσπερ Ἰὼ ἐλύσατο εὖ κατασχεθὼν κ.τ.λ. On the middle ἐλύσατο see Prom. 243. Eum. 166.

1054. τὸ βέλτερον κακοῦ. See on 13.

καὶ τὸ δίμοιρον αἰνῶ·
καὶ δίκᾳ δίκας ἕπεσθαι ξὺν εὐχαῖς ἐμαῖς, λυτηρίοις
μηχαναῖς θεοῦ πάρα.

—τὸ δίμοιρον, the better part, though not unmixed with evil, i. e. the escape from the marriage, with the banishment it involves. The Schol. understands 'a double share of evil with one advantage.'—αἰνῶ, sc. στέργω, 'I am content with,' 'I acquiesce in.'

1056. δίκᾳ. So Heath for δίκα. 'That the trial may be conducted justly.' Supply καὶ δοίη κ.τ.λ. Prof. Conington conjectures δίκα δίκας (i. e. δίκης) ἐπέσται, 'Justice shall preside over our cause.' Perhaps ἐπέστω would be still nearer the truth; but in such passages ingenuity is exercised almost in vain, where there is an evident reference to something now lost. The next play of the trilogy, the *Danaides*, doubtless contained an account of this event. Cf. Orest. 872, οὗ φασὶ πρῶτον Δαναὸν Αἰγύπτῳ δίκας διδόντ' ἀθροῖσαι λαὸν ἐς κοινὰς ἕδρας. Pausanias (ii. 19, 6) relates that Hypermnestra was brought to trial at Argos for disobeying the commands of her father (Prom. 881), and that being acquitted she dedicated a statue to Ἀφροδίτη νικηφόρος. Probably Aeschylus treated of this in the Danaides, where the goddess was introduced making a speech not dissimilar in sentiment to 976 seqq. of the present play. See Aesch. frag. 41.—ξὺν εὐχαῖς, in conformity with my prayer.

1057. Perhaps we should write μαχαναῖς.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΥΠΟΘΕΣΙΣ

ΠΡΟΜΗΘΕΩΣ ΔΕΣΜΩΤΟΥ.

Προμηθέως ἐν Σκυθίᾳ δεδεμένου διὰ τὸ κεκλοφέναι τὸ πῦρ πυνθάνεται Ἰὼ πλανωμένη, ὅτι κατ᾽ Αἴγυπτον γενομένη ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξεται τὸν Ἔπαφον. Ἑρμῆς δὲ παράγεται ἀπειλῶν αὐτῷ κεραυνωθήσεσθαι, ἐὰν μὴ εἴπῃ τὰ μέλλοντα ἔσεσθαι τῷ Διί. προέλεγε γὰρ ὁ Προμηθεὺς ὡς ἐξωσθήσεται ὁ Ζεὺς τῆς ἀρχῆς ὑπό τινος οἰκείου υἱοῦ. τέλος δὲ βροντῆς γενομένης ἀφανὴς ὁ Προμηθεὺς γίνεται.

Κεῖται δὲ ἡ μυθοποιία ἐν παρεκβάσει παρὰ Σοφοκλεῖ ἐν Κολχίσι, παρὰ δὲ Εὐριπίδῃ ὅλως οὐ κεῖται. ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ, ἐπὶ τὸ Καυκάσιον ὄρος. ὁ δὲ χορὸς συνέστηκεν ἐξ Ὠκεανίδων νυμφῶν. τὸ δὲ κεφάλαιον αὐτοῦ ἐστι Προμηθέως δέσις.

Ἰστέον δὲ ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθέα, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις μέρεσι τοῦ Ὠκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔξεστι συμβαλεῖν.

ΑΛΛΩΣ.

Προμηθέως ἐκ Διὸς κεκλοφότος τὸ πῦρ καὶ δεδωκότος ἀνθρώποις, δι᾽ οὗ τέχνας πάσας ἄνθρωποι εὕροντο, ὀργισθεὶς ὁ Ζεὺς παραδίδωσιν αὐτὸν Κράτει καὶ Βίᾳ τοῖς αὐτοῦ ὑπηρέταις, καὶ Ἡφαίστῳ, ὡς ἂν ἀγαγόντες πρὸς τὸ Καυκάσιον ὄρος, δεσμοῖς σιδηροῖς αὐτὸν ἐκεῖ προσηλώσαιεν. οὗ γενομένου παραγίνονται πᾶσαι αἱ Ὠκεαναῖαι νύμφαι πρὸς παραμυθίαν αὐτοῦ, καὶ αὐτὸς ὁ Ὠκεανὸς, ὃς δὴ καὶ λέγει τῷ Προμηθεῖ, ἵνα ἀπελθὼν πρὸς τὸν Δία δεήσεσι καὶ λιταῖς πείσῃ αὐτὸν ἐκλῦσαι τοῦ δεσμοῦ Προμηθέα· καὶ Προμηθεὺς οὐκ ἐᾷ, τὸ τοῦ Διὸς εἰδὼς ἄκαμπτον καὶ θρασύ. καὶ ἀναχωρήσαντος τοῦ Ὠκεανοῦ, παραγίνεται Ἰὼ πλανωμένη, ἡ τοῦ Ἰνάχου, καὶ μανθάνει παρ᾽ αὐτοῦ ἅ τε πέπονθε καὶ ἃ πείσεται, καὶ ὅτι τὶς τῶν

αὐτῆς ἀπογόνων λύσει αὐτὸν, ὃς ἦν ὁ Διὸς Ἡρακλῆς· καὶ ὅτι ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξει τὸν Ἔπαφον. θρασυστομοῦντι δὲ Προμηθεῖ κατὰ Διὸς, ὡς ἐκπεσεῖται τῆς ἀρχῆς ὑφ᾽ οὗ τέξεται παιδὸς, καὶ ἄλλα βλάσφημα λέγοντι, παραγίνεται Ἑρμῆς, Διὸς πέμψαντος, ἀπειλῶν αὐτῷ κεραυνὸν, εἰ μὴ τὰ μέλλοντα συμβήσεσθαι τῷ Διῒ εἴπῃ· καὶ μὴ βουλόμενον βροντὴ καταρραγεῖσα αὐτὸν ἀφανίζει.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ, ἐπὶ τὸ Καυκάσιον ὄρος, ἡ δὲ ἐπιγραφὴ τούτου, ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

PROMETHEUS.

The precise date of this play, and consequently its chronological order, cannot be ascertained. It has been inferred, from v. 375, that it was written soon after the eruption of Aetna, Ol. 75. 2 (Thucyd. iii. 116), while others, arguing from the more advanced and developed style of the play, have placed it as late as Ol. 77. 3, B.C. 469. It seems indeed probable that so graphic a description of Aetna in eruption was the result of the poet's visit to Sicily between 472 and 468 B.C. Hermann refutes the error of those (e. g. Müller, Diss. Eum. p. 64) who suppose that a third actor appears in the opening scene. He truly observes, after Welcker, that Prometheus cannot be regarded as an actor, but that he must have been represented by a huge effigy, the words he is supposed to utter being recited by one of the two who had just before acted Hephaestus and Kratos, concealed behind it. The other in turn takes the characters of Ocean, Io, and Hermes. The person addressed as Βία (v. 12) is a mere mute.

This play is believed to have been the second of a trilogy of which the Προμηθεὺς Πυρφόρος formed the first, and the Π. Λυόμενος the last piece. The Satyric drama which concluded the series is unknown: the Π. Πυρκαεὺς was the last of the tetralogy which comprised the *Persians*. Of the extant plays of Aeschylus the *Prometheus Bound* is by many considered the best, and that not merely for its sublime poetry, but for the profound conception of the character of Prometheus. Had the entire trilogy come down to us, there is every reason to believe we should have possessed in it an unrivalled monument of inventive genius. The legend which formed the subject probably belongs to the most ancient traditions of the

human race; but whether mystical and religious (as bearing upon fire-worship), or merely an allegory, showing a conflict between the principles of good and evil, the relations between tyranny and rebellion, or the powers of endurance when sustained by a consciousness of right, must remain undecided. The art of kindling fire by friction, apparently alluded to in the νάρθηξ of v. 109, was regarded by the Indians as of great importance, and as obtaining for the inventor of it immortality[1]. Some of the Asiatic traditions seem of vast antiquity; and their prevalence in some form or other over so wide a portion of the globe indicates that inventive and intelligent man has for many thousands of years been not only civilized, but anxious to know both his own origin and destiny, and also the history of his civilization. Thus, in the present instance, some remarkable resemblances or analogies have been traced between the characters of Prometheus and the First Man Adam, especially in their rebellion and consequent punishment, and not less so in their vicarious redemption from eternal suffering.

It is remarkable, too, that the scene is on the Caucasus, a region, strictly speaking, geographically unknown to the Greeks, beyond vague accounts and traditions, in the time of Aeschylus; but yet situated on the high road, as it were, of the earliest immigrations from the East into Hellas. The grandeur of the imagery, the impressiveness of the conception, was enhanced by the notion that the action took place on the very confines of the world; and *omne ignotum pro magnifico est.*

To a considerable extent, the poet has followed the Theogony of Hesiod; and it is remarkable that this is the only play we know of, the theme of which was taken from that unique epic. Even the ministry of Κράτος and Βία (as well as the allusions to Atlas, Phorcys, the Graeae, Hesperides, &c.) is directly borrowed from the Theogony, v. 383 seqq.:—

Στὺξ δ' ἔτεκ' Ὠκεανοῦ θυγάτηρ Παλλάντι μιγεῖσα
Ζῆλον καὶ Νίκην καλλίσφυρον ἐν μεγάροισι,
Καὶ Κράτος ἠδὲ Βίην ἀριδείκετα γείνατο τέκνα.
Τῶν οὐκ ἔστ' ἀπάνευθε Διὸς δόμος, οὐδέ τις ἕδρη,—
ἀλλ' ἀεὶ πὰρ Ζηνὶ βαρυκτύπῳ ἑδριόωνται.

[1] See Max Müller, 'Chips from a German Workshop,' ii. p. 104.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ.

ΒΙΑ.

ΗΦΑΙΣΤΟΣ.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ.

ΩΚΕΑΝΟΣ.

ΙΩ Η ΙΝΑΧΟΥ.

ΕΡΜΗΣ.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΚΡΑΤΟΣ.

Χθονὸς μὲν ἐς τηλουρὸν ἥκομεν πέδον,
Σκύθην ἐς οἶμον, ἄβατον εἰς ἐρημίαν.
Ἥφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς
ἅς σοι Πατὴρ ἐφεῖτο, τόνδε πρὸς πέτραις

2. *ἄβατον.* This is the reading of all the MSS., but the editors since Porson have generally preferred *ἄβροτον*, from Suidas, Phavorinus, and other grammarians who quote the verse. The Med. has *ἄβατόν τ'*. It is not denied that *ἄβατος* is a perfectly appropriate epithet for an inaccessible desert region, while *ἄβροτος* in the sense of *ἄνευ βροτῶν*, if borrowed from Homer's *νὺξ ἀβρότη*, 'divine night,' presupposes that Aeschylus wrongly understood it, 'solitary night.' See Buttmann, Lexil. in v. We must also take into consideration the tendency of transcribers to insert *ρ*. See on Suppl. 283. 611. 672. 836. This will readily account for a variant *ἄβροτον*. Hesychius indeed has *ἄβροτον· ἀπάνθρωπον*, which is believed to refer to this passage; but if so, it proves nothing more than that the reading is as old as his time. On the proverb *Σκυθῶν ἐρημία*, probably derived from this verse, see Ar. Ach. 704. Av. 1484. The scene of the play is laid in western Scythia, on the N.W. confines of the Euxine, not in the Caucasus, as in the Prometheus Solutus. Schol. Med. *ἰστέον ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν τῷ Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθέα, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις τέρμασι τοῦ Ὠκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔστι συμβαλεῖν.* But for *Ὠκεανοῦ* he should have said *Πόντου*, as may be inferred from the later Scholiast on v. 572, who has *πρὸς τοῖς Εὐρωπαίοις μέρεσι τοῦ Καυκάσου* (See however the former of the Greek *ὑποθέσεις*.) It would be vain to specify any particular geographical limits in a narrative so purely mythical; but Strabo applies the term *ἡ Γετῶν ἐρημία* to the whole district north of the Danube and Dnieper, and calls it *πεδιὰς πᾶσα καὶ ἄνυδρος*, lib. vii. p. 305—6. This corresponds sufficiently well with Io's wanderings eastward as far as the Caucasus, inf. 726. 738. Of course, the *φάραγξ*, or ravine, in v. 15, is a mere poetical figment.

4. *ἐφεῖτο*, 'enjoined upon you.' Photius, *ἐφεῖτο, ἐνετείλατο.* Od. xiii. 7, *ὑμέων δ' ἀνδρὶ ἑκάστῳ ἐφιέμενος τάδε εἴρω.* Ajac. 116, *τοῦτό σοι δ' ἐφίεμαι.* Hence *ἐφέτης*, Pers. 80. These commands, says Kratos, you have good right and reason to care for, since it was *your* fire that was stolen, and *your* prerogatives that were encroached upon. Kratos is not the minister of Hephaestus, nor did the poet intend to represent him as a superior divinity. If the latter acts under his orders, it is because he is commissioned by Zeus to see the work duly executed. Hephaestus, who shows pity and reluctance, is incited to the unwelcome task by the remorseless demon who exults and glories in the anguish inflicted. The one throws all the blame of his conduct on Necessity and the absolute will of Zeus; the other labours to

ὑψηλοκρήμνοις τὸν λεωργὸν ὀχμάσαι
ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
θνητοῖσι κλέψας ὤπασεν· τοιᾶσδέ τοι
ἁμαρτίας σφε δεῖ θεοῖς δοῦναι δίκην,
ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ΗΦΑΙΣΤΟΣ.

Κράτος Βία τε, σφῷν μὲν ἐντολὴ Διὸς
ἔχει τέλος δή, κοὐδὲν ἐμποδὼν ἔτι·
ἐγὼ δ' ἄτολμός εἰμι συγγενῆ θεὸν
δῆσαι βίᾳ φάραγγι πρὸς δυσχειμέρῳ.

overcome the natural but criminal disinclination of the appointed agent by urging the consequences of a refusal.

5. λεωργὸν, i. e. ῥᾳδιουργὸν, πανοῦργον, κακοῦργον, τὸν λείως καὶ εὐμαρῶς ἐργαζόμενον. The word is preserved by Hesychius, who rightly explains it. Photius, λεωργὸν, ἐν τῷ ω̄, καὶ Ἀττικοὶ καὶ Ἴωνες· καὶ Ξενοφῶν, θερμουργότατον καὶ λεωργότατον· Δωριεῖς δὲ διὰ τοῦ οῡ, λεουργόν. Demosthenes has τὸν λίαν εὐχερῆ in the same sense, Mid. p. 518. So ῥᾳδιουργία is opposed to καλοκἀγαθία in Xen. Ages. xi. 7. From the epithet ὑψηλοκρήμνοις, and some other expressions, as πρὸς πέτραις πεδαρσίοις v. 277, πετραία ἀγκάλη v. 1040, αἰθέριον κίνυγμα v. 163, it seems not improbable that Prometheus was chained erect at some height from the ground. Ὀρθοστάδην in 32 does not necessarily imply more than an upright position. But we do not know enough of the mechanical expedients employed to come to any certain conclusion.

6. This verse has been preserved by the Schol. on Ar. Ran. 826. The MSS. gave the tame and unmetrical reading ἀδαμαντίνοις πέδησιν ἐν ἀρρήκτοις πέτραις, with little variety. The poet perhaps had in view ἀρρήκτους πέδας, Il. xiii. 37. But the verse may be spurious.

7. τὸ σὸν ἄνθος. He should have said τὸ σὸν γέρας, ἄνθος πυρὸς, as inf. 38, *flos flammae* Lucret. i. 900; but the genitive more conveniently depended on σέλας. Compare τὴν ἔμπυρον τέχνην τὴν τοῦ Ἡφαίστου Plat. Protag. p. 321, and ibid. κλέπτει Ἡφαίστου τὴν ἔντεχνον σοφίαν σὺν πυρί. Inf. 262. Cic. Nat. D. ii. ch. xxii. init., 'ignem artificiosum, magistrum artium reliquarum.' The Ionic philosophers taught that the αἰθὴρ, or upper firmament, was a vast magazine of fire, by which the sun and stars were fed and maintained in their brightness. It was this element, too pure and godlike for the use of man, according to the doctrine of the old fire-worshipping Arian and Pelasgic tribes, that Prometheus daringly and profanely transferred to earth. Herod. iii. 16, Πέρσαι γὰρ θεὸν νομίζουσι εἶναι τὸ πῦρ.

11. στέργειν. 'To bear with,' not to be impatient under. See Suppl. 269. Antig. 292, ὡς στέργειν ἐμέ.

12. σφῷν μέν. The meaning is, 'You have done your parts in declaring the will of Zeus, and nothing now remains but resolution on my part to carry it into effect.' The construction is not so evident. The Schol. Med. explains it by ἡ μὲν παρὰ τοῦ Διὸς ἐντολὴ ἡ δι' ὑμῶν ἀγγελθεῖσά μοι ἔχει ἤδη τέλος. He seems to make the substantive take the place of the participle, τὸ ὑπὸ σφῷν ἐντεταλμενον παρὰ τοῦ Διός. It is doubtful if σφῷν ἔχει τέλος can be construed in any other way than by taking σφῷν as the dative of relation, 'as far as you are concerned.'

15. φάραγγι appears to mean a gorge or crevasse of an icy mountain. The exact nature of it, of course, we cannot tell without knowing how the stage-scenery was contrived.

πάντως δ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν·
ἐξωριάζειν γὰρ Πατρὸς λόγους βαρύ.
τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ,
ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ,
ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ
χροιᾶς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι
ἡ ποικιλείμων νὺξ ἀποκρύψει φάος,
πάχνην θ' ἑῴαν ἥλιος σκεδᾷ πάλιν·

16. σχεθεῖν. The MSS. generally give σχέθειν and σχέθων. That ἔσχεθον is the aorist of σχέθω appears from the uncontracted σχεθέειν Il. xxiii. 466, ἀνσχεθέειν Od. v. 320. See *New Cratylus*, p. 470.

17. ἐξωριάζειν. Porson and others altered this to εὐωριάζειν, because the latter word is recognized by some of the old lexicographers, while ἐξωριάζειν nowhere else occurs. Still it bears a natural meaning, 'to put out of one's care and concern,' to neglect or despise. Schol. Med. ἔξω ὥρας καὶ φροντίδος ποιεῖσθαι. Photius, εὐωριάζειν· ἀφροντιστεῖν κατὰ ἀντίφρασιν· ὥρα (ὤρα) γὰρ ἡ φροντίς.

18. Θέμιδος αἰπυμῆτα παῖ. In this address Hermann sees a mixed admiration and reproach for the too lofty daring of Prometheus. One of the later Scholiasts remarks that Prometheus is called the son of Justice because a sense of justice causes men to consider and deliberate, προμηθεῖσθαι. But this is somewhat sophistical. Themis, as holding the oracular seat (Eum. 2), imparts to her son the attribute of foreknowledge, but not that of infallibility or 'counselling aright.' Compare εὔβουλος Θέμις, Pind. Ol. xiii. 8. Thus the responsibility is thrown on the son alone, whose forethought for man induces him to dare in their cause while fully aware of the penalty of befriending them. In this, as throughout the play, a stern and gloomy view of divine providence is propounded. Man owes every thing to the intervention of a benefactor, nothing directly to the king of the gods. He does not seem to will their happiness, but simply to claim their obedience. He is not a god of love, but of discipline; not of mercy, but of rigorous and exacting justice.

22. ὄψει. Cf. κτύπον δέδορκα, Theb. 100. Verbs of physical perception, it is well known, are for the most part of sufficient latitude to include more than one of the senses; but the construction is perhaps rather an instance of *zeugma*, οὔτε φωνὴν ἀκούσει οὔτε μορφὴν ὄψει. See Suppl. 984.—σταθευτὸς, 'broiled,' literally, *toasted*. Schol. φλογιζόμενος. σταθεύειν γὰρ τὸ κατ' ὀλίγον ὀπτᾶν φασὶν Ἀττικοί. Photius (in v. σταθεῦσαι) quotes from Ar. Ach. v. 1041, τὰς σηπίας στάθευε, adding τουτέστιν, ἡσυχῇ τῷ πυρὶ χλίαινε. Hermann's comment on this passage deserves to be quoted at length: 'Eximia arte cumulavit poeta infinitam mali magnitudinem. Ferreis vinculis ad saxa affixus vacuo hominibus in loco, neminis cujusquam alloquio aut adspectu fruens, interdiu solis flamma tostus, noctu ex pruinis tremens, ab die levamen nocturni mali, diurni ab nocte expetens, semper dolore doloris alius vicario cruciatus, nullum habiturus liberatorem, eodem immobilis statu, somni expers, numquam fessa stando flexurus genua haeret in rupibus ille qui genus humanum affecit beneficiis.'

24. ποικιλείμων. 'The starry-kirtled night' is a noble expression, and one which has a peculiar significance in connexion with the awful solitude of the Scythian desert. The change from day to night and night to day is described as bringing the only relief, for μεταβολὴ πάντων γλυκὺ, Eur. Orest. 234. The day will oppress him with heat, the night will chill him with frost. At best it will be an alternation of suffering.

ἀεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.
τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου.
θεὸς θεῶν γὰρ οὐχ ὑποπτήσσων χόλον
βροτοῖσι τιμὰς ὤπασας πέρα δίκης.
ἀνθ' ὧν ἀτερπῆ τήνδε φρουρήσεις πέτραν,
ὀρθοστάδην, ἄϋπνος, οὐ κάμπτων γόνυ·
πολλοὺς δ' ὀδυρμοὺς καὶ γόους ἀνωφελεῖς
φθέγξει· Διὸς γὰρ δυσπαραίτητοι φρένες·
ἅπας δὲ τραχὺς, ὅστις ἂν νέον κρατῇ.
ΚΡ. εἶεν· τί μέλλεις καὶ κατοικτίζει μάτην;
τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεὸν,
ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;
ΗΦ. τὸ ξυγγενές τοι δεινὸν ἥ θ' ὁμιλία.

27. *οὐ πέφυκέ πω.* It was destined that Hercules should finally release him; cf. 791; though it need not be supposed that Hephaestus knew this. He could not however have said with truth *οὐκ ἔσται ποτέ.* Schol. recent. *ἐνταῦθα τὸν Ἡρακλέα αἰνιττόμενος λέγει ὅτι οὔπω γεγένηται ὁ παύσων σε τῆς ταλαιπωρίας.*

28. *ἀπηύρω.* Hermann retains *ἐπηύρω,* the reading of the Med., and probably the Schol., who gives *ἐπέτυχες.* Others with Elmsley write *ἐπηύρου.* The usual aorist of *ἐπαυρίσκομαι* is *ἐπαυρέσθαι,* construed with a genitive, and sometimes an accusative also, as Andoc. de Reditu suo, ad init. *εἴ τι ὑμᾶς χρὴ ἀγαθὸν ἐμοῦ ἐπαυρέσθαι.* Herod. vii. 180, fin. *τάχα δ' ἄν τι καὶ τοῦ ὀνόματος ἐπαύροιτο.* There may have been two forms, in *—άμην* and *—όμην,* like *ἠράμην* and *ἠρόμην.* But probably the true reading is either *ἀπηύρω* or *ἐπηύρου,* and the former is not unlikely to have been preferred as the less common (cf. 17). Buttmann, Lexil. in v., is inclined to retain here the termination in *—ω.* This verse and what follows is not said in a tone of taunting severity, but the converse, as is clear from 36. It is simply a declaration of the sentence on an act of humanity. It conveys as much of sympathy, and even of reproach against Zeus (34—5), as Hephaestus dares to express, though he is somewhat of a craven god, and always uses cautious and measured language. Hence **πέρα δίκης** does not convey his own opinion of the matter, but means *ultra quam fas erat.* It was a well-meant action, but one of disobedience, and as such it brought its evil consequences even to man: 'post ignem aetheria domo Subductum macies et nova febrium Terris incubuit cohors,' Hor. Od. i. 3, 30. *τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακὸν,* Hes. Opp. 57.

35. *ἅπας τραχύς.* He means Zeus, who had recently ejected Cronus, but he dares not say it otherwise than by implication. Cf. 156.

36. *κατοικτίζει.* See Pers. 1041. Eum. 119.

38. *ὅστις.* Not for *ὃς,* but with a causal sense, 'for having betrayed,' *qui prodiderit;* or more closely, 'one who has betrayed.' So Phoen. 272, *πέποιθα μέντοι μητρὶ κοὐ πέποιθ' ἅμα, ἥτις μ' ἔπεισε δεῦρ' ὑπόσπονδον μολεῖν, quae mihi persuaserit,* 'I distrust her *for having* persuaded me to come.' Compare inf. 778. Pers. 741; and indeed the use is sufficiently common. But *ὅστις* cannot be used simply for *ὃς,* as some have wrongly proposed *ὅστις ἀντέστη θεοῖς* inf. 362. See on 841. Theb. 389. Agam. 162. Dr. Donaldson ('Journal of Philology,' viii. p. 198) seems to think differently; but in every one of the instances he has adduced the sense is clearly *quippe qui, ὅτου* in v. 177 being used as if the syntax were *δεῖξαι ὑφ' ὅτου,* rather than *δεῖξαι τὸ βούλευμα ὑφ' οὗ κ.τ.λ.*

39. **δεινὸν**, 'a strong tie.' Schol. recent. *ἰσχυρὸν καὶ βίαιον ἡ συγγένεια καὶ ἡ ἐκ παλαιοῦ συνήθεια.* Eur. Andr. 985, *τὸ συγγενὲς γὰρ δεινόν.* Troad. 51, *αἱ γὰρ συγγενεῖς ὁμιλίαι, Ἄνασσ' Ἀθάνα, φίλτρον οὐ σμικρὸν φρενῶν.* Soph. El. 770, *δεινὸν τὸ τίκτειν ἐστί.* The student will notice the unique example of *στιχομυθία,* in which one verse of Hephaestus is regularly answered by two of Kratos down to v. 80. The Schol. Med. explains *πυρὸς ταμίας γὰρ καὶ αὐτὸς,* and *συγγενῆ θεὸν* in 14, *τὸν ἀπὸ μιᾶς ὁρμώμενον τέχνης.* But the word may very well be used (as inf. 297) for the common relationship of all the gods with each other, as a family of *Οὐρανίδαι.*—*ὁμιλία* must be understood of a previous intercourse, by which Prometheus learnt the *ἔμπυρος τέχνη,* a knowledge of which he imparted to man together with fire. It was this art, the peculiar prerogative of Hephaestus, on which the crafty Kratos dwells rather than on the mere element. See 262 compared with 110. To communicate it to mortals was a breach of confidence and a betrayal of trust. It was a kind of violation of a sacred mystery, like that of which Tantalus was guilty, Pind. Ol. i. 60, who stole nectar and ambrosia from heaven, and gave them to mortals.

ΚΡ. ξύμφημ', ἀνηκουστεῖν δὲ τῶν Πατρὸς λόγων
οἷόν τε πῶς; οὐ τοῦτο δειμαίνεις πλέον;
ΗΦ. ἀεί γε δὴ νηλὴς σὺ καὶ θράσους πλέως.
ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ
τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.
ΗΦ. ὦ πολλὰ μισηθεῖσα χειρωναξία.
ΚΡ. τί νιν στυγεῖς; πόνων γὰρ, ὡς ἁπλῷ λόγῳ,
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.
ΗΦ. ἔμπας τις αὐτὴν ἄλλος ὤφελεν λαχεῖν.
ΚΡ. ἅπαντ' †ἐπράχθη πλὴν θεοῖσι κοιρανεῖν·
ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός.
ΗΦ. ἔγνωκα τοῖσδε, κοὐδὲν ἀντειπεῖν ἔχω.
ΚΡ. οὔκουν ἐπείξει δεσμὰ τῷδε περιβαλεῖν,

42. *ἀεί γε.* So Herm., Dind. for *ἀεί τε,* which it is hardly worth while to defend at the expense of an awkward and unusual construction. The sense is, 'Ever indeed pitiless were *you* (emphatic), and full of cruelty.' The idea of the Schol. Med., that *σὺ* is said to Zeus, not to Kratos, because *νηλὴς* should rather have been *νηλὲς,* is manifestly false.—*θράσος,* like *αὐθαδία,* as opposed to *αἰδὼς,* 'mercy,' means 'relentlessness,' 'cruelty.'

43. *θρηνεῖσθαι.* This is, perhaps, the middle voice, like *στένεται,* Pers. 62. Compare the rare form *μολεῖσθαι* inf. 709. So *ἀποφαίνεσθαι* Pers. 853. Eum. 299. *ἐπικραίνεσθαι* Eum. 927. *σπεύδεσθαι* and *αὐδᾶσθαι ibid.* 339. 357. *ἀπείργεσθαι* Cho. 560. *ἀξιοῦσθαι* Eum. 403. *σώζεσθαι* Cho. 783. *ναίεσθαι* Suppl. 999.

48. *ἔμπας.* 'Nevertheless (i.e. though my art be not to blame), I could have wished that another had possessed it.'

49. *ἐπαχθῇ* Herm., Blomf. for *ἐπράχθη.* It is difficult to apply the explanation of the Schol. Med., *ὥρισται, ἐτυπώθη. τινὲς δὲ, πάντα ἐκ Μοιρῶν δέδοται τοῖς θεοῖς πλὴν τοῦ ἄρχειν.* Did he read *ἐκράνθε,* or *ἐπλάσθη,* which is naturally paraphrased by *ἐτυπώθη*? Or perhaps *ἐτάχθη.* But *ἐπαχθῇ* seems the best. The correction is the more probable from the frequent intrusion of *ῥ.* See on v. 2. 'Every thing has its burden except supreme sovereignty,' i.e. that alone is free from compulsory duties. Those who acquiesce in the vulgate, must accept the rather unsatisfactory sense, 'every thing is possible but to rule over the gods.'

51. *ἔγνωκα τοῖσδε.* 'I know it by this,' sc. *τοῖσδε τοῖς ἔργοις.* Others read *ἔγνωκα· τοῖσδέ γ' κ.τ.λ.*

ὡς μή σ' ἐλινύοντα προσδερχθῇ πατήρ :
ΗΦ. καὶ δὴ πρόχειρα ψάλια δέρκεσθαι πάρα.
ΚΡ. λαβών νιν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει
ῥαιστῆρι θεῖνε, πασσάλευε πρὸς πέτραις.
ΗΦ. περαίνεται δὴ κοὐ ματᾷ τοὔργον τόδε.
ΚΡ. ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα·
δεινὸς γὰρ εὑρεῖν κἀξ ἀμηχάνων πόρον.
ΗΦ. ἄραρεν ἥδε γ' ὠλένη δυσεκλύτως.
ΚΡ. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
μάθῃ σοφιστὴς ὢν Διὸς νωθέστερος.
ΗΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.
ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
στέρνων διαμπὰξ πασσάλευ' ἐρρωμένως.
ΗΦ. αἰαῖ Προμηθεῦ, σῶν ὑπερστένω πόνων.
ΚΡ. σὺ δ' αὖ κατοκνεῖς, τῶν Διός τ' ἐχθρῶν ὕπερ
στένεις· ὅπως μὴ σαυτὸν οἰκτιεῖς ποτέ.
ΗΦ. ὁρᾷς θέαμα δυσθέατον ὄμμασιν.
ΚΡ. ὁρῶ κυροῦντα τόνδε τῶν ἐπαξίων·

55. *νιν*, i.e. *αὐτά*. It is clear from v. 60 that *ψάλια* are here the same as *ψέλια*, 'armlets,' and that *χερσὶν* means 'arms,' not 'hands,' as in Herod. ii. 121, *ἀποταμόντα ἐν τῷ ὤμῳ τὴν χεῖρα*, where see Mr. Blakesley's note. The singular occurs Cho. 949. Weil here reads *ψέλια*. The Schol. rightly observes that *ψάλια* are properly 'bits.' We might defend this metaphorical sense by *χαλινοῖς ἐν πετρίνοισιν*, inf. v. 573.

57. *περαίνεται κοὐ ματᾷ*, 'is being done, and is not undertaken in vain.' Schol. Med. *οὐ μάτην γίνεται*. This seems the sense of *ματᾶν*, rather than 'to delay.' See Theb. 37. Eum. 137. Hom. Il. xvi. 474, *ἀΐξας ἀπέκοψε παρήορον οὐδ' ἐμάτησεν*. Apoll. Rhod. iv. 1395, *οὐδ' ἐμάτησαν πλαζόμενοι*. Compare *λημάω* from *λήμη*, and see on Suppl. 799, where *μάτη* occurs in its primary sense of 'a search in vain.'

58. *σφίγγε*, 'tighten them,' Lat. *constringe*. Properly, 'to squeeze' (apparently connected with *fingo*), applied to manipulating wax or soft clay. Blomfield's fanciful derivation from *σφῆν' ἄγω* is perhaps scarcely serious.—*μηδαμῇ χάλα*, 'leave nothing loose in any part of the fetters.'

65. *διαμπὰξ*, 'right through.' As Prometheus was immortal (cf. 772), the expression may perhaps be taken literally. At the word of command an iron spike is driven into the breast of the wooden effigy. So Lucian, who in his dialogue entitled Prometheus has had Aeschylus in view, *ἥλους διαμπὰξ διαπεπερονημένους*. Hermann has a fancy that the poet misunderstood Hes. Theog. 522, *μέσον διὰ κίον' ἐλάσσας*, 'fixing the chains halfway up the pillar.'

66. *σῶν ὕπερ* Herm., Dind., on account of the next verse.

67. *σὺ δ' αὖ*. Compare 762, *σὺ δ' αὖ κέκραγας κἀναμυχθίζει*. In both cases there is a statement, virtually conveying a reproach, rather than a question; and *αὖ* is not 'again,' in respect of v. 36, but 'on the other hand,' i.e. differently from me. With *κατοκνεῖς* compare *κατοικτίζει*, v. 36, *καταιδοῦ* Eur. Hel. 805. Perhaps the sense is, 'but *you* are wasting the time in hesitation.'

69—70. These are admirable verses. In the first Hephaestus gives a reason why he laments, and why Kratos should lament too. In the second, Kratos, true to his character, can see nothing but the gratifying sight of a felon justly tortured. And he hastens on, as if in mockery of ill-bestowed compassion, to enforce a further constraint.

ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.
ΗΦ. δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.
ΚΡ. ἦ μὴν κελεύσω, κἀπιθωΰξω γε πρός.
χώρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.
ΗΦ. καὶ δὴ πέπρακται τοὔργον οὐ μακρῷ πόνῳ.
ΚΡ. ἐρρωμένως νῦν θεῖνε διατόρους πέδας,
ὡς οὑπιτιμητής γε τῶν ἔργων βαρύς.
ΗΦ. ὅμοια μορφῇ γλῶσσά σου γηρύεται.
ΚΡ. σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὀργῆς τε τραχύτητα μὴ 'πίπλησσέ μοι.
ΗΦ. στείχωμεν, ὡς κώλοισιν ἀμφίβληστρ' ἔχει.
ΚΡ. ἐνταῦθά νυν ὕβριζε, καὶ θεῶν γέρα
συλῶν ἐφημέροισι προστίθει. τί σοι
οἷοί τε θνητοὶ τῶνδ' ἀπαντλῆσαι πόνων;
ψευδωνύμως σε δαίμονες Προμηθέα
καλοῦσιν· αὐτὸν γάρ σε δεῖ Προμηθέως,
ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τέχνης.

72. *μηδὲν ἐγκέλευ' ἄγαν*, i.e. as before *ἄρασσε μᾶλλον, σφίγγε*, v. 58. On *μηδὲν ἄγαν* see Suppl. 1046.

76. *διατόρους πέδας*. Hermann understands 'pierced,' rather than 'galling.' The Schol. gives both explanations. First Hephaestus is ordered to *enring* the legs, then to nail the links to the rock. It is possible that *πέδας* refers to the fetters round the ankles, *σκέλη* to the legs above the knee. The process of fastening proceeds regularly downwards from arms to feet; see 55. 64. 71. 74. By the words *χώρει κάτω*, as the Schol. Med. acutely remarks, the huge size of the effigy is indicated. Perhaps a stage or scaffold erected against a wall afforded space and means for the operation.—*ἐπιτιμητὴς ἔργων*, i.e. Zeus himself, who is similarly called *εὔθυνος βαρὺς* Pers. 824. Soph. frag. 478, *κολασταὶ κἀπιτιμηταὶ κακῶν*. Cf. Theb. 1015. The word was perhaps applied to overseers of slaves.

78. *μορφῇ*. The Scholiasts refer this to the ugly mask worn by Kratos.

81. *στείχωμεν*. Hephaestus is anxious to leave the distressing scene, but the other stays behind to gloat over the agony he has inflicted, to taunt his victim, and even to joke upon his name. All this is very finely drawn. The origin of the passage is probably Il. xxi. 122, *ἐνταυθοῖ νυν κεῖσο μετ' ἰχθύσιν*, or Od. xviii. 105, *ἐνταυθοῖ νυν ἧσο, σύας τε κύνας τ' ἀπερύκων*. Compare also Vesp. 149, *ἐνταῦθά νυν ζήτει τιν' ἄλλην μηχανήν*. Plut. 724, *ἐνταῦθά νυν κάθησο*.

86. *δεῖ Προμηθέως*. 'You have yourself need of a contriver (i.e. contrivance), how you may extricate yourself from this handy-work.' The meaning is the same as if he had said *δεῖ προμηθίας* or *προμηθεῖσθαι*, but he prefers to personify it that the play on the name may be more pointed. Similarly we have *Προμάθεος αἰδὼς* Pind. Ol. vii. 44, where see Dr. Donaldson. Schol. recent. *ἀπὸ τοῦ οἰκείου ὀνόματος διαβάλλει αὐτὸν, ὅτι προνοητὴς ὢν τῶν μελλόντων οὐκ ἐνόησε τὰ μέλλοντα αὐτῷ συμβῆναι, οὐδὲ δύναται ἑαυτὸν ἐλευθερῶσαι ἀπὸ τῶν δεσμῶν.*

ΠΡΟΜΗΘΕΥΣ.

ὦ δῖος αἰθὴρ, καὶ ταχύπτεροι πνοαὶ,
ποταμῶν τε πηγαὶ, ποντίων τε κυμάτων
ἀνήριθμον γέλασμα, παμμῆτόρ τε γῆ,
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ·
ἴδεσθέ μ', οἷα πρὸς θεῶν πάσχω θεός.
δέρχθηθ' οἵαις αἰκίαισιν
διακναιόμενος τὸν μυριετῆ
χρόνον ἀθλεύσω. τοιόνδ' ὁ νέος
ταγὸς μακάρων ἐξηῦρ' ἐπ' ἐμοὶ
δεσμὸν ἀεικῆ.
φεῦ φεῦ· τὸ παρὸν τό τ' ἐπερχόμενον
πῆμα στενάχω, πῆ ποτε μόχθων
χρὴ τέρματα τῶνδ' ἐπιτεῖλαι.
καίτοι τί φημι ; πάντα προὐξεπίσταμαι
σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον

88. ὦ δῖος αἰθήρ. Schol. Med. μονῳδεῖ πάντων ἀποστάντων. It is clear that Kratos and Bia had left the stage at v. 87. Nothing can be more grand and solemn than this appeal to the elements against the tyrannical decree of Zeus. An enemy to the gods, and an outcast from heaven, he addresses the free air, the rivers, the dimpled and flashing ocean, and earth, on which he must abide in torture for thousands of years. Not a word had he deigned to utter under the taunts of Kratos, nor does he now even allude to them; but in solitude he vents his feelings of profound indignation against Zeus, yet of heroic submission to Necessity. Hermann remarks that the anapaests imply an excitement which subsides again into iambics when the thoughts of his own dignity and real innocence recur to his mind.

90. γέλασμα. The quivering or rippling motion, which suggests the notion of 'countless' because the surface is never for an instant still. 'To count the waves' was a proverb implying impossibility. Theocr. ἶσος ὁ μόχθος ἐπ' ᾀόνι κύματα μετρεῖν. Aelian (Var. Hist. xiii. 14) describes one Coecylion, ὅσπερ τὰ κύματα ἠρίθμει ὑπὸ τῆς ἄγαν μανίας.—It is inferred from this passage that Prometheus was chained within sight of the Euxine. Cf. inf. 1109.

94. μυριετῆ. This must be understood in a limited sense, for in v. 793 he foretells that he shall be liberated fourteen generations after Io. The Schol. explains πολυετῆ. Strabo, xi. cap. v. τοῦ Ἡρακλέους καὶ τὸν Προμηθέα λῦσαι λεγομένου χιλιάσιν ἐτῶν ὕστερον. Aeschylus himself in the Π. Πυρφόρος made the term τρεῖς μυριάδας, as the Schol. affirms.

98. φεῦ φεῦ. Hermann has αἰαῖ with Rob. and several MSS. The same variation occurs in 124.

100. ἐπιτεῖλαι. Suidas, ἐπιτείλας· ἀνατείλας. The word is said to be properly used of stars, whence ἐπιτολαὶ ἄστρων Phoen. 1116, because constellations reappear in succession after their setting.—By a similar figure we have οἷ φθίνει τύχα Κύπριδος, Hippol. 371. The Scholiasts wrongly explained it by ἐπιτελέσαι and ἐπιτελεσθήσεσθαι.—πῆ ποτε is not a direct question, but for ὅπη, 'in what part of the sky,' as if he had added φυλάσσων, and was constantly watching the horizon to greet the welcome star of his delivery.

102. ποταίνιον. Schol. πρόσφατον, ἀπροόρατόν μοι. See Eum. 272.

πῆμ' οὐδὲν ἥξει· τὴν πεπρωμένην δὲ χρὴ
αἶσαν φέρειν ὡς ῥᾷστα, γιγνώσκονθ' ὅτι
τὸ τῆς Ἀνάγκης ἔστ' ἀδήριτον σθένος.
ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
οἷόν τέ μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα
πορὼν ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας·
ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς
πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης
πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
τοιάσδε ποινὰς ἀμπλακημάτων τίνω
ὑπαίθριος δεσμοῖς †πεπασσαλευμένος.
ἆ, ἆ, ἔα ἔα.
τίς ἀχὼ, τίς ὀδμὰ προσέπτα μ' ἀφεγγὴς,

106. σιγᾶν οὔτε μὴ σιγᾶν. This idea is repeated in 205. Cf. Eur. Tro. 110, τί με χρὴ σιγᾶν; τί δὲ μὴ σιγᾶν; He cannot help appealing to the elements against his cruel sentence, and yet he cannot fully declare its injustice without self-praise; '*for* it was through giving privileges to mortals, that' &c. The Scholiasts refer μὴ σιγᾶν to his fear of Zeus; but such fear was no part of Prometheus' character.

109. ναρθηκοπλήρωτον. The compound seems to mean 'filled, or stored within a hollow wand,' πεπληρωμένην εἰς νάρθηκα, i.e. for the purpose of concealment. So πληροῦν οἶνον εἰς ἄγγος Eur. Iph. Taur. 954. The νάρθηξ was a species of fennel (*ferula communis*), different from our *foeniculum officinale*, the pith of which has none of the properties of tinder. Theophrastus, Hist. Plant. vi. cap. 2, describes it as μέγας σφόδρα, μονόκαυλος, γονατώδης, with alternate and sheathed or amplexicaul leaves, divided into capillary segments, and with umbelliferous head. From the stem the Bacchic thyrsus was made. It is said that the modern Greeks still use the dry stalk for transferring fire. They call it *Kalámi*, according to Mr. Clark ('Peloponnesus,' p. 111), who says that it grows abundantly about the bay of Phalerum. The legend is from Hesiod, Theog. 567, Opp. 52, who represents the offence against Zeus to have consisted not merely in stealing the fire, but in the deceit practised by Prometheus in giving mortals the better share of the sacrifice, on account of which Zeus had denied (οὐκ ἐδίδου) them fire. To convey it to them under these circumstances was an act of rebellion: for the object of the supreme ruler had been to restore the balance of advantages between the gods and mankind.

112. τοιάσδε, i.e. τοιάσδε ποινὰς τοιῶνδε ἀμπλακημάτων. For he had just recounted both the fault and the penalty of it. The common reading πασσαλευτὸς ὢν is retained by Hermann, on the sole authority of Turnebus. Most MSS. omit ὢν, but the Med. has πασσαλευμένος, and Rob. δεσμοῖσι πεπασσαλευμένος. Dindorf says, "non dubito quin Aeschylus scripserit ὑπαιθρίοις δεσμοῖσι προσπεπαρμένος," which he admits into the text. It is not unlikely that προσπεπαρμενος (a superscribed gloss) caused the mistake. Compare ἀμπεπαρμένον, Ar. Ach. 796, and the word used by Lucian (sup. 65), διαπεπερονημένος. On the other hand, cf. Menander, frag. inc. vi. εἶτ' οὐ δικαίως προσπεπατταλευμένον γράφουσι τὸν Προμηθέα πρὸς ταῖς πέτραις; Lucian, Dial. Marin. 14, ὁρᾷ τὴν Ἀνδρομέδαν προκειμένην ἐπί τινος πέτρας προβλῆτος προσπεπατταλευμένην. Also in his Κατάπλους, τῷ ἱστῷ προσπεπατταλευμένος. Weil gives προσπαρτὸς πέτρᾳ.

πασσαλευμένος

114. "ἆ ἆ rei subitae mirationem, ἔα ἔα quid secuturum sit expectationem significat." Herm.

115. ὀδμὰ ἀφεγγὴς, smell unaccompanied by any vision. Fragrance was

θεόσυτος, ἢ βρότειος, ἢ κεκραμένη ;
ἵκετο τερμόνιον ἐπὶ πάγον
πόνων ἐμῶν θεωρὸς, ἢ τί δὴ θέλων ;
ὁρᾶτε δεσμώτην με δύσποτμον θεὸν,
τὸν Διὸς ἐχθρὸν, τὸν πᾶσι θεοῖς
δι' ἀπεχθείας ἐλθόνθ', ὁπόσοι
τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,
διὰ τὴν λίαν φιλότητα βροτῶν.
φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω
πέλας οἰωνῶν ; αἰθὴρ δ' ἐλαφραῖς
πτερύγων ῥιπαῖς ὑποσυρίζει.
πᾶν μοι φοβερὸν τὸ προσέρπον.

ΧΟΡΟΣ.

μηδὲν φοβηθῇς· φιλία στρ. ά.
γὰρ ἥδε τάξις πτερύγων
θοαῖς ἁμίλλαις προσέβα
τόνδε πάγον, πατρῴας
μόγις παρειποῦσα φρένας.

generally regarded as the token of a divine presence, as of Artemis in Hippol. 1391.—προσέπτα, cf. Plaut. Rud. 332, 'quoia ad auris Vox mi advolavit ?' —κεκραμένη, something partaking of both human and divine, as of heroes or demigods. Eur. Hel. 1137, ὅ τι θεὸς ἢ μὴ θεὸς ἢ τὸ μέσον,—τίς ηὗρεν ; The metre of 115 is bacchiac, as inf. 594. Theb. 101. Ag. 1072 ; that of 117 is composed of a cretic and a resolved dochmius. The nominative to ἵκετο is θεὸς or βροτὸς implied in the adjectives.

120. πᾶσι θεοῖς. Schol. Med. καὶ αὐτοὶ γὰρ ὠργίζοντο Προμηθεῖ διὰ τὸ πῦρ. ἐκ γὰρ τούτου πάντα ῥᾶστα τὸ λοιπὸν εἶχον οἱ ἄνθρωποι καὶ οὐκ ἔτι ἔθυον συνεχῶς.

122. Hom. Od. ix. 120, οὐδέ μιν εἰσοιχνεῦσι κυνηγέται. See inf. on 663. There is something of bitterness in thus characterizing the partisans of Zeus, as those who had the *entrée* of his court. Prometheus (says Plato, in the Protagoras) was not permitted to enter the abode of Zeus after stealing the fire.

127. πᾶν φοβερόν. Because he foreknows the approach of the dreaded vulture : hence his alarm at the rustling of wings. Cf. Ajac. 229, οἴμοι, φοβοῦμαι τὸ προσέρπον. The introduction of the Ocean nymphs is a beautiful conception, and finely carried out. Their language throughout breathes the purest virtue, modesty, and beneficence. Their character, as ministers of mercy and consolation, was obviously designed as a contrast to the unbending obstinacy of Prometheus, just as a skilful painter brings out a dark foreground by contrast with a light sky.

128. μηδὲν φοβηθῇς. The metre is the same as Suppl. 518, a choriambus preceded by an iambic dipodia, and is a form of glyconean. The Scholiast calls it ῥυθμὸς Ἀνακρεόντειος, and he cites a verse, probably from Anacreon, which should be read thus, οὐδ' αὖ μ' ἐάσεις μεθύοντ' | οἰκόνδ' ἀπελθεῖν. (MS. οἴκαδ' ἀπελθεῖν.) Hermann arranges these verses as Ionic a minore, and so Dindorf in his Metres of Aeschylus. V. 137 begins with a superfluous syllable (anacrusis), as Suppl. 520, τελειότατον κράτος ὄλβιε Ζεῦ.

132. παρειποῦσα. This is Homeric, as Il. vi. 337, νῦν δέ με παρειποῦσ' ἄλοχος

κραιπνοφόροι δέ μ' ἔπεμψαν αὖραι·
κτύπου γὰρ ἀχὼ χάλυβος
διῇξεν ἄντρων μυχὸν, ἐκ δ' ἔπληξέ μου
τὰν θεμερῶπιν αἰδῶ·
σύθην δ' ἀπέδιλος ὄχῳ πτερωτῷ.

ΠΡ. αἰαῖ αἰαῖ,
τῆς πολυτέκνου Τηθύος ἔκγονα,
τοῦ περὶ πᾶσάν θ' εἱλισσομένου
χθόν' ἀκοιμήτῳ ῥεύματι παῖδες
πατρὸς Ὠκεανοῦ, δέρχθητ', ἐσίδεσθ'
οἵῳ δεσμῷ προσπορπατὸς
τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις
φρουρὰν ἄζηλον ὀχήσω.

ΧΟ. λεύσσω, Προμηθεῦ, φοβερὰ δ' ἀντ. ά.
ἐμοῖσιν ὄσσοις ὀμίχλα
προσῇξε πλήρης δακρύων,
σὸν δέμας εἰσιδούσᾳ
πέτρᾳ προσαυαινόμενον
ταῖσδ' ἀδαμαντοδέτοισι λύμαις·

μαλακοῖς ἐπέεσσιν ὥρμησ' ἐς πόλεμον. Hes. Theog. 90, μαλακοῖσι παραιφάμενοι ἐπέεσσιν. Photius, παρείπῃ· παραπείσει. Many verbs of this kind bear the sense of 'talking over to one's side,' i. e. persuading, consoling, &c. So παρηγορεῖν, 664. 1022.—μόγις, because the maidens ought not, in strict Greek propriety, to pay such a visit, even on the plea of charity. Hence the difficulty in obtaining their father's consent.

134. κτύπου ἀχὼ χάλυβος. 'The reverberation of the hammering of iron,' viz. the noise of Hephaestus' hammer, 'penetrated to the depth of our cave' (see 309), 'and drove away my sedate modesty.' The contest between maiden bashfulness and curiosity is happily described. Hermann derives θεμερῶπις from θέμος, 'position,' whence θεμέθλια and θεμῶσαι, Od. ix. 486. Hesych. θεμερή· βεβαία, σεμνὴ, εὐσταθής. Compare ὄμμα ἥσυχον, Suppl. 195. The Schol. seems to have found θερμερῶπιν or θερμῶπιν, for he explains it by θερμήν.

137. ἀπέδιλος. A proverbial phrase for 'in haste,' which Blomfield well illustrates in his Glossary.—ὄχῳ, probably a real aerial car, κραιπνόσυτον θᾶκον inf. 287. By some mechanical contrivance the chorus are made to hover in the air on a level with the head of Prometheus till desired (280) to alight and hear his history at leisure. On the latter passage the Schol. Med. remarks βούλεται στῆσαι τὸν χορὸν ὅπως τὸ στάσιμον ᾄσῃ.

140. πολυτέκνου. Hes. Theog. 337 seqq. and ib. 364, τρὶς γὰρ χίλιαί εἰσι τανύσφυροι Ὠκεανῖναι. Plutarch, Symposiac. V. Quaest. x. § 4, καὶ γὰρ αὐτὸν τὸν Ποσειδῶνα, καὶ ὅλως τοὺς πελαγικοὺς θεοὺς πολυτέκνους καὶ πολυγόνους ἀποφαίνουσιν.

142. ῥεύματι. This may point to an early knowledge of the great North Atlantic current imparted by Phoenician navigators. See Herod. ii. 21 ; iv. 8. Plato, Phaed. § 61. Hom. Il. xviii. 607.

144. Dindorf (ed. 4) reads προσπαρτὸς ἐγὼ, and εἰσιδοῦσιν inf. 150.

146. ὀχήσω. Schol. βαστάσω. An Homeric use; Od. vii. 211, ὀχέοντας ὀϊζύν.

152. ταῖσδ'. Most MSS. have ταῖς

νέοι γὰρ οἰακονόμοι
κρατοῦσ' Ὀλύμπου· νεοχμοῖς δὲ δὴ νόμοις
Ζεὺς ἀθέτως κρατύνει,
τὰ πρὶν δὲ πελώρια νῦν ἀϊστοῖ.
ΠΡ. εἰ γάρ μ' ὑπὸ γῆν νέρθεν θ' Ἅιδου
τοῦ νεκροδέγμονος εἰς ἀπέραντον
Τάρταρον ἧκεν δεσμοῖς ἀλύτοις
ἀγρίως πελάσας, ὡς μήτε θεὸς
μήτε τις ἄλλος τοῖσδ' ἐπεγήθει.
νῦν δ' αἰθέριον κίνυγμα τάλας
ἐχθροῖς ἐπίχαρτα πέπονθα.
ΧΟ. τίς ὧδε τλησικάρδιος στρ. β΄.
θεῶν, ὅτῳ τάδ' ἐπιχαρῆ;
τίς οὐ ξυνασχαλᾷ κακοῖς
τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως ἀεὶ
θέμενος ἄγναμπτον νόον

ἀδαμαντοδέτοις, but δ' is added in the Med. by the original hand. The confusion between τοῖς and τοῖσδε, &c., is perpetual; see Monk on Hippol. 102. 1391. Inf. 242.

156. ἀθέτως. The MSS. have ἀθέσμως, but Bentley restored the true reading from Hesychius, ἀθέτως· ἀθέσμως, οὐ συγκατατεθειμένως. Αἰσχύλος Προμηθεῖ Δεσμώτῃ. See a probable instance of a similar gloss having crept into the text, inf. 254.

157. τὰ πρὶν πελώρια. 'All that was anciently great he is now doing away.' Schol. Med. τοὺς Τιτᾶνας καὶ τοὺς τούτων νόμους. The word may be called Homeric, but we have πελώριον πρᾶγμα Ar. Av. 321, πελώριον ἔργον Pind. Pyth. vi. 41. The verse well expresses contempt for the innovations introduced under the new dynasty. It is remarkable that the chorus as well as Hephaestus (v. 35) join in the dislike to the new sovereignty.

161. The MSS. give ὡς μήποτε θεὸς, and as ἄλλος is added by a later hand in the Med., Hermann conjectures ὡς μήποτέ τις μήτε θεός τις, where the repetition of τις has a parallel in Suppl. 57. By τις ἄλλος he means δαίμων. Schol. καλῶς οὐκ ἐπήνεγκεν μήτε τις ἄνθρωπος· οὐ γὰρ ἐπέχαιρον οὗτοι αὐτῷ, ἀλλὰ καὶ συνέπασχον. For ἐπεγήθει, the reading of the Med., Hermann, Blomfield, and others prefer ἐγεγήθει, on the ground that γέγηθα rather than γηθέω is the Attic usage. Dindorf has ἐπεγήθεν. We find however γηθούσῃ φρενὶ in Cho. 795, and ἐγήθεεν is at least epic (Il. vii. 127). Though ἐπὶ adds much to the sense (cf. ἐπιχαίρειν), it may have been prefixed by a grammarian or transcriber, and then ἐπεγεγήθει would have been cut down to ἐπεγήθει. On the construction of the indicative, see inf. 766.

163. κίνυγμα. We have the form κινύσσω in Cho. 188. Compare αἴνιγμα and αἰνίσσομαι in connexion with αἰνέω. The word seems to have signified a moveable image suspended so as to turn with the wind (*oscillum*). Hence Schol. Med. explains ὥσπερ εἴδωλον κρεμάμενον ὑπὸ τὸν ἀέρα.—The MSS. give ὁ τάλας. Elmsley is perhaps right in omitting an article which is at least unnecessary.

168. Hermann gives δίχα γοῦν ἑνὸς, from two MSS., which have δίχα γ' ἑνὸς, though in these the vulgate is given as a various reading. The chief reason for the change lies in the antistrophe 188, where see the note.

169. θέσθαι νόον is the Homeric expression (e.g. Il. ix. 629, αὐτὰρ Ἀχιλλεὺς ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυ-

δάμναται οὐρανίαν
γένναν· οὐδὲ λήξει, πρὶν ἂν ἢ κορέσῃ κέαρ, ἢ παλάμᾳ τινὶ
τὰν δυσάλωτον ἕλῃ τις ἀρχάν.
ΠΡ. ἦ μὴν ἔτ' ἐμοῦ καίπερ κρατεραῖς
ἐν γυιοπέδαις αἰκιζομένου
χρείαν ἕξει μακάρων πρύτανις,
δεῖξαι τὸ νέον βούλευμ' ὑφ' ὅτου
σκῆπτρον τιμάς τ' ἀποσυλᾶται.
καί μ' οὔτι μελιγλώσσοις πειθοῦς
ἐπαοιδαῖσιν θέλξει, στερεάς τ'
οὔποτ' ἀπειλὰς πτήξας τόδ' ἐγὼ
καταμηνύσω, πρὶν ἂν ἐξ ἀγρίων
δεσμῶν χαλάσῃ, ποινάς τε τίνειν
τῆσδ' αἰκίας ἐθελήσῃ.
ΧΟ. σὺ μὲν θρασύς τε καὶ πικραῖς ἀντ. β΄.
δύαισιν οὐδὲν ἐπιχαλᾷς,
ἄγαν δ' ἐλευθεροστομεῖς.
ἐμὰς δὲ φρένας ἐρέθισε διάτορος φόβος·

μὸν), and δέδια γὰρ is very plausibly corrected to δέδια δ' in 189 by Porson, γὰρ and δὲ being constantly interchanged. So one MS. gives Ζεὺς γὰρ for Ζεὺς δ' in 410. There is a difficulty in ἄγναμπτον, which is written by a late hand in the Med., and does not accurately correspond with the metre of 189. Hence Hermann reads ἀστραφῆ. Such corrections are made on the assumption that not the smallest syllabic deviation is ever allowable in the choral metres of Aeschylus. Compare Theb. 344 with 358, and ib. 559 with 623. Suppl. 570 with 577. For these and similar sentiments some have expressed surprise that the poet should have escaped a γραφὴ ἀσεβείας at Athens. On this subject see Grote, Hist. of Greece, i. p. 514. The open cavils of Euripides against the popular theology, and the equally undisguised ridicule of Aristophanes, show that the Areopagus sometimes found it convenient to be asleep. But Aeschylus cannot fairly be charged with favouring such opinions. On the contrary, the *general* tone and moral of this play tend to show the omnipotence of Zeus. The expressions here uttered are but the puny murmurs of dissatisfied subjects.

174. ἦ μήν. These particles often imply threat or defiance, as inf. 928. 'I can tell him that he will yet want me,' &c. Wakefield proposed αἰκιζόμενος, from one of the later Scholiasts, who has καίτοι αἰκιζόμενός με, and elsewhere the verb is used transitively, as 203. 235. 264. On πρύτανις see Suppl. 365.—τὸ νέον βούλευμ', i.e. the marriage with Thetis; cf. inf. 786. The notion of *plot* or *plan* is to be attributed to the fears of Zeus in asking for the information.

179. οὔτε Porson, Herm., Blomf., by a probable correction; for οὔτοι, the reading of the Med. and others, was likely to arise from the error of shortening ι before γλ. Hermann adds, "opponi inter se preces et minae debebant." The absence of the caesura in this verse is to be noticed: cf. Agam. 52. 64.

183. ποινὰς τίνειν. Schol. Med. τοῦτο τῆς μεγαλοφυΐας Αἰσχύλου καὶ Προμηθέως ἄξιον, τὸ μετὰ τὴν λύσιν ποινὰς αἰτεῖν τὸν Δία. It is not enough for the haughty rebel to be liberated. He will have satisfaction for the wrong, or Zeus shall be the sufferer in the end.

188. ἐρέθισε. So Dind., Blomf., Elmsl.

δέδια δ' ἀμφὶ σαῖς τύχαις,
πᾷ ποτε τῶνδε πόνων
χρή σε τέρμα κέλσαντ' ἐσιδεῖν· ἀκίχητα γὰρ ἤθεα καὶ
κέαρ
ἀπαράμυθον ἔχει Κρόνου παῖς.

ΠΡ. οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχων Ζεύς· ἀλλ' ἔμπας
[οἴω,] μαλακογνώμων
ἔσται ποθ', ὅταν ταύτῃ ῥαισθῇ·
τὴν δ' ἀτέραμνον στορέσας ὀργὴν
εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα
σπεύδων σπεύδοντί ποθ' ἥξει.

ΧΟ. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,
ποίῳ λαβών σε Ζεὺς ἐπ' αἰτιάματι
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται·
δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.

ΠΡ. ἀλγεινὰ μέν μοι καὶ λέγειν ἐστὶν τάδε,

with ed. Turn. Hermann retains ἠρέθισε with the MSS. See sup. 168; inf. 435. The omission of the augment in a chorus presents no difficulty, especially in a poet who affects an epic style. We have unquestioned examples in πάλλοντο, Suppl. 561. εἴθ' ὄφελε Pers. 899. πάθομεν Cho. 411. φράσεν Agam. 223.

190. πᾷ ποτε — κέλσαντα. 'What shore you are to reach before you see the end of these troubles.' See sup. 100. Suppl. 432—6.—Schol. ἡ μεταφορὰ ἀπὸ τῶν προσομμιζομένων νεῶν.—ἀκίχητα (Il. xvii. 75), 'not to be reached,' i.e. obstinate, inexorable.

194. παρ' ἑαυτῷ ἔχων. The keeping justice all to oneself was a characteristic of τύραννοι as distinct from hereditary kings, who were bound to dispense it impartially to their subjects. Blomfield compares Eur. Suppl. 431, τὸν νόμον κεκτημένος αὐτὸς παρ' αὑτῷ. Hence χειροδίκαι, Hes. Opp. 189. Plato, Theaet. p. 172, E, δεσπότην καθήμενον ἐν χειρὶ τὴν δίκην ἔχοντα. So also the ἴδιοι νόμοι of Zeus, inf. 411, are opposed to κοινοὶ, those for the public weal.

196. οἴω. This word, so appropriate to the context, is omitted by most critics, though the later Schol. found it, and explains it by ὑπολαμβάνω. It is true that οἶμαι would have suited the metre as well, and is the usual Attic word; but οἴω is epic, and found even in Lysistr. 1256, so that it is by no means without authority. Hermann suspects that it is a corruption of οἴῳ, comparing 929, and thinks that some verses have been lost, on the ground that this system probably corresponded with the preceding 174 seqq. This question, how far anapaestic verses interposed in choruses fall under the rule of antistrophic correspondence, still requires investigation. See on Ag. 1430. Inf. 1112.

197. ταύτῃ, i.e. as described in 178.

199. ἀρθμὸν καὶ φιλότητα. This again is epic. Hom. Il. vii. 302, ἠδ' αὖτ' ἐν φιλότητι διέτμαγεν ἀρθμήσαντε. Hymn. ad Merc. 521, Λητοΐδης κατένευσεν ἐπ' ἀρθμῷ καὶ φιλότητι.

201. The Schol. here well remarks; "Desiring to make known the argument, he (the poet) has made use of the curiosity natural to women; for Oceanus would not have thought it worth while to inquire, knowing the whole matter himself."

205. καὶ λέγειν. Cf. 660, καὶ λέγουσ' αἰσχύνομαι. Supra, 106. 'These things are painful to me *even* to speak of, but then it is pain also to conceal them.'

ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου,
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο,
οἱ μὲν θέλοντες ἐκβαλεῖν ἕδρας Κρόνον,
ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοὔμπαλιν
σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν·
ἐνταῦθ' ἐγὼ τὰ λῷστα βουλεύων πιθεῖν
Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,
οὐκ ἠδυνήθην· αἱμύλας δὲ μηχανὰς
ἀτιμάσαντες καρτεροῖς φρονήμασιν
ᾤοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν.
ἐμοὶ δὲ μήτηρ οὐχ ἅπαξ μόνον Θέμις,
καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία,
τὸ μέλλον ᾗ κραίνοιτο προὐτεθεσπίκει,
ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν
χρείη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.

208. στάσις—οἱ μέν. Compare Cho. 633. Antig. 260, λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοὶ, φύλαξ ἐλέγχων φύλακα. Bacch. 1131, ἦν δὲ πᾶσ' ὁμοῦ βοὴ, ὁ μὲν στενάζων, κ.τ.λ. So Virgil, Ecl. vii. 16, 'Et certamen erat, Corydon cum Thyrside, magnum.' The Scholiasts needlessly take this verse διὰ μέσου, or as interfering with the construction δαίμονες—οἱ μὲν θέλοντες. Schol. recent. προλέγει δέ τινας εὐεργεσίας γενομένας τῷ Διΐ παρ' αὐτοῦ, ἵνα ἀχάριστον καὶ ἀγνώμονα αὐτὸν ἀποδείξῃ.

213. Τιτᾶνας. Prometheus himself was called Τιτὰν, Phoen. 1122, and his mother Themis Τιτανὶς, inf. 893; but unless we identify Themis and Earth, these Titans were not strictly his brethren, but only of kindred race, *Titanum soboles, socia nostri sanguinis*, in the fragment translated by Cicero, Tusc. ii. 10. ξυνομαίμονες inf. 418. Elsewhere, as Eum. 2, Aeschylus distinguishes Θέμις and Γαῖα, and it does not seem necessary to confound them in the following passage, which may be understood thus:—'Both my mother Themis, and also her predecessor in the oracular seat, Earth (who is called by many other names, as Rhea, Demeter, Cybele, &c.), had foretold me how the event was to be brought about.' It may be objected, that if distinct persons were meant, the verb should have been in the plural. But this is not always the case, the verb in fact referring only to one of the nominatives. Hermann attributes some weight to the argument of Schütz, that as Prometheus does not seem to speak of the Titans as his own brothers, he cannot have meant that there was but one and the same parent of them all; but he observes that in 1112 he certainly addresses the earth as ὦ μητρὸς ἐμῆς σέβας, and thinks that here the poet is inconsistent with his own mythology in other places. Perhaps the explanation of this confusion, if such it is, may be found in the union of the later polytheism with the older element-worship, which was then in a transition state.

214. αἱμύλας μηχανάς. Schol. Med. συνετὰς, τὰς ἐμὰς δηλονότι. The word signifies 'wily,' 'crafty,' generally with reference to seducing words; e.g. Plat. Phaedr. p. 237, B, εἷς δέ τις αὐτῶν αἱμύλος ἦν, ὃς οὐδενὸς ἧττον ἐρῶν ἐπεπείκει τὸν παῖδα ὡς οὐκ ἐρῴη. To act with craft was the purport of his 'advice for the best' (212), not so much his own suggestion as derived from oracular assurance.

221. χρείη. So Dawes for χρεῖ' ᾖ or χρὴ ᾖ. We find χρῆσται for χρεία ἔσται in Soph. frag. 537; but there can be no

τοιαῦτ᾽ ἐμοῦ λόγοισιν ἐξηγουμένου,
οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν.
κράτιστα δή μοι τῶν παρεστώτων τότε
ἐφαίνετ᾽ εἶναι προσλαβόντα μητέρα
ἑκόνθ᾽ ἑκόντι Ζηνὶ συμπαραστατεῖν.
ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθὴς
κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον
αὐτοῖσι συμμάχοισι. τοιάδ᾽ ἐξ ἐμοῦ
ὁ τῶν θεῶν τύραννος ὠφελημένος
κακαῖσι ποιναῖς ταῖσδέ μ᾽ ἐξημείψατο.
ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.
ὃ δ᾽ οὖν ἐρωτᾶτ᾽, αἰτίαν καθ᾽ ἥντινα
αἰκίζεταί με, τοῦτο δὴ σαφηνιῶ.

question that the alteration was rightly made.—For ὑπερσχόντας the MSS. give ὑπερέχοντας, some inferior copies having ὑπερεσχόντας. The correction is Porson's. Compare ὑπερσχὼν ὄλβον Pers. 705, and see Monk on Hipp. 1362. The meaning of the aorist is 'those who should have prevailed' (*qui vicissent*). Hermann reads ὑπερτέρους, which he defends by the ingenious but perilous argument elsewhere adduced (see on 254), that ὑπέρτερος is often explained by the gloss ὑπερέχων. Yet he introduces a needless complexity by understanding τοὺς δὲ δόλῳ ὑπερτέρους.

224. τῶν παρεστώτων τότε. Not, 'the best of present circumstances' (Schol. recent. τῶν ἐνισταμένων πραγμάτων), but, 'of the schemes which then occurred to me.' So the Greeks often say παρέστη μοι τοῦτο. The two meanings, however, are closely connected; the former is the better translation in Agam. 1020, ἕπου, τὰ λῷστα τῶν παρεστώτων λέγει.

225. Most MSS. give προσλαβόντι, which Scholefield defends, and so the Schol., συναιρομένῳ τῇ μητρὶ (l. τὴν μητέρα). But the reading was likely to proceed from a grammarian ignorant of the usual idiom, by which the participle should rather agree with the accusative understood as the subject of the infinitive. Besides, προσλαβεῖν means rather 'to take as a partner' than 'to admit to one's counsels,' though in either case the oracular aid of Themis is meant. The point of the whole narrative is, that Prometheus at first sided with the Titans against the new Jovian dynasty; but when they would not listen to the only counsel which he knew would ensure success, namely, the employment of cunning instead of open force, on which they proudly relied, he went over to the opposite faction, resolving, like a god of forethought as he was, to be with the winning party at all events.

226. The story of the rebellion of the gods is alluded to in Hom. Il. i. 399, and the whole legend is given by the Venetian Schol. *ibid.*

228. καλύπτει. Il. xiv. 203, ὅτε τε Κρόνον εὐρύοπα Ζεὺς γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης.—συμμάχοισι, i.e. the Titans. "Suis consiliis Saturnum Saturnique socios adeo fractos esse dicit, ut in Tartarum conjici potuerint.' Weil.

231. ποιναῖς. Some inferior copies have τιμαῖς, which Hermann admits, quoting Hesychius, τιμή·—ποτὲ δὲ καὶ τιμωρία, ἢ ἀντέκτισις ἡ κυρία. One MS. has πηναῖς. See on Agam. 672.—For ἐξημείψατο Blomf., Dind. give ἀντεμείψατο from two MSS.

232. ἔνεστι, κ.τ.λ. One of those patriotic stage-sentiments which the recent dominion of the Pisistratidae rendered of obvious and popular application.

234. ὃ δ᾽ οὖν ἐρωτᾶτ᾽. 'However, to revert to your question,' i. e. in 202. See on Agam. 34. 217.—κατὰ, here, as frequently, in the sense of διά.

ὅπως τάχιστα τὸν πατρῷον ἐς θρόνον
καθέζετ᾽, εὐθὺς δαίμοσιν νέμει γέρα
ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο
ἀρχήν· βροτῶν δὲ τῶν ταλαιπώρων λόγον
οὐκ ἔσχεν οὐδέν᾽, ἀλλ᾽ ἀϊστώσας γένος
τὸ πᾶν ἔχρῃζεν ἄλλο φιτῦσαι νέον.
καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ·
ἐγὼ δ᾽ ἐτόλμησ᾽· ἐξελυσάμην βροτοὺς
τοῦ μὴ διαρραισθέντας εἰς Ἅιδου μολεῖν.
τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,
πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ᾽ ἰδεῖν·
θνητοὺς δ᾽ ἐν οἴκτῳ προθέμενος τούτου τυχεῖν
οὐκ ἠξιώθην αὐτὸς, ἀλλὰ νηλεῶς
ὧδ᾽ ἐρρύθμισμαι, Ζηνὶ δυσκλεὴς θέα.
ΧΟ. σιδηρόφρων τε κἀκ πέτρας εἰργασμένος,
ὅστις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλᾷ

238. διεστοιχίζετο. Hesych. διετίθετο ἐν στοίχῳ καὶ τάξει· διῄρει· ἀπὸ τῶν εἰς τοὺς σηκοὺς εἰσαγόντων τὰ ποίμνια καὶ διακρινόντων ἐκ τῆς νομῆς ἑκάστῳ τὰ ἴδια. Similarly ἐστοίχισα, 492; but the true sense both of the imperfect and of the middle voice must here be enforced, *suum ipse imperium sibi constituere coeperat.* Probably the idea was taken from Hes. Theog. 71, ὁ δ᾽ οὐρανῷ ἐμβασιλεύει, κάρτεϊ νικήσας πατέρα Κρόνον· εὖ δὲ ἕκαστα ἀθανάτοις διέταξεν ὁμῶς καὶ ἐπέφραδε τιμάς. *Ibid.* 885, ὁ δὲ τοῖσιν ἐῢ διεδάσσατο τιμάς.

240. ἀϊστώσας. This bears a remarkable analogy to the account in Scripture of man being destroyed by a flood.

242. τοῖσιν. So Hermann with the MSS. Others give τοισίδ᾽, and it appears to have been the original reading in the Med. See on 152. Though Aeschylus rarely uses the article in the strict Homeric sense for οὗτος, there are at least two undoubted examples, Suppl. 352, τῶν γὰρ οὐ δεῖται πόλις, and ib. 1031, ὅτι τοι μόρσιμόν ἐστι τὸ γένοιτ᾽ ἂν, and perhaps also Eum. 323. 337. In other places it stands for the oblique cases of αὐτὸς 'him,' 'it,' &c.

243. ἐξελυσάμην. This is the reading of the Med. and other MSS. There is a variant ἐξερυσάμην. Buttmann (see Lexil. in v.) suspects that we should even write ἐρρυσσάμην, since Homer shortens the aorist in Il. xv. 29, τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην. So also Theb. 153. 291. Hes. Scut. H. 105, ὃς Θήβης κρήδεμνον ἔχει ῥύεταί τε πόληα. The quantity of the υ however seems doubtful; we find ὃν θανεῖν ἐρρυσάμην Alcest. 11, and elsewhere ῥῡσεται. But ἐξελυσάμην seems free from all objection; the middle voice being often used in this verb where we should rather have expected the active. See Suppl. 1051. Eum. 166. Androm. 818. Oed. Tyr. 1003. Ajac. 531. Hes. Theog. 528. Od. x. 286.—In τοῦ μὴ two constructions are mixed, τὸ μὴ, for ὥστε μὴ, and τοῦ μολεῖν αὐτούς. The μὴ is added in the latter case from the notion of prevention and prohibition in ἐξελυσάμην. Similarly Herod. i. 86, ῥύσεται τοῦ μὴ ζῶντα κατακαυθῆναι. Compare 256.

244. διαρραισθέντας, broken to pieces with his thunderbolts.

247. τούτου τυχεῖν. This is the doctrine of the ἔρανος, or meeting with the like favour from those we have obliged. See on Theb. 472. We might therefore correct ταὐτοῦ with some probability.

248. νηλεῶς. The MSS. have ἀνηλεῶς, perhaps the original form, but Aeschylus seems to prefer the Homeric word. See sup. 42. Cho. 234.

μόχθοις· ἐγὼ γὰρ οὔτ' ἂν εἰσιδεῖν τάδε
ἔχρῃζον, εἰσιδοῦσά τ' ἠλγύνθην κέαρ.
ΠΡ. καὶ μὴν φίλοις ἐλεινὸς εἰσορᾶν ἐγώ.
ΧΟ. μή πού τι προὔβης τῶνδε καὶ περαιτέρω;
ΠΡ. θνητούς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον.
ΧΟ. τὸ ποῖον εὑρὼν τῆσδε φάρμακον νόσου;
ΠΡ. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα.
ΧΟ. μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.
ΠΡ. πρὸς τοῖσδε μέντοι πῦρ ἐγώ σφιν ὤπασα.
ΧΟ. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι;
ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.
ΧΟ. τοιοῖσδε δή σε Ζεὺς ἐπ' αἰτιάμασιν
αἰκίζεταί τε κοὐδαμῇ χαλᾷ κακῶν;
οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον;
ΠΡ. οὐκ ἄλλο γ' οὐδέν, πλὴν ὅταν κείνῳ δοκῇ.
ΧΟ. δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὁρᾷς ὅτι
ἥμαρτες; ὡς δ' ἥμαρτες, οὔτ' ἐμοὶ λέγειν
καθ' ἡδονήν, σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν

254. *καὶ μὴν φίλοις.* The sense is, 'Yes, but it is only to friends, not to Zeus (248), that I seem deserving of compassion.' He thus shows that what the chorus has said is no real consolation.—*ἐλεινὸς* is Porson's correction for *ἐλεεινός.* Hermann reads *οἰκτρὸς*, on the principle already pointed out (221) that *ἐλεεινὸς* may have superseded it as the established gloss on that word. Thus Hesychius has *οἰκτρά· ἐλεεινά*, and again, *οἰκτρός· ἐλεεινός.* It is certain that the most obvious and useless interpretations have occasionally crept into the text. Thus in Ag. 532 the MSS. give *καὶ πῶς; ἀπόντων τυράννων ἔτρεις τίνας;* for *κοιράνων*, and so in Prom. 979 many copies have *τυραννοῦντ'* for *κοιρανοῦντ'*.

255. *μή που.* 'Did you not go even beyond this (i.e. 243)?—Yes, I stopped mortals from looking forward to their fate.' Cf. Suppl. 290, *μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῷ;* Hermann corrects *θνητούς γε παύσας.*

258. In *τυφλὰς* he of course alludes to *προδέρκεσθαι.*—*ἐλπίδας* is finely said, for hope is a characteristic of man alone. It has been well observed that "instinct is ignorant that it knows, and reason knows that it is ignorant; but spirituality does more,—it hopes." It has been generally assumed that there is here an allusion to Pandora (Hes. Theog. 570. Opp. 60 seqq.): but there is no similarity whatever between the woman so called, sent by Zeus as a punishment to mortals, and who let loose upon the world all the evils of humanity, leaving hope behind, and the gift of Prometheus, who confers hope as one of his benefits to man, even before his gift of fire. Hermann thinks Plato had this passage in view, when he makes Zeus say to Prometheus (Gorgias, p. 523, D) *παυστέον ἐστὶ προειδότας αὐτοὺς τὸν θάνατον, νῦν μὲν γὰρ προΐσασι.* By *προδέρκεσθαι* we must not understand literally 'to foresee,' i.e. to know on what day they were to die, but, as one of the later Scholiasts explains it, *πρὸ ὀφθαλμῶν ἔχειν τὸν θάνατον*, to be always contemplating it in a desponding light, so as to have no energy for trying to improve the present condition.

260. *ἐγώ.* The pronoun is by no means redundant, the sense being, 'it was I who gave them fire.'

μεθῶμεν, ἄθλου δ' ἔκλυσιν ζήτει τινά.
ΠΡ. ἐλαφρόν, ὅστις πημάτων ἔξω πόδα
ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντ'. ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην.
ἑκὼν ἑκὼν ἥμαρτον, οὐκ ἀρνήσομαι·
θνητοῖς δ' ἀρήγων αὐτὸς ηὑρόμην πόνους.
οὐ μήν τι ποιναῖς γ' ᾠόμην τοίαισί με
κατισχνανεῖσθαι πρὸς πέτραις πεδαρσίοις
τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου.
καίτοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχη,
πέδοι δὲ βᾶσαι τὰς προσερπούσας τύχας
ἀκούσαθ', ὡς μάθητε διὰ τέλους τὸ πᾶν.
πείθεσθέ μοι, πείθεσθε, συμπονήσατε
τῷ νῦν μογοῦντι. ταὐτά τοι πλανωμένη
πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.
ΧΟ. οὐκ ἀκούσαις ἐπεθώυξας
τοῦτο, Προμηθεῦ·
καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόσυτον
θᾶκον προλιποῦσ' αἰθέρα θ' ἁγνὸν
πόρον οἰωνῶν, ὀκριοέσσῃ
χθονὶ τῇδε πελῶ· τοὺς σοὺς δὲ πόνους
χρῄζω διὰ παντὸς ἀκοῦσαι.

271. *ἐλαφρὸν, ὅστις.* ''Tis easy for one who keeps his foot outside of harm to exhort and admonish him who is faring ill.' Similarly Eur. Herc. F. 1249, *σὺ δ' ἐκτὸς ὢν γε συμφορᾶς με νουθετεῖς.* The proverb is given in Bekker's Anecd. p. 38, *ἐλαφρὸν παραινεῖν τὸν κακῶς πεπραγότα.* The proud contempt as well as the obstinacy of Prometheus is admirably drawn. He admits that he sinned, knowingly and in defiance, but pleads that it was in a good cause. He is a martyr to benevolence and philanthropy. And smarting under a sense of injustice, he adds that he had not expected *this!* Thus the superior power of Zeus is made to appear. He cannot crush his spirit; but he can make him feel, and confess that he feels.

279. *καίτοι.* The MSS. have *καί μοι.* The reading of Rob. is admitted by Hermann, and the context is entirely in favour of it.

281. *διὰ τέλους.* He intends, as Hermann observes, to tell them all about his destined deliverer, though in 531 he avows his resolution not to reveal what Zeus most desires to know.

283. *ταῦτά τοι.* ''Tis thus that —.' See on Suppl. 396. Hermann edits *ταῦτά σοι.* Dind. *ταὐτά τοι.* The Schol. must have found *μοι*, since he has *οὐ γὰρ ἐπιμένει μοι ἡ λύπη ἐφ' ἑνί.* Thucyd. vi. 17, *καὶ ταῦτα ἡ ἐμὴ νεότης—ἐς τὴν Πελοποννησίων δύναμιν—ὡμίλησε.* The meaning is, 'You may some day have to suffer yourselves.' Hence there is an emphasis on *τῷ νῦν μογοῦντι.* Schol. recent. *ἐπεὶ οὖν ταῦθ' οὕτως ἔχει, δεῖ καὶ ὑμᾶς ἐμοὶ συμπονεῖν δυστυχοῦντι, ἵνα καὶ ὑμῖν εἴποτε ἂν συμβαίη, τὸ γὰρ τῆς τύχης ἄδηλον, τὸν ὑμᾶς παραμυθησόμενον ἔχοιτε.*

ΩΚΕΑΝΟΣ.

ἥκω δολιχῆς τέρμα κελεύθου
διαμειψάμενος πρός σε, Προμηθεῦ,
τὸν πτερυγωκῆ τόνδ' οἰωνὸν
γνώμῃ στομίων ἄτερ εὐθύνων.
ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ·
τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως
ἐσαναγκάζει, χωρίς τε γένους
οὐκ ἔστιν ὅτῳ μείζονα μοῖραν
νείμαιμ' ἢ σοί.
γνώσει δὲ τάδ' ὡς ἔτυμ', οὐδὲ μάτην
χαριτογλωσσεῖν ἔνι μοι· φέρε γὰρ,
σήμαιν' ὅτι χρή σοι ξυμπράσσειν·

292. The Schol. observes on this εἴσοδος of Oceanus;—"The arrival of Oceanus allows time for the chorus to alight from their (aerial) machine." This movement is executed while Oceanus is kept in conversation by Prometheus. It is to be observed, that the first speech of the chorus at v. 128 is to be regarded as a parode.

Ibid. δολιχῆς. The abode of Ocean was in the far west, for the early Greeks knew absolutely nothing of what they conceived to be the eastern shore of the great circumambient stream. Hence Ovid, who copies every thing Greek (Fast. v. 233), makes Juno rest in the Islands of the Blest (the Canary Islands) in her visit to Oceanus. The scene of Prometheus' sufferings was in a part of Scythia lying above the Pontus; and Euripides (Hippol. 3) speaks of those who "dwell within the Pontus and the Atlantic limits" as the inhabitants of the whole world in a direction right across it. See also ib. 1056, and Herc. Fur. 234. Inf. 425.—τέρμα κελεύθου is in point of construction for κέλευθον, the notion of completing the journey naturally suggesting τέρμα.

294. τόνδ' οἰωνόν. It was a beast rather than a bird (τετρασκελής, 403),—a winged monster like the γρυπάετοι and ἱππαλεκτρυόνες in which Aeschylus delighted, and which, as the discovery of the Assyrian sculptures suggests, may have been derived, through the Persians, from the east. "Grotesque mixtures of the bird and the quadruped" have also been discovered in *Phoenician* tombs at Cumae.—γνώμῃ, the mere will of the rider. It is vain to speculate on the machinery by which such effects as a real aerial car (287) and a cumbrous hobby-horse could have been deposited on the stage from above. As the Greek theatre was wholly without roof, we must conceive a sort of crane (κράδη or ἑώρημα) strong enough and lofty enough to hoist these supernatural visitants quickly and noiselessly over the heads of the actors.

297. ξυγγενές. See on 39. The connexion alluded to in 570 would not constitute ξυγγένεια.

300. νείμαιμι. For the construction see Ag. 603. Cho. 164. The phrase seems to have arisen from the custom of awarding a larger share of the feast or the prizes taken in war to the chiefs in the heroic times. See Il. xii. 311. xxiv. 626. Od. xiv. 448. xv. 140. xx. 280. Thuc. iii. 3. Herod. vi. 57, διπλήσια νέμοντας ἑκατέρῳ τὰ πάντα ἢ τοῖσι ἄλλοισι δαιτυμόνεσι. Hence there is no real ground for the ingenious guess of G. Burges, μείζον' ἂν ὥραν, from Trach. 57, εἰ πατρὸς νέμοι τιν' ὥραν.

302. φέρε γάρ. As a proof of readiness to serve him beyond mere words, he desires to know how he can help him. Thus πράσσειν is opposed to λέγειν implied in χαριτογλωσσεῖν. See Suppl. 509. Cho. 258.

οὐ γάρ ποτ' ἐρεῖς ὡς Ὠκεανοῦ
φίλος ἐστὶ βεβαιότερός σοι.

ΠΡ. ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν
ἥκεις ἐπόπτης· πῶς ἐτόλμησας λιπὼν
ἐπώνυμόν τε ῥεῦμα καὶ πετρηρεφῆ
αὐτόκτιτ' ἄντρα τὴν σιδηρομήτορα
ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας
ἐμὰς ἀφῖξαι καὶ ξυνασχαλῶν κακοῖς;
δέρκου θέαμα, τόνδε τὸν Διὸς φίλον,
τὸν ξυγκαταστήσαντα τὴν τυραννίδα,
οἵαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.

ΩΚ. ὁρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
θέλω τὰ λῷστα, καίπερ ὄντι ποικίλῳ.
γίγνωσκε σαυτὸν, καὶ μεθάρμοσαι τρόπους
νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς.
εἰ δ' ὧδε τραχεῖς καὶ τεθηγμένους λόγους
ῥίψεις, τάχ' ἄν σου καὶ μακρὰν ἀνωτέρω
θακῶν κλύοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον
παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες,
ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.

306. καὶ σὺ δή. 'So *you* too have come to gaze at my tortures.' The character is admirably sustained. Prometheus wants no one to console him; he treats the fine words of Ocean with cold contempt, and only asks him ironically how he has had the courage to attempt so long a journey.

310. θεωρήσων καὶ ξυνασχαλῶν. 'Or can it be that you have come not merely idly to gaze at, but also to condole with, my misfortunes? See then a sight,' &c. The MSS. and edd. vary between ἤ and ἦ.

317. γίγνωσκε σαυτόν. This is clearly one of the wise men's saws, γνῶθι σεαυτὸν, like μηδὲν ἐγκέλευ' ἄγαν in 72, μηδὲν ἀγάζειν Suppl. 1046, and inf. 909, where see the note.—μεθάρμοσαι, 'adapt to yourself new ways;' so Alcest. 1157, νῦν γὰρ μεθηρμόσμεσθα βελτίω βίον.—νέος γὰρ καὶ, κ.τ.λ., i. e. your old-fashioned ideas do not suit the new dynasty, which makes light of your fancied deserts (230), and exacts absolute obedience. The character of Ocean is that of a prudent adviser, who without servile fear on his own part inculcates submission to the supreme power as the wisest course. He does not impeach the justice of Zeus, but regards him as a stern and absolute ruler (332), against whose omnipotent will it is mere folly to contend.

320. ῥίψεις. See on Suppl. 478.—τάχ' ἂν κλύοι. This passage seems to be ridiculed by Aristophanes, who makes Prometheus in the Birds (1508) hold up an umbrella that Zeus may not see him nor hear his treasonable conversation.

321. τὸν νῦν χόλον, the present wrath of Zeus. μόχθων παιδιὰν must be taken together, 'a mere mockery of suffering.' The later Scholiast explains χόλον μόχθων by τὴν λύπην τῶν νῦν δυστυχιῶν.

ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε·
τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου
γλώσσης, Προμηθεῦ, τἀπίχειρα γίγνεται.
σὺ δ' οὐδέπω ταπεινὸς, οὐδ' εἴκεις κακοῖς,
πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
οὔκουν ἐμοί γε χρώμενος διδασκάλῳ
πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι
τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι
ἐὰν δύνωμαι τῶνδέ σ' ἐκλῦσαι πόνων.
σὺ δ' ἡσύχαζε, μηδ' ἄγαν λαβροστόμει.
ἢ οὐκ οἶσθ' ἀκριβῶς, ὢν περισσόφρων, ὅτι
γλώσσῃ ματαίᾳ ζημία προστρίβεται;
ΠΡ. ζηλῶ σ', ὁθούνεκ' ἐκτὸς αἰτίας κυρεῖς,
πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί.
καὶ νῦν ἔασον, μηδέ σοι μελησάτω·

325. ἀρχαῖα, 'stale,' 'old-fashioned.' Ar. Plut. 323, ἀρχαῖον καὶ σαπρόν. Nub. 1357. 1469, ὡς ἀρχαῖος εἶ. The proverb alluded to is expressed in other words Suppl. 1044, μέτριόν νυν ἔπος εὔχου. Theocr. ix. 20, μὴ μέγα μυθεῦ. On the word ἐπίχειρα, where ἐπὶ gives the sense of reciprocity, as in ἐπιγαμία, ἐπιμαχία, and many other words, see *New Cratylus*, p. 223.

328. ταπεινός. Schol. λείπει θέλεις εἶναι. The same ellipse is frequent in ἕτοιμος, πρόθυμος, ἄξιος.

331. πρὸς κέντρα. So Ag. 1602, πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῇς. Pind. Pyth. ii. 95, ποτὶ κέντρον λακτιζέμεν τελέθει ὀδυνηρὸς οἶμος. The phrase is borrowed from an ox that kicks against the goad, and is worse wounded for the resistance.

335. λαβροστόμει. 'Do not *go on* talking intemperately.' A few copies give λαυροστόμει, by a common confusion between υ and β. So λαύρῳ for λάβρῳ in Pers. 113, ναυάτης for ναυβάτης ib. 377 and Eum. 434. εὐδόμῳ for ἑβδόμῳ Theb. 271.

337. προστρίβεται. The expression seems in its origin to belong rather to comedy, in reference to the punishment of slaves, as Ar. Equit. 5, πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις. So ἐπίτριπτος is one who has had blows, as it were, rubbed on to him. In Agam. 386, πρόστριμμα, though used with an allusion to the 'wear and tear' of metal, and corresponding to our term, 'detriment,' can hardly be independent of this sense of προστρίβεσθαι. In later writers only it was employed in a good sense, as Dem. Androt. p. 617, πλούτου τινὰ δόξαν προσετρίψατο τοῖς κεκτημένοις.

338. ζηλῶ σ'. This is said in irony: 'fine talk, for one who has escaped all blame,' or, 'lucky that you are,' &c.—πάντων μετασχὼν, κ.τ.λ. This seems to mean that Ocean was implicated in the faults Prometheus had committed; yet in 242 the latter boasts that he stood alone in thwarting Zeus. Hence we must rather understand, 'in having made common cause with me.' Schol. Med. θαυμάζω σε πῶς οὐδὲν πέπονθας ὑπὸ Διὸς συναλγῶν μοι. Schol. recent. ὑπομείνας δι' ὧν συνήλγησας, 'having shown your toleration of my doings by your sympathy.' The construction itself implies that καὶ τετολμηκὼς is only an equivalent to τολμηρῶς. Not that instances are wanting of a word so inserted as to interrupt the regular syntax, as Antig. 537, καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.

340. μηδέ σοι μελησάτω. This use is rather rare, and is perhaps confined to the third person singular of the aorist. Cf. Theb. 1030, μὴ δοκησάτω τινί. Ajac. 1334, μή σε νικησάτω. Inf. 1023, εἰσελθέτω σε μήποθ', ὡς, κ.τ.λ.

πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.
πάπταινε δ' αὐτὸς μή τι πημανθῇς ὁδῷ.
ΩΚ. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς
ἢ σαυτόν· ἔργῳ κοὐ λόγῳ τεκμαίρομαι.
ὁρμώμενον δὲ μηδαμῶς ἀντισπάσῃς·
αὐχῶ γὰρ, αὐχῶ τήνδε δωρεὰν ἐμοὶ
δώσειν Δί', ὥστε τῶνδέ σ' ἐκλῦσαι πόνων.
ΠΡ. τὰ μέν σ' ἐπαινῶ, κοὐδαμῇ λήξω ποτέ·
προθυμίας γὰρ οὐδὲν ἐλλείπεις· ἀτὰρ
μηδὲν πόνει· μάτην γὰρ, οὐδὲν ὠφελῶν
ἐμοὶ, πονήσεις, εἴ τι καὶ πονεῖν θέλεις.
ἀλλ' ἡσύχαζε, σαυτὸν ἐκποδὼν ἔχων·
ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' εἵνεκα
θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.
οὐ δῆτ', ἐπεί με καὶ κασιγνήτου τύχαι

341. πάντως. 'Do as you will, you will not prevail upon him.' Schol. προγινώσκων ὅτι οὐ πείσει τὸν Δία ἀπείργει αὐτόν.

342. αὐτὸς μή τι πημανθῇς. There is a certain degree of irony in this. His anxiety lest Ocean should come to harm on his account is only so far sincere, that he is too proud to seek any consolation in others suffering in common with himself. The same cold refusal is repeated in 348, and the tone of the whole passage is not that of friendly concern, but of isolated endurance. In this sense we must also understand 382 and 398.

345. μηδαμῶς μ' Blomf., Dind., from the two Cambridge MSS.

348. τὰ μέν σ' ἐπαινῶ, i.e. τῆς μὲν προθυμίας. The phrase must not be taken to imply hearty thanks; the meaning is quite the reverse: 'you are very good, but pray don't trouble yourself.' In fact, ἐπαινῶ meant, with the Attic writers, 'no, thank you,' and was chiefly used in formal or ceremonious acknowledgment of something which was declined. So Ar. Ran. 508, κάλλιστ', ἐπαινῶ. Xen. Conviv. i. 7, οἱ ἀμφὶ τὸν Σωκράτην ἐπαινοῦντες τὴν κλῆσιν οὐχ ὑπισχνοῦντο συνδειπνήσειν. Ar. Ach. 485, ἐπήνεσ'· ἄγε νυν, ὦ τάλαινα καρδία.

350. ὠφελῶν ἐμοί. So with a dative Pers. 838, ὡς τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ. Antig. 560. Ar. Av. 420. Eur. Herc. F. 499. For θέλεις Hermann has θέλοις with two or three MSS., understanding πονήσεις for πονήσειας ἄν. But see on Eum. 847.

353. Schol. προμηθικῶς· οὐ γὰρ κατὰ τὸν ἀνθρώπινον λογισμὸν πολλοὺς αὐτῷ συνατυχεῖν βούλεται ὁ Προμηθεύς. Here, as in Suppl. 184, all the MSS. give εἵνεκα, which the editors change to οὕνεκα. Properly speaking, τοῦδ' ἕνεκα answers to οὗ ἕνεκα or οὕνεκα, as Il. i. 110, τοῦδ' ἕνεκά σφιν ἑκηβόλος ἄλγεα τεύχει, οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα οὐκ ἔθελον δέξασθαι. Eur. Alcest. 1095, ἐπήνεσ', ἀλόχῳ πιστὸς οὕνεκ' εἶ φίλος. Hel. 31, Ἥρα δὲ μεμφθεῖσ' οὕνεκ' οὐ νικᾷ θεάς. See the note on the former passage, and compare *ib.* 629.—τυχεῖν, *accidere*, Pers. 702. Ag. 623. Suppl. 785.

355. In the MSS. this part of the speech is wrongly assigned to Oceanus. Elmsley first detected the error, and the editors have generally followed him. Atlas was the κασίγνητος not of Ocean but of Prometheus, Hes. Theog. 509. Examples of οὐ δῆτ' ἐπεὶ in continuous narrative are quoted by Dindorf from Oed. Col. 435. Alcest. 557. Heracl. 507; see also Hec. 367. Hippol. 1062. The arguments, that Prometheus rather than Ocean would speak of the severity of Zeus, and

τείρουσ' Ἄτλαντος, ὃς πρὸς ἑσπέρους τόπους
ἕστηκε κίον' οὐρανοῦ τε καὶ χθονὸς
ὤμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον.
τὸν γηγενῆ τε Κιλικίων οἰκήτορα

also that the former, as foreknowing every thing, is the fitter person to predict the eruption of Aetna, are not in themselves cogent; for Ocean might have quoted an instance of heavy punishment simply as a warning, and also, as a god, may be supposed to have been not less prescient than Prometheus. It is true also that the mention of *ὑψήγορα κομπάσματα* in 368, which seems to imply a reproach to himself, appears less adapted to Prometheus. Nevertheless the latter part of the speech (v. 381) is clearly addressed by Prometheus to Ocean, and that too in terms which imply no change in the dialogue. In the present passage *οὐ δῆτ' ἐπεὶ* asserts his reluctance to see others in suffering, and denies that he takes pleasure in that *κακῶν κοινωνία* which was commonly thought a consolation. This is one of the noble traits in his character, and consistent with his disinterested philanthropy. Atlas, it should be remembered, held his post as bearer of the heavens by compulsion, *κρατερῆς ὑπ' ἀνάγκης*, Hes. Theog. 517, and therefore as a punishment. See inf. 435.

356. *πρὸς ἑσπέρους τόπους.* Cf. Soph. Trach. 1100, *τόν τε χρυσέων δράκοντα μήλων φύλακ' ἐπ' ἐσχάτοις τόποις.* Humboldt has shown that the Atlas of the *ancient* mythology was the great volcano of Teneriffe, which rises 12,172 feet above the sea, and usually has its snow-capped cone enveloped in mist. Phoenician mariners who had seen it in the distance appear to have communicated vague information to the Greeks. The later writers always speak of the Atlas in Mauritania: 'quanto sublimior Atlas Omnibus in Libya sit montibus,' Juv. xi. 25. Indeed, as early as the time of Herodotus Atlas was believed to be one of the chain in the N.W. of Africa, which he says (iv. 184) is so high that the peak cannot be seen, and that the clouds never leave it, so that the natives call it *κίονα τοῦ οὐρανοῦ.* So Pausanias, i. 33, 5, *ὁ δὲ Ἄτλας ὑψηλὸν μὲν ἐστιν οὕτως, ὥστε καὶ λέγεται ταῖς κορυφαῖς ψαύειν τοῦ οὐρανοῦ, ἄβατον δὲ ὑπὸ ὕδατος καὶ δένδρων, ἃ διὰ παντὸς πέφυκε.* The description is physically true; but the height is less than Teneriffe, being about 11,400 feet. There is a splendid description of this Atlas in Virg. Aen. iv. 246–251.

357. *κίον'.* Here we notice a departure from the earliest tradition, in which Atlas is said by Homer *ἔχειν κίονας αὐτὸς μακράς, αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν*, Od. i. 53, i. e. to have in his custody the pillars which keep heaven and earth apart,—a task implying vigilance without personal exertion. But Hesiod, who rightly places Atlas near the gardens of the Hesperides, that is, in the Canary Islands (Strabo, iii. p. 150, ad fin.), represents him as actually holding up the sky; *Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης, Πείρασιν ἐν γαίης πρόπαρ Ἑσπερίδων λιγυφώνων, Ἑστηὼς κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσι.* The ponderous and brazen vault of heaven, dipping into and rising out of ocean on all sides, was thought to be sustained by some chthonian power underneath. Aeschylus seems to combine or confound two distinct ideas, for he makes Atlas stand erect supporting on his shoulders the Homeric pillar, which is thus *ἄχθος οὐκ εὐάγκαλον*, a burden in which the arms cannot be employed, but a crushing pressure upon the back.

359. *γηγενῆ.* He was sprung from the earth; Hes. Theog. 820. Both here and in 945 Aeschylus had Pindar in view, Pyth. i. 31, *Τυφὼς ἑκατοντακάρανος, τόν ποτε Κιλίκιον θρέψεν πολυώνυμον ἄντρον.* By a curious error of memory the Scholiast, thinking these latter words *τὸν —ἄντρον* were an hexameter, cites it as a verse of Hesiod. Compare also Ol. iv. 11, and Pyth. viii. 20, where he is *ἑκατόγκρανος* and *ἑκατογκεφάλας.* The form of this compound given in the text is somewhat uncertain. The MSS. have *ἑκατοντακάρηνον*, but *α* is superscribed in the Med., and the Attic writers preferred the sound *ρα* to *ρη*, as in *ῥᾴδιος* for *ῥηΐδιος*, *Θρᾴκιος* for *Θρηΐκιος.* Compare *καρανιστὴρ* Eum. 177, *καρανοῦται* Cho. 519. 692. Hesychius also preserves the orthography *ἑκατογκάρανοι.* Hesiod however has *πεντηκοντακάρηνον*, Theog. 312, and Porson here read *ἑκατογκάρηνον*, which Herm. and Schoemann prefer. In Eur.

ἄντρων ἰδὼν ᾤκτειρα, δάϊον τέρας
ἑκατογκάρανον, πρὸς βίαν χειρούμενον
Τυφῶνα θοῦρον, †πᾶσιν ὃς ἀνέστη θεοῖς,
σμερδναῖσι γαμφηλαῖσι συρίζων φόνον·
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ·
ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων
κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεὶς
ἐφεψαλώθη κἀξεβροντήθη σθένος·
καὶ νῦν ἀχρεῖον καὶ παράορον δέμας

Herc. F. 611, the MSS. give *τρικάρηνον* where *τρίκανον* is required by the metre.

360. *ἰδὼν ᾤκτειρα.* Schol. Med. *οὐ μὴν ἐλεητὸς ὁ τοιοῦτος, ἀλλ' ὁ ποιητὴς φύσει τοῖς τεραστίοις ἐξαιρούμενος* (l. *ἐξαιρόμενος*, 'naturally delighting in the portentous') *οὐ λεπτολογεῖται τὰ πράγματα.* The reason why Typhoeus is called a Cilician, and why some placed Arimi (*ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς*, Il. ii. 783) in the volcanic district of Phrygia (Strabo, lib. xii. ad fin.), others near Sardis, others again in Syria (Strabo, xiii. p. 626), is to be found in the violent earthquakes and eruptions which in ancient times desolated various parts of Asia Minor. The Cilician cave, Strabo remarks, was identified by Callisthenes with the Corycian, near the promontory of Sarpedon (Suppl. 848). The same notion is embodied in the Roman legend of Cacus, the son of Vulcan, who spat forth flames from his mouth, and like Typhoeus, dwelt in a cave,—that being the nearest representative of living subterranean agency.

362. *ὃς ἀνέστη.* This verse is well known for the difficulty it has occasioned the critics. The MSS. give *ὃς ἀντέστη.* To the correction in the text, which is that of Wünderlich, adopted by Dindorf, Hermann objects that the rhythm of the verse is not Aeschylean. He himself reads *πᾶσι δ' ἀντέστη θεοῖς*, comparing Theb. 566. On this use of *δὲ* see inf. 410. This emendation is certainly probable; but he inclines to believe some words have been lost, as *ὃς δυσαντήτῳ μένει χειρῶν πεποιθὼς πᾶσιν ἀντέστη θεοῖς.* Porson's rule against the admission of anapaests may perhaps, like most rules, have admitted of rare exceptions, especially in an earlier play. Yet few critics will be found to accept *ἑκατοντακάρηνον* and *πᾶσιν ὃς ἀντέστη θεοῖς*, though Schoemann gives the latter in his edition of 1844. Nor would the Homeric elision *πᾶσ' ὃς* find many advocates, though we have *πόσσ', χέρσ', πάντεσσ'*, &c. in the Iliad.

363. *φόνον.* The Med. and others have *φόβον*, which might be compared with Horace's 'magnum ille terrorem intulerat Jovi.' But the words are constantly confused; see on Suppl. 492. Theb. 233. The account of Apollodorus, i. 6, 3, agrees with that of Aeschylus in representing Typho as half man, half serpent; *ἦν δὲ αὐτῷ τὰ μὲν ἄχρι μηρῶν ἄπλετον μέγεθος ἀνδρόμορφον,—ἐξεῖχον δὲ ἑκατὸν κεφαλαὶ δρακόντων· τὰ δὲ ἀπὸ μηρῶν, σπείρας εἶχεν ὑπερμεγέθεις ἐχιδνῶν, ὧν ὁλκοὶ πρὸς αὐτὴν ἐκτεινόμενοι κορυφὴν συριγμὸν πολὺν ἐξίεσαν, — πῦρ δὲ ἐδέρκετο τοῖς ὄμμασι.* Hesiod, Theog. 820 seqq., gives a very fine description of the blasting of the great serpent, with his hundred hissing heads and fire-flashing eyes. But this poet says nothing of Cilicia, of Aetna, nor of the 'lofty boastings.' He merely states *καί κεν ὅγε θνητοῖσι καὶ ἀθανάτοισιν ἄναξεν, εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.*

371. *ἀχρεῖον καὶ παράορον*, 'his helpless and sprawling form.' Most copies give *παρήορον*, but the Med. as well as Hesychius recognizes the *α.* The word occurs in Il. vii. 156, *πολλὸς γάρ τις ἔκειτο παρήορος ἔνθα καὶ ἔνθα*, which the Schol. explains by *ἐκλελυμένος.* It is more

κεῖται στενωποῦ πλησίον θαλασσίου
ἰπούμενος ῥίζαισιν Αἰτναίαις ὕπο·
κορυφαῖς δ' ἐν ἄκραις ἥμενος μυδροκτυπεῖ
Ἥφαιστος, ἔνθεν ἐκραγήσονταί ποτε
ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
τῆς καλλικάρπου Σικελίας λευροὺς γύας·
τοιόνδε Τυφὼς ἐξαναζέσει χόλον
θερμῆς ἀπλάτου βέλεσι πυρπνόου ζάλης,
καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.
σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
χρῄζεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι·
ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην,

commonly applied to the side or trace horse, *σειραφόρος*, which is as it were suspended along the others. See Il. xvi. 152. 341. 471. xxiii. 603. Compare *πεδάορος* for *μετήορος* = *μετέωρος*, Cho. 581.

372. *στενωποῦ*. Homer had called this strait *στενωπὸς*, Od. xii. 234. So also Strabo, vi. p. 257. Apollodor. i. 6, 3, fin. *φεύγειν δὲ ὁρμηθέντος αὐτοῦ διὰ τῆς Σικελικῆς θαλάσσης Ζεὺς ἐπέρριψεν Αἴτνην ὄρος ἐν Σικελίᾳ, ἐξ οὗ μέχρι δεῦρο φασὶν ἀπὸ τῶν βληθέντων κεραυνῶν γίνεσθαι πυρὸς ἀναφυσήματα.*

373. *ἰπούμενος*, 'squeezed.' Pindar describes Aetna as *ἶπον ἠνεμόεσσαν ἑκατογκεφάλα Τυφῶνος*, Ol. iv. 10. Cf. Ar. Equit. 924, *ἰπούμενος ταῖς εἰσφοραῖς*. Herod. ii. 94 has the compound *ἀνιποῦσι*, 'squeeze out.' It is probable that the true meaning is 'to destroy by squeezing or crushing the head,' whence *ἶπος* came to mean that part of a trap which falls on the mouse. According to Pindar, whom Aeschylus follows, only the head and breast of Typhoeus were under Aetna, his feet extending to the isle of Prochyta off Cumae. See Strabo, v. p. 248. Others, as Ovid, Met. v. 346, laid Sicily upon his extended body.

374. *κορυφαῖς ἐν ἄκραις*. This must be distinguished from the legend which represented the interior of Aetna or Stromboli as the workshop of the Cyclopes, so finely described Aen. viii. 416 seqq. Here Vulcan sits on the summit, and produces those strange ringing noises which have frequently attracted the attention of modern observers, and which Humboldt attributes to the fracture of masses of obsidian deep in the bowels of the earth.

375. *ποτέ*. The event had in fact happened just before the poet wrote. Thucydides, iii. 16, describing the third recorded eruption of Aetna B.C. 425, and speaking in round numbers, adds, 'it *is said* this eruption took place in the fiftieth year after the preceding one.' This would give B.C. 475 for that here alluded to; but the true date is Ol. 75, 2, or B.C. 479.

377. *λευρούς*. So the Med. rightly gives for *λευράς*. Hesych. *γύη· μέτρον πλέθρου*: but the usual nominative was *ὁ γύης*, not *ἡ γύη*. Indeed this is clear from Eur. Heracl. 839, *ὦ τὸν Ἀργείων γύην σπείροντες*. See the note on *λευρὸν ἄλσος* Suppl. 502.

379. *ἀπλάτου*. So Blomf., Dind., with Schütz for *ἀπλήστου*, which Hermann retains, remarking 'cur corrigatur quod caret vitio?' But the transcribers were in the habit of confounding these forms (see on 735); and Pindar, whose description Aeschylus seems to have had in view, has *ἀπλάτου πυρὸς ἁγνόταται παγαί*. The danger of approaching the crater in an eruption naturally suggested itself. The later Scholiast explains *ἀκορέστου, ἀκρατήτου*, because volcanic fires are inextinguishable.

382. *ὅπως ἐπίστασαι*, i. e. by timely compliance, which you know how to adopt, though I do not. See on 342.—*ἄπειρος*, as Hermann thinks, refers to 332.

ἔστ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.
ΩΚ. οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις, ὅτι
†ὀργῆς νοσούσης εἰσὶν ἰατροὶ λόγοι;
ΠΡ. ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ,
καὶ μὴ σφυδῶντα θυμὸν ἰσχναίνῃ βίᾳ.
ΩΚ. ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα
ὁρᾷς ἐνοῦσαν ζημίαν; δίδασκέ με.
ΠΡ. μόχθον περισσὸν κουφόνουν τ' εὐηθίαν.
ΩΚ. ἔα με τῇδε τῇ νόσῳ νοσεῖν, ἐπεὶ

386. *ὀργῆς νοσούσης*. There is much uncertainty about this reading, though found in all the MSS., and decidedly supported by Cicero's well-known version of the passage, Tusc. iii. 31, 'atqui, Prometheu, te hoc tenere existimo, Mederi posse rationem (fort. orationem) iracundiae.' Stobaeus also, xx. 13, quotes *ὀργῆς ματαίας εἰσὶν αἴτιοι λόγοι*, where *ἰατροὶ* is probably the true reading. Thus there can be no doubt that *ὀργῆς* is an ancient variant, if not the genuine word. But Plutarch, Eustathius, and Isocrates (p. 167) read *ψυχῆς* for *ὀργῆς*, and as the latter word may very well have been a gloss for *ψυχῆς νοσούσης*, 'a disordered mind,' Hermann agrees with Blomfield in supposing that *ψυχῆς* was the original reading. Euripides had the passage in view, but his parody unfortunately proves nothing, Hippol. 480, *εἰσὶν δ' ἐπῳδαὶ καὶ λόγοι θελκτήριοι· φανήσεταί τι τῆσδε φάρμακον νόσου*, for *νόσος* there means a physical disorder. In the sense of *anger*, *ὀργὴ* cannot be said *νοσεῖν*, since it is in itself a disease; and the sense of *temper* seems too ambiguous to have been used in a sententious verse. This however is the view taken by Pauw and Wellauer. Dindorf corrects *ὀργῆς ζεούσης*, for which he fancies he has some authority in a passage of Themistius (Or. vii. p. 98). The Schol. has nothing explicit in *οἱ λόγοι οἱ παρακλητικοὶ θεραπεύουσι τὴν ὀργὴν ἀγριαίνουσαν καὶ ἐπαιρομένην*, though this shows that he certainly found *ὀργῆς*, and probably *νοσούσης*.

388. *σφυδῶντα*. So Hermann from the MS. Med. The common reading is *σφριγῶντα*. The former word is recognized by Hesychius. The latter is twice used by Euripides, Suppl. 478. Androm. 196. The metaphor is derived from reducing a swelling by softening applications and not by violent pressure, which only inflames the sore. See note on 490. Plat. Gorg. p. 522, A, *τοὺς νεωτάτους ὑμῶν διαφθείρει τέμνων τε καὶ κάων, καὶ ἰσχναίνων καὶ πνίγων ἀπορεῖν ποιεῖ.* Cicero, *ut sup.* 'Siquidem qui tempestivam medicinam admovens Non ad gravescens volnus illidat manus.' The argument runs thus: 'Don't you know that even an obstinate man may be talked over?—Yes, if you address him prudently, and do not exasperate him.—What then if I should venture to approach Zeus cautiously? Can there be any harm in trying?—You will lose your labour and be thought a fool for your pains.—Well, be it so, as long as I am really wise.—If *you* do not mind the odious charge of folly, *I do*.—I see it is hopeless to convince you: I shall depart.'

389. *προμηθεῖσθαι καὶ τολμᾶν*. The position of the article so as to comprise both infinitives shows the sense to be 'in being venturesome with due caution,' i. e. in boldness combined with prudence. Similarly Eur. frag. Alcmen. 100, *σκαιόν τι χρῆμ' ὁ πλοῦτος ἥ τ' ἀπειρία*, 'wealth when accompanied by inexperience.' The Med. and others have *προθυμεῖσθαι*, by a very common confusion.

392. *νόσῳ*. Some MSS. have *τήνδε τὴν νόσον*. Elmsley compares Trach. 544, *νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ*. The *νόσος* meant is of course *εὐηθία*, which, as Mr. Blakesley observes on Herod. iii. 140, is the reverse of 'knowingness,' properly the guileless simplicity of a noble and unsuspecting nature. Schol. Med. *ἔα με παρακινδυνεύειν ὑπὲρ σοῦ· ἄμεινόν μοι ἐστὶν εὖ φρονοῦντα σοὶ δοκεῖν τοῖς ἔξωθεν ἀφρονεῖν.* In this idiom (for the *μὴ* here belongs to *δοκεῖν*) *οὐ δοκῶ φρονεῖν* stands for *δοκῶ μὴ φρονεῖν*, 'to seem not to be wise.' 'I

κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν.
ΠΡ. ἐμὸν δοκήσει τἀμπλάκημ' εἶναι τόδε.
ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν.
ΠΡ. μὴ γάρ σε θρῆνος οὑμὸς εἰς ἔχθραν βάλῃ.
ΩΚ. ἦ τῷ νέον θακοῦντι παγκρατεῖς ἕδρας;
ΠΡ. τούτου φυλάσσου μή ποτ' ἀχθεσθῇ κέαρ.
ΩΚ. ἡ σή, Προμηθεῦ, ξυμφορὰ διδάσκαλος.
ΠΡ. στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν.
ΩΚ. ὁρμωμένῳ μοι τόνδ' ἐθώυξας λόγον·
λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς
τετρασκελὴς οἰωνός· ἄσμενος δέ τἂν
σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ.
ΧΟ. στένω σε τᾶς οὐλομένας τύχας, Προμηθεῦ· στρ. ά.
δακρυσίστακτον ἀπ' ὄσσων ῥαδινῶν δ' εἰβομένα ῥέος
παρειὰν
νοτίοις ἔτεγξα παγαῖς·

do not mind,' he says, 'the suspicion of being a simpleton, for that is often a wise policy,' viz. in disarming opposition. See examples of this use on Eur. Med. 67, to which add Eur. El. 925. Iph. T. 802.

394. *ἐμὸν δοκήσει.* Prometheus fears lest *he* should be thought foolish for sending Ocean on such a mission, rather than Ocean for undertaking it. Hermann confidently reads *δόκει σὺ*, understanding the verse very differently.

396. *μὴ γάρ.* 'True, for I fear lest your commiseration for me should bring you into enmity.' So *τὴν ἐμὴν αἰδῶ*, Pers. 695. *οἶκτος ὁ σὸς*, 'the pity which is felt for you,' Eur. Ion 1276.

398. This verse seems to be ironically said; and accordingly the answer conveys something of a repartee. It is clear that they part a little ruffled in temper.

400. *στέλλου.* Schol. *εὐλαβήθητι.* The next verse clearly implies that the sense of *στέλλεσθαι* is the usual one, 'set off,' 'prepare for your departure.' So also *κομίζου*, as in Suppl. 926, *κομίζου δ' ὡς τάχιστ' ἀπ' ὀμμάτων.* Probably the note of the Schol. belongs to *φυλάσσου*, v. 398.

402. *λευρόν.* Hermann has *λευρὰν* from two MSS., comparing Alcest. 838, *ὀρθὴν παρ' οἶμον.* Like *τρίβος*, *οἶμος* is of two genders. See Suppl. 1025.—*ψαίρει*, 'flaps,' is said to be a nautical word, applied to sails. Schol. recent. *κυρίως δὲ ἡ λέξις ἐπὶ τῶν λαιφῶν τῶν χωρὶς ἀνέμων κινουμένων λέγεται.* Hence it is well used of that motion of the wings which shows impatience to start but does not cause progress. Aristoph., Av. 1717, has *αὖραι διαψαίρουσι πλεκτανὴν καπνοῦ.*—*τετρασκελὴς*, see sup. 294.

403. *ἄσμενος δέ τἄν.* The *τοι ἂν* gives a tone of affected indifference as to whether Prometheus accepts or rejects the proffered advice; 'I dare say he will be glad enough to rest in his stall at home.'

405. Schol. *τὸ στάσιμον ᾄδει ὁ χορὸς ἐπὶ τῆς γῆς κατεληλυθώς.* The chorus opens in the metre Ionic a minore, which passes into trochaic, as in the final ode of the Supplices, with a glyconean verse. The first line has an anacrusis (see 137), and many of the feet are not pure, but – ⏑ – –, or ⏑ ⏑ – ⏑, for ⏑ ⏑ – –.

406. The MSS. give *δακρυσίστακτον δ'* and *λειβομένα.* Hermann has successfully restored this and the antistrophic verse. He compares Antig. 527, *φιλάδελφα κάτω δάκρυ' εἰβομένη.* For the position of *δὲ* compare Suppl. 9. Most editors follow Heath in omitting *λειβομένα* and reading *ἔτεγξε* with one MS.

ἀμέγαρτα γὰρ τάδε Ζεὺς ἰδίοις νόμοις κρατύνων
ὑπερήφανον θεοῖς τοῖς πάρος ἐνδείκνυσιν αἰχμάν.
πρόπασα δ' ἤδη στονόεν λέλακε χώρα, ἀντ. ά.
μεγαλοσχήμονά τ' ἀρχαιοπρεπῆ * δακρυχέει στένουσα
τὰν σὰν
ξυνομαιμόνων τε τιμάν,
ὁπόσοι τ' ἔποικον ἁγνᾶς Ἀσίας ἕδος νέμονται,
μεγαλοστόνοισι σοῖς πήμασι συγκάμνουσι θνατοί·
Κολχίδος τε γᾶς ἔνοικοι στρ. β'.
παρθένοι, μάχας ἄτρεστοι,
καὶ Σκύθης ὅμιλος, οἳ γᾶς
ἔσχατον τόπον ἀμφὶ Μαιῶτιν ἔχουσι λίμναν·
† Ἀραβίας τ' ἄρειον ἄνθος, ἀντ. β'.
ὑψίκρημνον οἳ πόλισμα

411. *ἀμέγαρτα*, 'unenviable,' Suppl. 631. 'For Zeus, governing thus insolently (or invidiously) by laws of his own, is giving to the former gods a proof of his haughty temper.' Hermann places a stop after *τάδε*, with Rob. and one MS.

412. *αἰχμάν.* In Aeschylus the word appears to signify *indoles*, as Ag. 467, Cho. 619, from *ἀΐσσω*, like *θυμὸς*, from *θύω*, in both the notion of *impulse* prevailing, according to the natural temperament of the Greeks.

417. *στένουσα.* The MSS. vary between this and *στένουσι.* Hermann acutely perceived that a word has been lost, and hence it follows that the grammarians changed the participle into a verb as a matter of necessity. The preceding epithets well express the grandeur and antiquity of the Saturnian dynasty contrasted with the new reforms of Zeus. On *ξυνομαιμόνων* see 213.

420. *ἔποικον ἕδος.* A mere periphrasis for *ἐποικία*, the colonies of Asia Minor, by which the poet means to express the eastern Greeks, before he proceeds to enumerate *βάρβαροι.* See on Pers. 878. The Schol. notices the anachronism.

423. *Κολχίδος.* See Suppl. 277.—*μάχας* is the accusative, like *δεινοὶ μάχην* Pers. 27. *φοβερὸς βοὰν* Suppl. 868.

425. *γᾶς ἔσχατον τόπον.* The geographical meaning of this will appear from the note on 292. Eastward, or rather to the N.E., of the Sea of Azov they imagined the great stream of Oceanus would be met.

427. *Ἀραβίας.* This word is generally thought to be corrupt, on the ground that Aeschylus could hardly have been so ignorant of geography as to believe that Arabia extended as far northward as the Caspian Sea; and nothing is known of any Scythian people of the same name. There is a remarkable verse in Plaut. Trin. 934, 'Omnium primum in Pontum advecti ad Arabiam terram sumus.—CH. Eho, an etiam in Ponto Arabia est?' We may make very large allowances for geographical ignorance in the time of Aeschylus. Mr. Burges suggests *Ἀβάριές τ'*, from *Ἄβαρις* the Hyperborean, whose arrow, which some have supposed to be a compass, is well known from Herod. iv. 36. Hermann's conjecture, *Σαρματᾶν*, is a more probable one, for it has at once metre, geography, and the resemblance of letters in its favour. The character of the Sarmatae as a warlike race is borne out by Dionys. Perieg. 652, *ἤτοι μὲν λίμνης Μαιώτιδος ἄγχι νέμονται Αὐτοὶ Μαιῶταί τε καὶ ἔθνεα Σαυροματάων, Ἐσθλὸν Ἐνυαλίου γένος Ἄρεος.* Asiatic Sarmatia is now Circassia, possibly by a corruption of the old name.

429. *ὑψίκρημνον.* The MSS. add *θ'*, which the metre shows must be omitted.

Καυκάσου πέλας νέμονται,
δάϊος στρατὸς, ὀξυπρῴροισι βρέμων ἐν αἰχμαῖς.
μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις [στρ. γ΄.]
δαμέντ' ἀδαμαντοδέτοις
Τιτᾶνα λύμαις εἰσιδόμαν θεῶν
Ἄτλανθ', ὃς αἰὲν
ὑπέροχον σθένος κραταιὸν
οὐράνιόν τε πόλον
νώτοις ὑποστενάζει.

Indeed, the Schol. observes λείπει ὁ καί.

430. Καυκάσου πέλας. Hermann writes πύλας (as Mr. Burges had also proposed), showing from Pliny and other writers that there was a pass called the Caspian or Caucasian gates; and he observes that a 'lofty settlement' ought to be sought for *on* rather than *near* Caucasus. Strabo indeed makes frequent mention of the Κάσπιαι πύλαι. The correction however is far from necessary. Perhaps in Cho. 719 we should write ποῖ δὴ πατεῖς, Κίλισσα, δωμάτων πέλας; for πύλας.

433. In the epodus, as it has hitherto been considered, it is probable that serious corruptions exist. Hermann, by doing some violence to the text, has arranged it into strophe and antistrophe as follows:—

στρ. γ΄.
μόνον δὲ πρόσθεν ἐν πόνοις
δαμέντ' ἀδαμαντοδέτοις Τιτᾶνα λύ-
μαις ἐσειδόμαν θεῶν
Ἄτλαντος ὑπέροχον σθένος κραταιόν,
ὃς γᾶν οὐράνιόν τε πόλον
νώτοις ὑποστεγάζει.

ἀντιστρ. γ΄.
βοᾷ δὲ πόντιος κλύδων
*   *   *   *   *
ξυμπίτνων, στένει βυθός,
κελαινὸς Ἄϊδος ὑποβρέμει μυχὸς γᾶς,
παγαί θ' ἁγνορύτων ποταμῶν
στένουσιν ἄλγος οἰκτρόν.

This seems better than the arrangement of Dindorf, which introduces at least as much change, e. g. σθένος κραταιὸν γᾶς οὐράνιόν τε πόλον νώτοις ὀχῶν στενάζει.

434. ἀδαμαντοδέτοις. This is only found in one MS. The rest have ἀκαμαντοδέτοις. Weil ἀκάμπτοις. There is no mention elsewhere of Atlas being chained, so that the 'adamant' here must be that of Necessity, as in Hor. Od. iii. 24, 6.

435. εἰσιδόμαν. Compare the omission of the augment in ἐρέθισε, sup. 188.

437. This passage, as it stands, can hardly be construed; for few will approve of Scholefield's view, that σθένος πόλον τε is for σθένος πόλου. As a general rule, such artificial constructions are not Aeschylean. May we read ὑπερέχει, i. e. ἀνέχει, 'holds up,' or 'sustains his strength in a standing posture'? Cf. Pind. Pyth. ii. 89. This would remove all difficulty by the slight change of O into Є, and the final ν into ι, but then we may search in vain for an instance of ὑπερέχειν in a similar sense. Literally, ὑπέροχον may mean 'riding on him.' On the word πόλον, which means the whole revolving firmament, see Mr. Blakesley's note on Herod. ii. 109.

439. νώτοις ὑποστενάζει. This is only a brief expression, as the Schol. Med. remarks, for μετὰ στεναγμοῦ φέρει. There seems no just ground for admitting Hermann's ὑποστεγάζει, though it is in some slight degree defended by Ἄτλαντος ἆθλον οὐρανοστεγῆ, frag. 298. The mention of his groans is in fact essential to the context, for the poet goes on to say that the elements roar in unison. It seems less appropriate to understand ξυμπίτνων of sympathy with Prometheus, referring back to 421. As the neighbouring nations lament for *him*, so the elements alone condole with Atlas in the remote west. And thus the two cases are completely parallel. There was some fabled connexion too between the west and the abode of Pluto (ἕσπερος θεὸς, Oed. Tyr. 177, cf. inf. 825), which thus re-echoes to the groans of Atlas, but not to those of Prometheus in the east.

βοᾷ δὲ πόντιος κλύδων [ἀντ. γ΄.]
ξυμπίτνων, στένει βυθὸς,
κελαινὸς δ' Ἄϊδος ὑποβρέμει μυχὸς γᾶς,
παγαί θ' ἁγνορύτων ποταμῶν
στένουσιν ἄλγος οἰκτρόν.
ΠΡ. μή τοι χλιδῇ δοκεῖτε μηδ' αὐθαδίᾳ
σιγᾶν με· συννοίᾳ δὲ δάπτομαι κέαρ
ὁρῶν ἐμαυτὸν ὧδε προυσελούμενον.
καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα
τίς ἄλλος ἢ 'γὼ παντελῶς διώρισεν;
ἀλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυίαισιν ἂν
ὑμῖν λέγοιμι. τὰν βροτοῖς δὲ πήματα

441. Ἄϊδος. 'The dark recess of the unseen world rumbles underground.' Hesiod has (Scut. Herc. 227) Ἄϊδος κυνέη, 'the cap of invisibility.' The omission of δὲ, which Dindorf prints after Ἄϊδος, is certainly very plausible. Cf. 429.

442. ἁγνορύτων. The Med. has ἁγνωρύτων. Compare πολύρυτον Suppl. 822. θεόσυτον and λαβρόσυτος inf. 615. 617, where the MSS. as usual double the σ.

444. χλιδῇ. The Schol. remarks that epic and tragic characters are sometimes silent through obstinacy, sometimes through grief, or through circumspection.

445. συννοίᾳ. Reflection on what he had done and the reward he had met with. Eur. Herael. 381, τί μοι σύννοιαν ὄμμασιν φέρων ἥκεις; Andr. 805, πατρός τ' ἐρημωθεῖσα συννοίᾳ θ' ἅμα οἷον δέδρακεν ἔργον. Like all proud men, Prometheus dwells indignantly on the sense of unrequited merit. The art of the poet is shown in this, that he powerfully enlists our sympathies with the sufferer, even though a boaster and a blasphemer against Zeus. Humanity sides with the philanthropist, while our sense of justice condemns the rebel; and humanity prevails in our estimate of the character.

446. προυσελούμενον. The MSS. give either προσηλούμενον or προσελούμενον, one only having προσσελλούμενον, whence Hermann gives προσσελούμενον. He calls the reading in the text 'mira et inaudita forma,' and Buttmann's explanation of it in the Lexilogus 'perplexa.' That eminent scholar refers it to πρὸ and ἕλω with the digamma, the aspirate being represented by σ, as in *suavis* compared with ἁδύς. Thus προσϜελεῖν would mean *proculcare*, and by transposing Ϝ, we have προϜσελεῖν, or προυσελεῖν. Compare σφάλλειν and σφέλας. The word occurs only in one other passage, Ar. Ran. 730, where the Ravenna MS. has προυσελοῦμεν, but the Etymol. Mag. in προσέληνοι (p. 690. 11) recognizes προυσελεῖν, τὸ ὑβρίζειν. Hermann's long and learned note cannot be epitomized with justice to himself; but his conclusion is that σέλλειν (found in Eustath. p. 1041) is a form of εἴλλειν, ἴλλειν. To this he refers σέλας, σελήνη, and the name Σέλλος, Ar. Vesp. 325. 1243, which he interprets from the context ἀλαζών. The primary idea was vibratory motion or rotation, whence that of shooting and boasting (*jactare*), throwing at, insulting, &c. easily arose. It is possible that προϜσελεῖν remained the traditional pronunciation even when προσελεῖν was the written form; and if so, this must be added to the many words like Ἱππομέδοντος, φαιοχίτωνες, Cho. 1038, which had a metrical power beyond that of their actual letters. See on Theb. 159. 483. Pers. 299. Dr. Donaldson (*New Crat.* § 461) accepts Buttmann's view, comparing γλήνη, σελήνη, and προυγελεῖν (Hesych. προπηλακίζειν, ὑβρίζειν).

448. τίς ἄλλος ἢ 'γώ; i.e. though Zeus allotted the privileges and prerogatives to each, it was on the suggestion and by the advice of Prometheus.

450. πήματα. The sufferings and inconveniences described 455—65. There

ἀκούσαθ', ὡς σφᾶς νηπίους ὄντας τὸ πρὶν
ἔννους ἔθηκα καὶ φρενῶν ἐπηβόλους.
λέξω δὲ μέμψιν οὔτιν' ἀνθρώποις ἔχων,
ἀλλ' ὧν δέδωκ' εὔνοιαν ἐξηγούμενος·
οἳ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,
κλύοντες οὐκ ἤκουον· ἀλλ' ὀνειράτων
ἀλίγκιοι μορφαῖσι τὸν μακρὸν χρόνον
ἔφυρον εἰκῇ πάντα, κοὔτε πλινθυφεῖς
δόμους προσείλους ᾖσαν, οὐ ξυλουργίαν·
κατώρυχες δ' ἔναιον, ὥστ' ἀήσυροι
μύρμηκες, ἄντρων ἐν μυχοῖς ἀνηλίοις.
ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ,
οὔτ' ἀνθεμώδους ἦρος, οὔτε καρπίμου
θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν
ἔπρασσον, ἔς τε δή σφιν ἀντολὰς ἐγὼ
ἄστρων ἔδειξα τάς τε δυσκρίτους δύσεις.

is no reason for correcting εὑρήματα, as proposed in Phil. Mus. Cant. i. p. 687.

453. μέμψιν. 'Not with any wish to disparage mankind,' i.e. to represent them as being in a worse plight than they really were. See on Suppl. 10. So μομφὰν ἔχων, Pind. Isthm. iii. 51. τῷ ὑπηκόῳ κατάμεμψιν ἔχει, Thuc. ii. 41.—ὧν δέδωκα, i.e. ἃ (not οἷς) δέδωκα, 'the good intention of my gifts.' Cf. Thuc. ii. 40, ad fin. δι' εὐνοίας ὧν δέδωκε, though others read ᾧ δέδωκε.

456. κλύοντες οὐκ ἤκουον. So κλύειν, ἀκοῦσαι, Cho. 5, κλύειν referring to physical, ἀκούειν to the intellectual faculty (*audire* and *auscultare*). Hom. Il. xv. 128, οὔατ' ἀκουέμεν ἐστὶ, νόος δ' ἀπόλωλε καὶ αἰδώς. Phoen. 919, οὐκ ἔκλυον, οὐκ ἤκουον.

458. ἔφυρον. See on Theb. 18. Plat. Phaed. § 105, ἄλλον τρόπον αὐτὸς εἰκῇ φύρω. Eur. Suppl. 201, αἰνῶ δ' ὃς ἡμῖν βίοτον ἐκ πεφυρμένου καὶ θηριώδους θεῶν διεσταθμήσατο.

459. προσείλους, 'turned to the sun.' Many MSS. have προσήλους, as just below ἀήσυροι and ἀείσυροι are confused. Photius, πρόσειλος· πρὸς τὴν τοῦ ἡλίου αὐγὴν ἐστραμμένος. The word εἵλη had especial reference to the *apricatio* or basking in the sun (Suppl. 726), as Ar. Vesp. 771, ἢν ἐξέχῃ εἵλη κατ' ὄρθρον, ἡλιάσει πρὸς ἥλιον. Thus δόμοι πρόσειλοι are opposed to ἄντρα ἀνήλια 461.—ᾖσαν for ᾔδεσαν.

460. κατώρυχες, implying that the caves were artificially made.—ἀήσυροι, 'light as air,' or 'light enough to be blown away.' The word is from ἀήτης, 'a blast,' with the termination υρος, as in ἁλμυρὸς, and is for ἀήτυρος. Most copies give ἀείσυροι. The quantity shows that it has nothing to do with σύρειν, as some grammarians supposed. Compare ζέφυρος, εὖρος, αὔρα, connected with ζόφος, ἠὼς, ἀήρ. (Buttmann, Lexil. in v. ἀὴρ, § 8.) Apoll. Rhod. ii. 1002, speaking of Boreas, αὐτὰρ ὅγ' ἠμάτιος μὲν ἐν οὔρεσι φύλλ' ἐτίνασσε, τυτθὸν ἐπ' ἀκροτάτοισιν ἀήσυρος ἀκρεμόνεσσιν.

464. βέβαιον. On which they could rely with certainty, and beyond mere guesses arising from changes of heat or cold. The improvement in this respect he attributes to astronomy, viz. that rude form of it which commenced with observing the risings and settings of the stars, as the watchman did in Ag. 7.

466. δυσκρίτους δύσεις. Hermann, failing to see the exact force of the epithet, reads φύσεις. The meaning has been happily explained by Mr. Blakesley on Herod. ii. 4, from the difficulty of distinguishing the true from the apparent or heliacal setting of a star, owing to its obscuration by the sun's rays.

καὶ μὴν ἀριθμὸν, ἔξοχον σοφισμάτων,
ἐξηῦρον αὐτοῖς, γραμμάτων τε συνθέσεις,
μνήμης ἁπάντων μουσομήτορ' ἐργάνην·
κἄζευξα πρῶτος ἐν ζυγοῖσι κνώδαλα
ζεύγλαισι δουλεύοντα σώμασίν θ', ὅπως
θνητοῖς μεγίστων διάδοχοι μοχθημάτων
γένοινθ'· ὑφ' ἅρμα τ' ἤγαγον φιληνίους

467. ἔξοχον. The Pythagoreans considered the best of all sciences was that of numbers. See Aelian, Var. Hist. iv. 17, ἔλεγε (Πυθαγόρας) ὅτι πάντων σοφώτατος ὁ ἀριθμός. Euripides copied this passage closely in his Palamedes, as Hermann has pointed out:—

βίον διῴκησ' ὄντα πρὶν πεφυρμένον
θηρσίν θ' ὅμοιον· πρῶτα μὲν τὸν πάνσοφον
ἀριθμὸν εὕρηκ' ἔξοχον σοφισμάτων.

469. μνήμης. The arguments of Hermann seem all but conclusive in favour of the genitive, which is Hemsterhuis' correction for μνήμην θ'. In the first place, the θ' is added in the Med. by a later hand; secondly, Prometheus did not invent the putting together of letters *and* memory,—the latter, so far as it was a technical matter, being ascribed to Simonides,—but he invented the former as a means of recording every event. Thus ἐργάνη μνήμης is simply 'the maker of memory,' and μουσομήτορα implies that this is done by giving birth to literature. The strict meaning of ἐργάνη (compare ὀρκάνη, Theb. 336) seems to be 'a tool' or working-implement; but it is better to render the phrase rather less closely, 'the means of recording all things by the aid of literature.' There is also an allusion to Mnemosyne being popularly called the mother of the Muses. See Hes. Theog. 54. 916. Hom. Hymn. ad Merc. 430. Plutarch, De educandis liberis, § xiii. διὰ τοῦτο μητέρα τῶν Μουσῶν ἐμυθολόγησαν εἶναι τὴν Μνημοσύνην, αἰνιττόμενοι καὶ παραδηλοῦντες ὅτι οὕτως οὐδὲν γεννᾶν καὶ τρέφειν ὡς ἡ μνήμη πέφυκε. Euripides also in the Palamedes elegantly called letters λήθης φάρμακα. Plat. Phaedr. p. 274, E. ἐπειδὴ δὲ ἐπὶ τοῖς γράμμασιν ἦν, τοῦτο δὲ, ὦ βασιλεῦ, τὸ μάθημα, ἔφη ὁ Θεύθ, σοφωτέρους Αἰγυπτίους καὶ μνημονικωτέρους παρέξει· μνήμης τε γὰρ καὶ σοφίας φάρμακον εὑρέθη. Hermann distinguishes between ἐργάνη *effectio* and ἐργάτις *effectrix*. The former however was used as an epithet of Athene: see Soph. frag. 724.

471. δουλεύοντα. 'Submitting themselves to the collar and to the burden of men's bodies,' i.e. adapted both for draught and for riding. Hermann is probably right in his view of this passage, which is also that taken by the later Scholiast, ζῷα δουλεύοντα καὶ ἐν ζεύγλαις καὶ ἐν σώμασιν. The usual punctuation is after δουλεύοντα, the sense being continued thus: 'And that by their bodies they might relieve men from their heaviest toils, I brought horses under chariots.' There is nothing absolutely objectionable in this; but in the other case we have the *two* duties of oxen and mules combined, while ὅπως γένοιντο, &c. well expresses the purpose for which they were so trained. Moreover the term applied to animals for riding was, as Hermann shows from several grammarians, σωματηγοὶ or σωματηγοῦντες. See on Suppl. 281. So τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις, Xen. Anab. i. ad fin. Dindorf adopts Hermann's punctuation, but gives σάγμασίν θ'. ζεύγλη was that part of the yoke which encircled the neck. Hom. Il. xix. 406, πᾶσα δὲ χαίτη ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὖδας ἵκανεν. The whole machinery of the Homeric yoke is used for draught-oxen without any material change even in England to this day.

473. ὑφ' ἅρμα τ'. So one MS. for the vulg. ὑφ' ἅρματ'. The sense is, 'besides this, I taught them how to train horses for chariot-racing.' The horse was a superfluity,—a luxury and a display at the games rather than a necessity. Schol. Med. τὸ γὰρ ἐποχεῖσθαι ἵπποις πλουσίων ἐστί. So Alcibiades was considered extravagant in his ἱπποτροφία, Thucyd. vi. 15, and he himself boasts of his seven chariots at the Olympic games in the very next chapter. So also in Eur. Troad. 1211, the Trojans are said to pursue

ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.
θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ
λινόπτερ' ηὗρε ναυτίλων ὀχήματα.
τοιαῦτα μηχανήματ' ἐξευρὼν τάλας
βροτοῖσιν αὐτὸς οὐκ ἔχω σόφισμ' ὅτῳ
τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.

ΧΟ. πέπονθας αἰκὲς πῆμ'· ἀποσφαλεὶς φρενῶν
πλανᾷ, κακὸς δ' ἰατρὸς ὥς τις, ἐς νόσον
πεσὼν ἀθυμεῖς, καὶ σεαυτὸν οὐκ ἔχεις
εὑρεῖν ὁποίοις φαρμάκοις ἰάσιμος.

ΠΡ. τὰ λοιπά μου κλύουσα θαυμάσει πλέον,
οἵας τέχνας τε καὶ πόρους ἐμησάμην.
τὸ μὲν μέγιστον, εἴ τις ἐς νόσον πέσοι,
οὐκ ἦν ἀλέξημ' οὐδὲν, οὔτε βρώσιμον,

horsemanship, but not in excess, *οὐκ ἐς πλησμονὰς θηρώμενοι*, like the Hellenes. Herodotus speaks of *οἰκίη τεθριπποτρόφος*, vi. 35, and similarly Demosthenes, p. 1046, *ἱπποτρόφος ἀγαθός ἐστι καὶ φιλότιμος, ἅτε νέος καὶ πλούσιος καὶ ἰσχυρὸς ὤν*. Pausan. iii. 15, 1, Κυνίσκα—*πρώτη ἱπποτρόφησε γυναικῶν, καὶ Ὀλυμπιάσι πρώτη νίκην ἀνείλετο ἅρματι*. All these passages (besides many others in Aristophanes) show that in reading about horses in Greek we must discard from our minds those ordinary and varied purposes to which they are now applied.

480. "The chorus interrupt the account of the improvements conferred on man (*μεσολαβοῦσι τὴν ἔκθεσιν τῶν κατορθωμάτων*) to allow a brief pause to Aeschylus' actor." *Schol.*—*αἰκὲς πῆμ'*. 'The calamity that has befallen you is a humiliating one: you have gone wrong through an error of judgment, and then, like a bad physician, you despair of finding a cure.' It is the combination of both circumstances that constitutes the *αἰκία*, or discreditableness of the case. Hermann, not seeing this, calls the punctuation in the text 'pessima ratio,' chiefly because it seems to him to convey a severer reproach to Prometheus than it was either the part or the character of the chorus to administer. But the chorus only means to assent to his own declaration, that having helped others he could not help himself. The blame, if any, was self-imposed. Impressed with the above notion, Hermann omits *πλανᾷ*, and reads thus: *κακὸς δ' ἰατρὸς ὥς τις ἐς νόσον πεσὼν Κακοῖς ἀθυμεῖς, κ.τ.λ.*, in which the pointless repetition of *κακοῖς* and *κακὸς* is most objectionable, to say nothing of the ῐ in *ἰατρὸς*, which was long in 386, and generally is so.

487. *οὔτε βρώσιμον*. Most MSS. have *οὐδέ*. But *οὔτε—οὐ—οὔτε*, or *οὔτε—οὐ*, is the usual idiom. See sup. 158. Theb. 45. Oed. Col. 972. Orest. 46. Troad. 934. The practice of medicine was much in vogue with the Pythagoreans, which will account for the frequent metaphors and similes derived from this subject by Aeschylus. Aelian, Var. Hist. ix. 22, *λέγουσι δὲ τοὺς Πυθαγορείους πάνυ σφόδρα περὶ τὴν ἰατρικὴν σπουδάσαι τέχνην*. On the various kinds of remedies in ancient use Blomfield has a good note in the Glossary. The Greeks had their *φάρμακα πότιμα* or *πιστὰ*, *draughts*; *ἐπίπαστα*, *powders* (externally applied); *βρώσιμα*, which were taken solid; *ἔγχριστα*, *embrocations*, including lotions, &c.; *κατάπλαστα*, *plaisters*, or *poultices*; *ὀσφραντὰ*, *scents*; *εἴσφρητα*, *injections*. The professors of the healing art were divided into *physicians*, who prescribed or applied any of the above; *surgeons*, who used the knife or the cautery, *τομὴ* and *καῦσις*, Ag. 822; and *quacks* or empiries, who had recourse to charms, *ἐπῳδαὶ*, *μαγεύματα*, *γοητεῖαι*, philtres and amulets,

οὐ χριστὸν, οὔτε πιστόν· ἀλλὰ φαρμάκων
χρείᾳ κατεσκέλλοντο, πρίν γ' ἐγὼ σφίσιν
ἔδειξα κράσεις ἠπίων ἀκεσμάτων,
αἷς τὰς ἁπάσας ἐξαμύνονται νόσους.
τρόπους τε πολλοὺς μαντικῆς ἐστοίχισα,
κἄκρινα πρῶτος ἐξ ὀνειράτων ἃ χρὴ
ὕπαρ γενέσθαι, κληδόνας τε δυσκρίτους
ἐγνώρισ' αὐτοῖς· ἐνοδίους τε συμβόλους
γαμψωνύχων τε πτῆσιν οἰωνῶν σκεθρῶς
διώρισ', οἵτινές τε δεξιοὶ φύσιν,
εὐωνύμους τε, καὶ δίαιταν ἥντινα
ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθραι τε καὶ στέργηθρα καὶ ξυνεδρίαι·
σπλάγχνων τε λειότητα, καὶ χροιὰν τίνα
ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονὴν,
χολῆς λοβοῦ τε ποικίλην εὐμορφίαν.

περίαπτα. Hence Ajac. 581, *οὐ πρὸς ἰατροῦ σοφοῦ θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι*. Thus in all essential points the modern practitioner may find his counterpart in the system of the Greeks.

492. *τρόπους δὲ* Blomf. and Hermann, with all the MSS. but the Med.

494. *ὕπαρ γενέσθαι*, lit. 'to become a waking reality.'—*κληδόνας*. This seems to comprise all sounds regarded as ominous, from whatever source proceeding. They do not appear to have differed from *φῆμαι*, of which an example will be found in Od. xx. 100, compared with 120. They included those 'aery tongues that syllable men's names, On sands, and shores, and desert wilderness' (Milton, Comus). Aelian, Var. Hist. iv. 17, (*ἔλεγε Πυθαγόρας*) *ὁ πολλάκις ἐμπίπτων τοῖς ὠσὶν ἦχος, φωνὴ τῶν κρειττόνων*. Eur. Hel. 820, *φήμη τις οἴκων ἐν μυχοῖς ἱδρυμένη*. The Romans attributed these mysterious (or fancied) sounds to Pan and the Fauni, Cic. de Div. ii. § 6. Lucret. iv. 582.

495. *ἐνοδίους συμβόλους*. 'Objects first met on a journey.' Suppl. 496, *καὶ ξυμβόλοισιν οὐ πολυστομεῖν χρεών*. Soph. frag. 161. Schol. ad Av. 721, *συμβόλους ἐποίουν τοὺς πρῶτα συναντῶντας*. Hom. Hymn. Merc. 30, *σύμβολον ἤδη μοι μέγ' ὀνήσιμον*.

498. *εὐωνύμους τε*. The ancient Greeks observed birds with the face turned to the north. Hom. Il. xii. 238, *τῶν οὔτι μετατρέπομ' οὐδ' ἀλεγίζω, εἴτ' ἐπὶ δεξί' ἴωσι πρὸς ἠῶ τ' ἠέλιόν τε, εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἠερόεντα*. Hence it is clear why these directions were lucky or unlucky, for the west was the abode of darkness and gloom, the east of the sun-god, with which joy and gladness were always associated. Hence also the *sinistra avis* was lucky to the Romans, who faced the south. Cic. de Legg. iii. 3, § 9.

500. *ξυνεδρίαι*. Abreschius appositely quotes Aristot. Hist. An. ix. 1, *τὰς διεδρίας καὶ τὰς συνεδρίας οἱ μάντεις λαμβάνουσι, δίεδρα μὲν τὰ πολέμια τιθέντες, σύνεδρα δὲ τὰ εἰρηνεύοντα πρὸς ἄλληλα*.

503. *χολῆς*. 'The favourable appearance of streaks in the lobe of the gall-bladder.' The *λοβοὶ* were certain seams or divisions of the liver, one of which included the gall-bladder, *χολή*. The *λειότης* meant is the fulness and plumpness of the organs, as opposed to the shrivelled or wrinkled state. See on these and similar signs Cic. de Div. ii. 13. Hermann thinks a line has been lost, because 'fellis color et forma res alienae erant.' But he has no more right to assume this than the lexicographers have to distinguish *χολὴ*, *gall*, from *χολαὶ*, *gall-bladder*, in the early

κνίσῃ τε κῶλα συγκαλυπτὰ καὶ μακρὰν
ὀσφὺν πυρώσας δυστέκμαρτον εἰς τέχνην
ὥδωσα θνητούς· καὶ φλογωπὰ σήματα
ἐξωμμάτωσα πρόσθεν ὄντ' ἐπάργεμα.
τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονὸς
κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
χαλκὸν, σίδηρον, ἄργυρον, χρυσόν τε τίς
φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;
οὐδεὶς, σάφ' οἶδα, μὴ μάτην φλῦσαι θέλων.
βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε,
πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.
ΧΟ. μή νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα,
σαυτοῦ δ' ἀκήδει δυστυχοῦντος· ὡς ἐγὼ
εὔελπίς εἰμι τῶνδέ σ' ἐκ δεσμῶν ἔτι

Greek of Aeschylus. The absence of the seam was a bad omen. Eur. Electr. 826, *καὶ λοβὸς μὲν οὐ προσῆν σπλάγχνοις*. Cic. de Div. ii. 13, 'caput jecoris ex omni parte diligentissime considerant; si vero id non est inventum, nihil putant accidere potuisse tristius.' It is clear, however, that the chief point lies in *ποικίλην*, on account of *χροιάν*.

504. *κνίσῃ συγκαλυπτά*. Cf. Antig. 1011, *μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς*. The practice is well known from Homer. There is an allusion to the fraud practised by Prometheus in distributing the flesh and bones of an ox, Hes. Theog. 535–41.—*μακρὰν ὀσφὺν*, 'the long chine.' Aristot. Hist. An. i. 15, *ὑποκάτω κατὰ τὴν γαστέρα τοῦ θώρακος ὀσφὺς*, which word he fancifully derives from *ἰσοφυὲς* in § 13. Hermann observes that *μακρὰ* is used because the chine of the sacrifice included the tail; and indeed this is clear from the description so fully given in Ar. Pac. 1053, &c.—*πυρώσας*, 'having roasted,' or first put to the fire. See Ar. Pac. 1053.—*τέχνην*, i.e. *τὴν τῶν ἐμπύρων*.

507. *ἐξωμμάτωσα*, 'I made clear.' The word is properly applied to the removal of a cataract, *ἄργεμον* or *λεύκωμα*. Hesych. *ἀργέματα· τὰ ἐπὶ τῶν ὀφθαλμῶν λευκώματα*. Hence Ar. Plut. 635, *ἐξωμμάτωται καὶ λελάμπρυνται κόρας*, which the Schol. says is from the Phineus of Sophocles. See Suppl. 163. Cho. 839, where the simple form occurs. But in Eur. Oedip. frag. ii. it means 'to deprive of sight.' We have the simple *ὀμματοῦν*, 'to furnish with eyes,' in Suppl. 461. Cho. 839.—*φλογωπὰ σήματα* are signs derived from the pointed or cleft appearance of the flame. See Phoen. 1255.

511. *ἐκ Προμηθέως*. This is of course an allegory implying that all arts sprung from *προμηθία*, the necessity of forecasting and providing for the increasing requirements of civilized life. Phoenician inventions are probably meant. See Curtius, Hist. Gr. i. p. 44.

515. *καιροῦ πέρα*, *trans finem*, Hor. Od. i. 8, 12, 'beyond the mark,' *ultra scopum*. The contrary is *πρὸ καιροῦ*, before, or short of the mark, Ag. 355. This, if not the original, must have been a very early sense of *καιρός*. Hence *λέγειν τὰ καίρια*, 'to speak to the point,' Theb. 1, *τυγχάνειν καιροῦ*, Soph. El. 31, and many similar expressions. The other meanings are easily deduced from this; 1. *καίριος*, 'fatal,' hitting the part aimed at. 2. the *point* of time, opportunity. 3. moderation, like *μέτρον*. Suppl. 1045, because any thing wide of the mark is extravagant or excessive.

517. *ἐκ δεσμῶν*. The Schol. seems to have found *ἐκ λόγων*, and the difference between ΔΕ and ΛΟ is small:—*ἀφ' ὧν λέγεις καὶ λυθήσει, καὶ πλέον Διὸς ἰσχύσεις*. Or perhaps he intended to construe *εὔελπις εἰμι τῶνδε*, and to supply *ὧν λέγεις*.

λυθέντα μηδὲν μεῖον ἰσχύσειν Διός.
ΠΡ. οὐ ταῦτα ταύτῃ †Μοῖρά πω τελεσφόρος
κρᾶναι πέπρωται, μυρίαις δὲ πημοναῖς
δύαις τε καμφθεὶς, ὧδε δεσμὰ φυγγάνω.
τέχνη δ' Ἀνάγκης ἀσθενεστέρα μακρῷ.
ΧΟ. τίς οὖν Ἀνάγκης ἐστὶν οἰακοστρόφος;
ΠΡ. Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες.
ΧΟ. τούτων ἄρα Ζεύς ἐστιν ἀσθενέστερος;
ΠΡ. οὔκουν ἂν ἐκφύγοι γε τὴν πεπρωμένην.
ΧΟ. τί γὰρ πέπρωται Ζηνὶ, πλὴν ἀεὶ κρατεῖν;
ΠΡ. τοῦτ' οὐκέτ' ἂν πύθοιο, μηδὲ λιπάρει.
ΧΟ. ἦ πού τι σεμνόν ἐστιν ὃ ξυναμπέχεις.
ΠΡ. ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς

519. *οὐ ταῦτα ταύτῃ*. Ar. Equit. 843, *οὐκ ὦγαθοὶ ταῦτ' ἐστί πω ταύτῃ μὰ τὸν Ποσειδῶ*. See also Eur. Med. 365.—*πέπρωται* is here used personally (cf. v. 527), although Fate herself can hardly be said to be fated. So *ἀρκῶ* for *ἀρκεῖ μοι*, inf. 639, *ἔοικα μάτην ἐρεῖν*, 1028, and such phrases as *δίκαιός εἰμι ποιεῖν*, &c. From the explanation of the Schol. Med., *οὐ ταῦτα οὕτως πέπρωται, ἵν' ἡ τελεσφόρος Μοῖρα ταχέως τὰ κατ' ἐμὲ κράνῃ καὶ πληρώσῃ*, we might infer that he read *οὐ ταῦτα ταύτῃ, Μοῖραν ὡς τελεσφόρον κρᾶναι, πέπρωται* (where *ταύτῃ ὡς* = *οὕτως ὥστε*); and perhaps this should be restored. 'Nondum adimpleta sunt fata, ut haec hunc exitum habeant.' Weil.

523. *τίς οὖν*. If, as you say, there is a power superior to and capable of overcoming these strong bonds, who is it that will call such power into action, and so ensure your delivery? The reply is, Fate; the same fate already mentioned in 519. Now it was evident, that if this Fate brought about a release, it must be against the will of Zeus; and hence the question is logically put by the chorus (525), 'Is then Zeus inferior to and under the control of Fate?'—*μνήμονες*, cf. Eum. 361.

526. *ἐκφύγοι γε*. The *γε* seems to give the same force as *τήν γε πεπρωμένην*, for Prometheus evades a question to which a direct affirmative answer would have offended the simple piety of the chorus. He alludes to the marriage with Thetis, inf. 783. This doctrine of fatalism is ridiculed by Lucian in the *Ζεὺς Τραγῳδὸς*, where Zeus says to Hercules, *μεμάθηκας, οἶμαι, ὡς αἱ Μοῖραι τὰ τοιαῦτα μόναι δύνανται, ἡμεῖς δὲ ἄκυροι αὐτῶν ἐσμέν*. But Pausanias describes a statue of Zeus in the Olympieum at Megara with the Fates above his head, which he interprets as *δῆλα δὲ πᾶσιν, τὴν πεπρωμένην μόνῳ οἱ πείθεσθαι*.

528. Hermann edits *οὐκ ἂν ἐκπύθοιο*, from his own conjecture, anticipated by Elmsley, and subsequently confirmed by one of the inferior MSS. Most of them give *οὐκ ἂν πύθοιο*, but the Med. has *οὐκὰν οὖν*, where *οὖν* is a mere metrical insertion. Several good copies have *οὐκέτ' ἂν*, which is in itself unobjectionable. This use of *οὐκέτι*, not strictly applying to time, is not uncommon, 'up to this point but no farther.' Cf. Suppl. 295. Od. xii. 223. Il. v. 662. It is singular that nearly the same varieties in the reading occur also inf. 635.

529. *ἦ που*. The chorus are very anxious to know the secret, and in order to elicit it they rejoin, 'No doubt it is something of solemn import you thus wrap up in mystery;' which is tantamount to saying, 'you certainly ought to tell us, if it may be told.' But perhaps we should read *οὔ που*, which is generally corrupted into *ἦ που* or *οὔπως*.

530. *οὐδαμῶς*. We should rather have expected *οὐδέπω*. This is confirmed by the remark of the Schol., *τῷ ἑξῆς δράματι φυλάττει τοὺς λόγους*, 'he reserves the account for the next play,' viz. the Π. *λυόμενος*.

καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος
ὅσον μάλιστα· τόνδε γὰρ σῴζων ἐγὼ
δεσμοὺς ἀεικεῖς καὶ δύας ἐκφυγγάνω.

ΧΟ. μηδάμ᾽ ὁ πάντα νέμων στρ. ά.
θεῖτ᾽ ἐμᾷ γνώμᾳ κράτος ἀντίπαλον Ζεύς,
μηδ᾽ ἐλινύσαιμι θεοὺς ὁσίαις
θοίναις ποτινισσομένα
βουφόνοις παρ᾽ Ὠκεανοῦ πατρὸς ἄσβεστον πόρον,
μηδ᾽ ἀλίτοιμι λόγοις·
μάλα μοι τοῦτ᾽ ἐμμένοι
καὶ μήποτ᾽ ἐκτακείη.
ἁδύ τι θαρσαλέαις ἀντ. ά.

532. *τόνδε σώζων.* 'It is by keeping this secret that,' &c. See supra, 174—8. Schol. recent. *ἵνα γὰρ αὐτὸν εἴπω, ἐκλύσεταί με Ζεὺς τοῦ δεσμοῦ.*

536. 'Never may the all-ruling Zeus set his authority in opposition to my will.' That is, 'may my duty and my inclination ever coincide; may the one never clash with the other, so that I may be tempted to disobey like Prometheus.'

539. This verse does not agree with the antistrophe. Perhaps *πατρὸς ἄσβεστον* is an interpolation, and *παρ᾽ ὠκεανοῖο πόρον* the true reading. It is evident that something is redundant in this place or wanting in that. Hermann decides in favour of a lacuna in 550, and so Dindorf and Weil print it.

541. *ἀλίτοιμι λόγοις.* 'May I never offend in my words.' There was nothing the Greeks regarded with more superstitious awe than the utterance of either proud words against the gods or boastful words about their own good luck. (See Suppl. 1044. Theb. 437. Pers. 823.) Those silent ministers of divine vengeance, *Νέμεσις* and *Φθόνος*, were ever within hearing. The timid piety of the chorus is aroused to these reflections by the preceding conversation. All their well-meant efforts to make Prometheus relent, and reveal the dread secret to Zeus, have been as vain as those before made by their father, and afterwards (785), though for a different object, by Io. He has "sinned in words" by declaring to the chorus (180) that he never will obey Zeus. This is indeed his prevailing fault, *ἐλευθεροστομεῖν* (187) and *λαβροστομεῖν* (335).

542. The MSS. give *ἀλλά μοι τόδ᾽ ἐμμένοι*, which is again at variance with the antistrophe. It appears better to adopt Hermann's emendation rather than Dindorf's *αὐτόνῳ* in 552. Not only are *τόδε* and *τοῦτο* continually confused, but the latter is better suited to both sense and metre, for the wish relates to what has just been expressed. See on Suppl. 314, though the rule is not invariable, as inf. 565. Pers. 59. 331. Suppl. 968. There was also a temptation for transcribers to patch up a trochaic verse by changing *μάλα* into *ἀλλά*. Dindorf indeed proposes to place a comma at *ἐκτακείη*, that *τόδε* may, as usual, refer to the following sentiment; but this is a manifest perversion of the entire passage.

545. *ἁδύ.* The MS. have *ἡδύ.* There is something striking in this description of the happiness resulting from the satisfaction of a good conscience. The application of the sentiment to Prometheus is obvious. Obedience suggests the hope of a reward, or at least removes the fear of punishment. A sense of security produces cheerfulness and contentment. The spectacle of a rebel tortured without the prospect of release induces them to avow their unconditional submission to the supreme will. The true object of all punishment, viz. to prevent a repetition of the offence and to deter others, is realized, and a moral is thus deduced which was not ill adapted to an Athenian audience.

τὸν μακρὸν τείνειν βίον ἐλπίσι, φαναῖς
θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις·
φρίσσω δέ σε δερκομένα
μυρίοις μόχθοις διακναιόμενον * * *
Ζῆνα γὰρ οὐ τρομέων
†ἰδίᾳ γνώμᾳ σέβει
θνατοὺς ἄγαν, Προμηθεῦ. [στρ. β′.
φέρ᾽ ὅπως ἄχαρις χάρις, ὦ φίλος, εἰπὲ ποῦ τίς ἀλκά;
τίς ἐφαμερίων ἄρηξις; οὐδ᾽ ἐδέρχθης
ὀλιγοδρανίαν ἄκικυν
ἰσόνειρον, ᾇ τὸ φωτῶν ἀλαὸν *δέδεται γένος ἐμπεποδισμένον; οὔπως
τὰν Διὸς ἁρμονίαν
θνατῶν παρεξίασι βουλαί. [β′.
ἔμαθον τάδε σὰς προσιδοῦσ᾽ ὀλοὰς τύχας, Προμηθεῦ· ἀντ.
τὸ διαμφίδιον δέ μοι μέλος προσέπτα
τόδ᾽ ἐκεῖνό θ᾽, ὅτ᾽ ἀμφὶ λουτρὰ

546. *φαναῖς*, 'bright,' 'cheering.' Plato, Phaed. p. 256, E, *φανὸν βίον διάγοντας εὐδαιμονεῖν.* Symp. p. 197, A, *οὗ ἂν ὁ θεὸς οὗτος διδάσκαλος γένηται, ἐλλόγιμος καὶ φανὸς ἀπέβη.*

550. *διακναιόμενον.* Hermann supposes some adverb to have dropped out signifying 'crudeliter vel immisericorditer.' Weil says, "Elegantissime Heimsoeth. *μυρίοις δέμας διακναιόμενον μοχθήμασιν.*"

552. *ἰδίᾳ* seems to be a gloss. Weil reads *οἰόφρων γνώμαν*, Meineke *αὐτόβουλος ὤν.*

555. *φέρ᾽ ὅπως.* The meaning of this verse is obscure. Perhaps from the following *εἰπὲ* we may supply *ἰδοὺ* (*σκόπησον* Schol. Med.), 'see now how thankless was the favour you conferred, and say where and what assistance there is,' i. e. to be obtained from mortals. G. Burges conjectures *ὠφέλει σ᾽*, i. e. *φέρ᾽ εἰπὲ ὅπως ὠφέλει σε*, 'say how it benefited you.' We have *ὦ φίλος* in Iph. Taur. 830. Troad. 1081. Rhes. 367. Oed. Col. 1700. For *ἄχαρις χάρις*, see Ag. 1522. Cho. 38.

557. *ὀλιγοδρανίαν.* Aristophanes has the epithets *ὀλιγοδρανέες* and *εἰκελόνειροι* applied to mortals in a passage which seems to be parodied from this, Av. 686. *ὀλιγοδρανέων* Il. xv. 246. So Eur. Phoen. 1722, *ὥστ᾽ ὄνειρον ἰσχύν.*

558. *ἰσόνειρον.* The first syllable is made long as in *ἰσόμοιρον* Cho. 311. *ἰσόθεος* Pers. 80. *ἀπαράμυθον* sup. 192, after the epic use.—After *ἀλαὸν* Hermann inserts *δέδεται*, and reads *οὔπω* for *οὔποτε*. Both corrections had been anticipated by the present editor, except that *οὔπως* was suggested, as an epic use; cf. Od. v. 103, *οὔπως ἔστι Διὸς νόον—παρεξελθεῖν.* This appears better, because *παρεξίασι* is future, not past. Cf. Antig. 60, *εἰ νόμου βίᾳ ψῆφον τυράννων ἢ κράτη παρέξιμεν.* W. Dindorf reads *οὔποτε θνατῶν | τὰν Διὸς ἁρμονίαν ἀνδρῶν παρεξίασι βουλαί.*—*Διὸς ἁρμονία* is the fixed law or decree of Zeus; Schol. Med. *τὴν εἱμαρμένην.*

566. *τὸ διαμφίδιον.* Hermann says the poet intended *τὸ δ. μέλος προσέπτα ὅτε ὑμεναίουν, κ.τ.λ.*, and changed the construction by specifying *τόδ᾽ ἐκεῖνό τε.* Similarly Schol. recent. *τὸ τόδε καὶ τὸ ἐκεῖνο ἀσύνδετον.* Yet even thus *τὸ* would be unnecessary and unusual. Hesychius, quoting from this passage, explains *ἀλλοῖον, διαπαντὸς κεχωρισμένον*, and so Schol. Med.

καὶ λέχος σὸν ὑμεναίουν ἰότατι γάμων, ὅτε τὰν ὁμοπάτριον
ἕδνοις
ἄγαγες Ἡσιόναν
πιθὼν δάμαρτα κοινόλεκτρον.

ΙΩ.

τίς γῆ; τί γένος; τίνα φῶ λεύσσειν
τόνδε χαλινοῖς ἐν πετρίνοισιν
χειμαζόμενον; τίνος ἀμπλακίας
ποινὰς ὀλέκει; σήμηνον ὅποι
γῆς ἡ μογερὰ πεπλάνημαι.
ἆ ἆ, ἔα ἔα·
χρίει τις αὖ με τὰν τάλαιναν οἶστρος·

568. *καὶ λέχος*. Hermann, who denies that *ἰσόνειρον* in 560 can have the *ι* long, reads *λέχος εἰς σόν*. And certainly the verse begins more appropriately with an anapaest, like the others. Hermann also refers *ὑμεναίουν* (wherein *ῡ* is long by the augment) to *ὑμεναιέω*, not *ὑμεναιόω*. Photius however expressly says *ὑμεναιοῦν*, *τὸ ᾄδειν τὸν ὑμέναιον καὶ συνάπτειν τὸν γάμον*.—*ἰότατι*, i. e. *ἕνεκα* or *ἕκατι*. So Od. xi. 384, *ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός*. Il. xv. 41, *μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων πημαίνει Τρῶας*. It has been suggested that *ἰότης* means 'oneness,' 'individuality,' 'isolation,' from *ἰὸς*, *unus*, Il. vi. 422, just as *ἕκατι* is the dative of *ἕκας*, and thus arose the idea of action apart from others and independent, referring to or exerted by one alone. See *New Cratylus*, p. 351 (ed. 1). Others attribute to it the primary sense of motion or impulse (*ἰέναι*), but the true etymology is uncertain.

569. *ὁμοπάτριον*. The word seems to imply, 'of the same father but a different mother,' i. e. 'half-sister.' Nothing definite is recorded of her parentage, if we except the statement of a late scholiast, *Ἡσιόνη θὲ θυγάτηρ ἦν Ὠκεανοῦ καὶ Τηθύος*, which makes her own sister to the Chorus; cf. 140—3.

572. The episode of Io's wanderings is so far connected with the story of Prometheus, that it is by one of her descendants that he is to be liberated (inf. 793), besides the general propriety of her condolence (632) as having been wronged by Zeus equally with Prometheus. But in other respects it cannot be regarded as having any thing directly to do with either the moral or the plot of the play. It will be observed that Io makes no attempt to convert Prometheus. Her generally selfish speeches and inquiries form a contrast to the devoted friendship and heroic companionship (1088) of the Ocean Nymphs. As a *dramatis persona*, she serves at once to employ the *σχολὴ πλείων* of Prometheus, to draw out his foibles by her conversation, and to illustrate his prophetic and omniscient gifts.

575. *ποινάς*. So the Med., the common reading being *ποιναῖς*. A plausible correction (of H. Stephens) is *ποινά σ' ὀλέκει*. Cf. Od. xxii. 305, *οἱ δέ τε τὰς ὀλέκουσιν ἐπαλμένοι*. The accusative may be defended in two ways: either because *ὀλέκει* involves the notion of *τίνεις*, as Hermann suggests, or in apposition to the sentence, as inf. 632. Ag. 218. 1392. Eur. Hel. 77, *ἀπόλαυσιν εἰκοῦς ἔθανες ἂν Διὸς κόρη*. Alcest. 6, *καί με θητεύειν πατὴρ θνητῷ παρ' ἀνδρὶ τῶνδ' ἄποιν' ἠνάγκασεν*. Troad. 878, *κᾆτ' ἐκεῖ δοῦναι κτανεῖν, ποινὰς ὅσοι τεθνᾶσι*. Herc. Fur. 58, *ἡ δυσπραξία, ἧς μήποθ' ὅστις καὶ μέσως εὔνους ἐμοὶ τύχοι, φίλων ἔλεγχον ἀψευδέστατον*.—For *ὅποι*, the reading of the Med. and other MSS., most editors prefer *ὅπῃ*. The words are commonly interchanged: but it is hard to find fault with the sense, 'tell me *to* what land I have wandered.'

578. *χρίει*, 'stings me.' Cf. 693. 899.

εἴδωλον Ἄργου γηγενοῦς·
ἄλευ', ἆ δᾶ· φοβοῦμαι
τὸν μυριωπὸν εἰσορῶσα βούταν.
ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων,
ὃν οὐδὲ κατθανόντα γαῖα κεύθει.
ἀλλά με τὰν τάλαιναν
ἐξ ἐνέρων περῶν κυναγετεῖ,
πλανᾷ τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμαν.
ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ στρ.

Io is represented as a crazed person, fearing the apparition of Argus, who glides in spectral pursuit of her, habited as a herdsman, on the stage. On the question whether she is a cow with a human head or merely a horned woman, see Suppl. 567. The matter is not very easy to determine. The notion of the gadfly, the *σκίρτημα* inf. 693, the *ἐπαφὴ* of Zeus, and the herdsman Argus, all point to something more monstrous than simply the latter, while it is evident that her long speeches could only have proceeded from a human mouth. Apollodorus, ii. 1, 3, distinctly describes her as a cow, and so also Moschus, Id. ii. 45. As for Argus, he is an equally mysterious being. Some made him the son of Agenor, some of Inachus; but Acusilaus (says Apollodorus, *ibid.*) called him *γηγενῆ*. He is *παῖδα γῆς* Suppl. 300. There can be little doubt that he symbolizes the peacock, a bird little known to the early Greeks, but reputed sacred to Juno (Pausan. ii. 17. 6); indeed, Ovid recognizes the identity, Met. ii. 533. Probably an Indian picture or play about a cow and a peacock had been seen by Phoenician traders, who thus reported it to the Greeks; for the story of Io was generally connected with Phoenicia: see Eur. Phoen. 257. It was a natural transition to represent the many-eyed and watchful companion of the cow as a real herdsman, and even to give him a pipe (inf. 590). The journey of Io through Scythia into Europe from the East, her visit to Dodona, and her connexion with the Argive Hera, indicate that in part at least the legend records the migration of Aryan or Pelasgic races. The visit to Egypt seems a later addition.

580. *ἄλευ', ἆ δᾶ*, 'keep him off, O earth!' Being the son of earth, the latter is implored not to suffer him to rise again from beneath. Compare Theb. 86, *θεοὶ, κακὸν ἀλεύσατε*, *ibid.* v. 128. Suppl. 866, *μᾶ Γᾶ, βοὰν φοβερὸν ἀπότρεπε*. There seems to be no good reason for altering the text. We have *ἆ Ζὴν* in Suppl. 152, and all the MSS. as well as the Etymol. Mag. (p. 60. 8, in v. *ἀλευάδα*) recognize the reading. Hermann however omits *ἆ* with Blomfield, and makes a senarius of 579—80; he also excludes *φοβοῦμαι* as a gloss, and regards *εἰσορῶσα* as depending on *χρίει μ' οἶστρος*, as if the poet had used *οἰστροῦμαι*. This he considers to be well suited to Io's wildness; but we may be allowed to prefer the simple text of the MSS. W. Dindorf gives *ἄλευ δᾶ*, after a theory of his, that the *ε* of the imperative is sometimes absorbed. The Schol. Med. says that there were two readings, *Ἀλευάδα, πατρωνυμικῶς*, and *ἄλευ ὦ δᾶ*, adding distinctly, *ἄλευ, ἀναχώρει, ἔκκλινε*. But both these are undoubtedly mere mistakes.

585. *κυνηγετει* (without accent) Med. *κυναγεῖ* Hermann. Brunck restored the Doricism, and it is doubtful if we should not omit *γᾶς ἁ μογερὰ* in 576 with two or three MSS.

586. *ψάμμαν*. So the Med., a form that occurs in Lysistr. 1261 and Herod. iv. 181, where Mr. Blakesley suspects it to have been a Dorian peculiarity.

589. *κηρόπλαστος*. Stuck together with wax into the form of a panpipe. Weil gives *κηρόπακτος* with Meineke. The sense is, according to Schol. Med., that the drowsy strains cannot soothe *her*, who has no rest through hunger. We must suppose the tones of the flute were heard on the stage; and the spectral form of Argus must have been, partially at least, visible to the spectators.

ἀχέτας ὑπνοδόταν νόμον. ἰώ, ἰώ, πόποι,
ὦ πόποι, ποῖ μ' ἄγουσι τηλέπλανοι πλάναι;
τί ποτέ μ', ὦ Κρόνιε παῖ, τί ποτε ταῖσδ'
ἐνέζευξας εὑρὼν ἁμαρτοῦσαν
πημοσύναις; ἐή,
οἰστρηλάτῳ δὲ δείματι δειλαίαν
παράκοπον ὧδε τείρεις;
πυρί *με φλέξον, ἢ χθονὶ κάλυψον, ἢ
ποντίοις δάκεσι δὸς βοράν,
μηδέ μοι φθονήσῃς
εὐγμάτων, ἄναξ.
ἅδην με πολύπλανοι πλάναι
†γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν ὅπα
πημονὰς ἀλύξω.
κλύεις φθέγμα τᾶς βούκερω παρθένου;
ΠΡ. πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης
τῆς Ἰναχείας; ἣ Διὸς θάλπει κέαρ
ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους

591. ὦ πόποι. The MSS. vary in this passage between πῶ and ποῖ several times repeated. Hermann is undoubtedly right in objecting to ποῖ, πόποι, ποῖ μ', &c. as 'valde inelegans.'—τηλέπλανοι. So Hermann and most editors after Elmsley for τηλέπλαγκτοι. There is the same variety in 601, and the latter reading necessitates the questionable lengthening of α before πρ in 612. There is an example of this in τινᾱ πρόνοιαν Cho. 596, but in a suspicious passage. Cf. inf. 677.

592. The metre of this verse is paeonic, as in Eum. 316 and 335 seqq.—τί belongs to ἁμαρτοῦσαν, 'having caught me erring in what respect?' The next verse is bacchiac, succeeded by a dochmiac. It seems best to omit the unnecessary ἐν after ἁμαρτοῦσαν, on account of the antistrophic verse, where Hermann supposes something to have been lost.

594. πημοσύναις. This is Hermann's correction, admitted by Dindorf and Weil, for πημοναῖσιν, and it seems safer than to assume that φοιταλέοισιν in 616 was pronounced with a double λ, like Αἰόλλου for Αἰόλου in Od. x. 36. 60. For this, at best, though ἐναλλίαις seems required by the metre in Eur. Hel. 1460, and though in itself the principle is sound (see on 146), gives an unmetrical verse.

596. παράκοπον, 'crazed,' 'maddened.'

597. πυρί με φλέξον. The με was inserted by Elmsley.

598. ποντίοις—βοράν. An allusion perhaps to the story of Andromeda.

602. We may reasonably be surprised at such a late Attic form as γεγύμνακα in Aeschylus. None of the critics seem to have suspected it: but we think the true reading is ἐγύμνασαν, κοὐκ ἔχω κ.τ.λ. This would make the MSS. reading of the antistrophe to be right; see on v. 624. It is to be observed that the Schol. Med. has the aorist παρήλασαν in explanation, and also that grammarians were ever on the look out to patch up senarii.

604. This verse is assigned to the chorus in the MSS., by an error which Elmsley first detected.—τᾶς βούκερω π., 'of one who is a woman and a maiden, though she has the horns of a cow.'

607. δρόμους γυμνάζεται. So Ar. Nub. 29, ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους. Trach. 1045, συμφορὰς—οἵας οἷος ὢν ἐλαύνεται.—τοὺς ὑπερμήκεις δρ., 'these too lengthy courses,' a familiar metaphor from the stadium. Prometheus, by at once telling her story and parentage, gives a proof of his omniscience which astonishes Io.

Ἥρᾳ στυγητὸς πρὸς βίαν γυμνάζεται.
ΙΩ. πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις; ἀντ.
εἰπέ μοι τᾷ μογερᾷ, τίς ὤν, τίς ἄρα μ', ὦ τάλας,
τὰν ταλαίπωρον ὧδ' ἐτήτυμα προσθροεῖς
θεόσυτόν τε νόσον ὠνόμασας, ἃ
μαραίνει με χρίουσα κέντροισι
φοιταλέοις; ἐή.
σκιρτημάτων δὲ νήστισιν αἰκίαις
λαβρόσυτος ἦλθον *Ἥρας
ἐπικότοισι μήδεσι δαμεῖσα· δυσ-
δαιμόνων δὲ τίνες, οἵ, ἐή,
οἷ' ἐγὼ μογοῦσιν;
ἀλλά μοι τορῶς
τέκμηρον ὅτι μ' ἐπαμμένει
παθεῖν, τί μή *με χρή· τί φάρμακον νόσου,
δεῖξον, εἴπερ οἶσθα.
θρόει, φράζε τᾷ δυσπλάνῳ παρθένῳ.
ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρῄζεις μαθεῖν,
οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἁπλῷ λόγῳ,
ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα.
πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα.
ΙΩ. ὦ κοινὸν ὠφέλημα θνητοῖσιν φανείς,
τλῆμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε;
ΠΡ. ἁρμοῖ πέπαυμαι τοὺς ἐμοὺς θρηνῶν πόνους.

610. πόθεν—ἀπύεις; 'Who are you, and whence (i. e. πόθεν μαθὼν) do you pronounce my father's name?'

612. ἐτήτυμα. Hermann gives ἔτυμα with the best MSS. The verse as it now stands is made up of a cretic, a trochaic dipodia, and a dochmiac.

618. Ἥρας. This word is wanting in the MSS., and was restored by Hermann from the Schol. Med. τοῖς τῆς Ἥρας. This brief note however, so far from proving that the grammarian read Ἥρας in the text, seems to show the very contrary. He was probably right in adding the explanation; but the word had been lost before his time. Translate; 'And the tortures of hunger have driven me furiously on with bounding steps, subdued by the crafty wrath of Hera.'

623. τέκμηρον. 'Make clear by tokens,' i. e. signify to me. The active, which is much less common than the middle, is so used in Pind. Ol. vi. 73. Nem. vi. 8.

624. τί μή με χρή. The MSS. have τί μή (μοι or με) χρή. It is very likely that με would be lost after μή. Otherwise there is great probability in Elmsley's elegant conjecture τί μῆχαρ ἢ τι, κ.τ.λ., and most editors have admitted it. See however above, on v. 602.

628. αἰνίγματα, κ.τ.λ. On the antithesis see Suppl. 458.

633. ἁρμοῖ πέπαυμαι, 'I have just ceased bewailing my own woes to others, and

ΙΩ. οὔκουν πόροις ἂν τήνδε δωρεὰν ἐμοί;
ΠΡ. λέγ' ἥντιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιό μου.
ΙΩ. σήμηνον ὅστις ἐν φάραγγί σ' ὤχμασεν.
ΠΡ. βούλευμα μὲν τὸ Δῖον, Ἡφαίστου δὲ χείρ.
ΙΩ. ποινὰς δὲ ποίων ἀμπλακημάτων τίνεις;
ΠΡ. τοσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον.
ΙΩ. καὶ πρός γε τούτοις τέρμα τῆς ἐμῆς πλάνης
δεῖξον, τίς ἔσται τῇ ταλαιπώρῳ χρόνος.
ΠΡ. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.
ΙΩ. μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν.
ΠΡ. ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.
ΙΩ. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;
ΠΡ. φθόνος μὲν οὐδείς, σὰς δ' ὀκνῶ θράξαι φρένας.
ΙΩ. μή μου προκήδου μᾶσσον ὧν ἐμοὶ γλυκύ.

will not now repeat them to you.' Ἁρμοῖ is said to be one of the words brought by the poet from Syracuse. Properly, like ἐν καιρῷ, it must have meant, 'in *due* time,' or 'in the *nick* of time,' and then, from the notion that present time or opportunity is best, it came to bear the meaning in the text.

634. ἐμοὶ, emphatic, i. e. to one whom you profess to know and have recognized.

639. ἀρκῶ. Between the notions 'sufficio' and 'valeo' there is such close relation that ἀρκεῖν may here be used for δύνασθαι. But he may have meant ἀρκεῖ μοι σαφηνίσαι, 'it is enough to tell you thus much only;' i.e. he does not acknowledge any ἀμπλάκημα. See on 520. Weil gives σαφηνίσας, with Meineke. Here again τοσοῦτον, not τόσονδε, is correctly used in reference to what has been already said: cf. 542.

640. It is not unlikely that a verse has been lost, which preserved the continuity of the stichomythia. Prometheus might naturally have interposed a line of this kind, τί σοι φράσαιμ' ἂν τοῦδε πράγματος πέρι; still, it is rather remarkable that 631—9, with the initial couplet, seem to be answered by 640—8, as by a kind of antistrophe.

641. τίς ἔσται, i. e. καὶ τίς ἔσται, for τέρμα must be taken of geographical limit. Hermann suspects that a line quoted as a proverb by the Scholiast originally followed 642, ἃ δεῖ γενέσθαι ταῦτα καὶ γενήσεται, because the present distich ought to be answered by two verses, and 643 seems directly to refer to it. It is however by no means abrupt as it now stands; and Hermann himself observes the correspondence pointed out in the preceding note.

644. ἀλλ' οὐ. 'Nay, 'tis not that I grudge you this boon.' So μηδέ μοι φθονήσῃς εὐγμάτων, 600. These words take the construction of φθόνον ἐμποιεῖν or φθόνον ἔχω. Eur. Bacch. 820, τοῦ χρόνου δ' οὔ σοι φθονῶ. See Donaldson, Gr. Gr. § 603. Buttm. Lexil. p. 408. The MSS. have τοῦ for σοι.

645. μὴ οὐ γεγωνίσκειν. Both the negatives are to our idiom superfluous: but see 244, and Elmsley on Med. 1209. Eustathius ad Il. M. p. 909, γεγωνίσκειν, τὸ φθέγγεσθαι ἐξακουστόν. Hesych. γεγωνόν· τὸ ἐξακουστὸν, μεγαλόφωνον. Thuc. vii. 76, ὡς ἐπὶ πλεῖστον γεγωνίσκων. Eur. El. 808, δεσπότης δ' ἐμὸς τἀναντί' ηὔχετ', οὐ γεγωνίσκων λόγους.

646. θράξαι, another and more guttural form of ταράξαι (our *harrow* and *harass*). The form occurs also in Soph. frag. 812. Eur. Rhes. 863, καί τί μου θράσσει φρένας.

647. μᾶσσον ὧν, i. e. ἢ ἃ ἐμοὶ γλυκὺ ἐστί σε προκήδεσθαί μου. This is Hermann's former correction of μᾶσσον ὡς, though in his last edition he has preferred Elmsley's μασσόνως ἢ 'μοὶ, on the ground that the rare form μασσόνως was likely to be corrupted. On the other hand we may observe that ων and ως are constantly confused: see Ag. 1366. Others have proposed to take ὡς for ἢ ὡς, but the few passages adduced are too uncertain to found an argument upon. Perhaps, after all, the Schol. Med. was right in supplying τὸ ἀκούειν. The line would then be punctuated thus: μή μου προκήδου μᾶσσον· ὡς ἐμοὶ γλυκύ. There is a slight ellipse of ἀλλὰ λέγε τὸ πᾶν.

ΠΡ. ἐπεὶ προθυμεῖ, χρὴ λέγειν· ἄκουε δή.
ΧΟ. μήπω γε· μοῖραν δ' ἡδονῆς κἀμοὶ πόρε.
τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον,
αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·
τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.
ΠΡ. σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν,
ἄλλως τε πάντως καὶ κασιγνήταις πατρός·
ὡς τἀποκλαῦσαι κἀποδύρασθαι τύχας
ἐνταῦθ', ὅπου μέλλει τις οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει.
ΙΩ. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή·
σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρῄζετε
πεύσεσθε· καίτοι καὶ λέγουσ' αἰσχύνομαι
θεόσσυτον χειμῶνα καὶ διαφθορὰν
μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο.

649. μήπω γε. The use of γε in deprecating is to be noticed. See on Theb. 71. Ar. Nub. 196, μήπω γε, μήπω. Ib. 267, μήπω μήπω γε πρὶν ἂν τουτὶ πτύξωμαι. The Schol. Med. has a somewhat obscure remark on this passage:—τοῦτο ἅμα καὶ σαφηνίζων τῷ ἀκροατῇ τὰ πράγματα διὰ τῶν τῆς Ἰοῦς, καὶ Προμηθέα παραμυθούμενος, ὅπως γε μεταξὺ τά τε Ἰοῦς ῥηθείη, εἶτα πάλιν τὰ παρ' αὐτοῦ, καὶ ἡ ἐξαλλαγὴ τῆς τάξεως νεαροποιήσῃ τοὺς ἀκούοντας. The first part should apparently be read thus: τοῦτο λέγει, ἅμα καὶ σαφηνίζων τῷ ἀκροατῇ τὰ πράγματα, καὶ διὰ τῶν τῆς Ἰοῦς Προμηθέα παραμυθούμενος. The later Schol. supplies λέγει, and in what follows gives ἐν τῷ μεταξὺ for the corrupt γε μεταξύ. The meaning is, 'In order that Io's speech may be spoken in the interval, and then again his (Prometheus') narrative, and so the change of actors may refresh the hearers.'

651. πολυφθόρους. In this epithet the well-known sense of φθείρεσθαι, 'to lose oneself in wandering,' seems to be contained. See Pers. 453. Inf. 839, τῆς πολυφθόρου πλάνης.

654. ἄλλως τε — καί. Cf. Eum. 696. Pers. 685. The rivers in general were the sons of Ocean (Hes. Theog. 367), so that Inachus, the father of Io, was brother to the Nymphs of the chorus.

656. ὅπου. So Blomf. for ὅποι or ὅπῃ. See on 602. Dindorf and Hermann retain the latter. The true senses of these particles are respectively *position, destination, direction*; nor would it be easy to prove that ὅπου and ὅπῃ are ever really identical. See on 100.—οἴσεσθαι δάκρυ, 'to win a tear,' a metaphor from prizes, as ἆθλον φέρεσθαι, &c.—ἐνταῦθα, viz. from friends or relations.—ἀποκλαῦσαι, compare ἀποθαυμάσαι, Ag. 309.

658. ὑμῖν, as its place in the verse shows, is emphatic.—ἀπιστῆσαι, 'to disobey.' Theb. 1033. For the metre of this verse see Eum. 26.

660. καὶ λέγουσ'. See 205. Almost all the MSS. have ὀδύρομαι, but many give αἰσχύνομαι as a variant, and it is clearly the best suited to the context. For, as the Schol. Med. shrewdly remarks, nothing vexes a woman more than the loss of her good looks.

ἀεὶ γὰρ ὄψεις ἔννυχοι πωλεύμεναι
ἐς παρθενῶνας τοὺς ἐμοὺς παρηγόρουν
λείοισι μύθοις· Ὦ μέγ' εὐδαίμων κόρη,
τί παρθενεύει δαρὸν, ἐξόν σοι γάμου
τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βέλει
πρὸς σοῦ τέθαλπται, καὶ ξυναίρεσθαι Κύπριν
θέλει· σὺ δ', ὦ παῖ, μὴ 'πολακτίσῃς λέχος
τὸ Ζηνὸς, ἀλλ' ἔξελθε πρὸς Λέρνης βαθὺν
λειμῶνα, ποίμνας βουστάσεις τε πρὸς πατρὸς,
ὡς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόθου.
τοιοῖσδε πάσας εὐφρόνας ὀνείρασι
ξυνειχόμην δύστηνος, ἔς τε δὴ πατρὶ
ἔτλην γεγωνεῖν νυκτίφαντ' ὀνείρατα.
ὁ δ' ἔς τε Πυθὼ κἀπὶ Δωδώνης πυκνοὺς
θεοπρόπους ἴαλλεν, ὡς μάθοι τί χρὴ
δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα.
ἧκον δ' ἀναγγέλλοντες αἰολοστόμους
χρησμοὺς ἀσήμους δυσκρίτως τ' εἰρημένους.
τέλος δ' ἐναργὴς βάξις ἦλθεν Ἰνάχῳ,
σαφῶς ἐπισκήπτουσα καὶ μυθουμένη
ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμὲ,
ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὅροις·

663. *πωλεύμεναι.* Hermann retains this Ionicism, though it is uncertain whether the poet or his transcriber had in view Od. ii. 55, *οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα.* The same question may be raised on *εἰσοιχνεῦσιν* in 122. There is a variant *πολεύμεναι,* but only one MS. gives *πολούμεναι,* which W. Dindorf formerly preferred.

664. *παρηγόρουν.* See on 132. Herod. v. 104, *οὗτος ὡνὴρ πολλάκις μὲν καὶ πρότερον τὸν Γόργον παρηγορέετο ἀπίστασθαι ἀπὸ βασιλέος,* i.e. 'tried to talk him over.' Od. xvi. 279, *μειλιχίοις ἐπέεσσι παραυδῶν.* Ib. 287, *μνηστῆρας μαλακοῖς ἐπέεσσι παρφάσθαι.* Inf. 1022.

668. *τέθαλπται,* 'has felt the smart of love's dart.' See Soph. Trach. 1082. Antig. 1086.—*ξυναίρεσθαι Κύπριν,* Schol. *συνουσιάσαι.* Similarly in Eur. Hipp. 465, *ξυνεκκομίζειν Κύπριν,* to assist another, or aid and abet him, in a love-affair.

669. *ἀπολακτίσῃς,* as the Schol. remarks, is a figure from animals rejecting the approach of the male.

675. *νυκτίφαντ'.* Hermann has *νυκτίφοιτ',* the reading of all but the Med. and Rob. Weil edits *νυκτίφοιτα φάσματα.*

676. *ἐπὶ Δωδώνης.* Properly, '*towards* Dodona.' The construction with a genitive is well known; cf. Her. vii. 31, *ὁδοῦ ἐπὶ Καρίης φερούσης.* Eur. Electr. 1343, *στεῖχ' ἐπ' Ἀθηνῶν.* The use of the imperfect *ἴαλλεν* explains the idiom in this place: he sent, as it were, a continued stream or line of messengers along the road in that direction.

684. *ἄφετον.* Consecrated animals, which were allowed to wander at liberty and exempt from all work, were called *ἄφετα, ἄνετα,* or *ἀνειμένα.* Cf. Ajac. 1214. Phoen. 946. Iph. Taur. 469,

κεἰ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν
κεραυνὸν, ὃς πᾶν ἐξαϊστώσοι γένος.
τοιοῖσδε πεισθεὶς Λοξίου μαντεύμασιν
ἐξήλασέν με κἀπέκλῃσε δωμάτων
ἄκουσαν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν
Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.
εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι
ἦσαν, κεραστὶς δ', ὡς ὁρᾶτ', ὀξυστόμῳ
μύωπι χρισθεῖσ' ἐμμανεῖ σκιρτήματι
ᾖσσον πρὸς εὔποτόν τε Κερχνείας ῥέος
Λέρνης τε κρήνην· βουκόλος δὲ γηγενὴς
ἄκρατος ὀργὴν Ἄργος ὡμάρτει, πυκνοῖς
ὄσσοις δεδορκὼς, τοὺς ἐμοὺς κατὰ στίβους.
ἀπροσδόκητος δ' αὐτὸν †αἰφνίδιος μόρος

ὡς ὄντες ἱροὶ μηκέτ' ὦσι δέσμιοι. Ion 822, *ὁ δ' ἐν θεοῦ δόμοισιν ἄφετος, ὡς λάθοι, παιδεύεται.* Io was not yet changed into a cow; but the words of the oracle anticipated it.

685. *μολεῖν.* He seems to have meant *ἐπισκήπτουσα ὠθεῖν καὶ μυθουμένη μολεῖν,* where the aorist infinitive takes a future sense from the context, the only real condition of an aorist being the contemplation of something realized. See Theb. 424. Some have needlessly proposed *ἂν* for *ἐκ.* For *μυθεῖσθαι* see Agam. 1339.—*ἐξαϊστώσοι* Blomf., Dind., for —*ει,* which Hermann retains; and it is of course defensible, though less elegant. The future optative is however rather a rare usage in the earlier Attic, except with some few verbs.

689. *ἐπηνάγκαζε.* The hesitation was long and the compulsion gradual and continuous. So in 694 *ᾖσσον* seems to mean 'I set out,' 'I began to go.'

692. *κεραστίς.* So Dind., Weil. Hermann retains the accent of the MSS. *κεράστις.*

694. *Κερχνείας.* So the Med. The other MSS. give *Κεγχρείας,* which is also found in Pausan. ii. 24, 8. The reading of the next verse is very uncertain. The MSS. have *ἄκρην τε, ἄκρον τε,* or *ἄκραν τε.* One only gives *Λέρνης ἐς ἄκρην,* whence Hermann edits *Λέρνης τ' ἐς ἀκτὴν,* from Pindar, Ol. vii. 60, *Λερναίας ἀπ' ἀκτᾶς.* Dindorf, *ἀκτήν τε Λέρνης.* A cow persecuted by flies naturally seeks the water. Lerna was a marshy lake close to the sea, near the mouth of the Inachus. Pausanias speaks of *ἡ κατὰ Λέρναν θάλασσα,* ii. 36, 6, and it would seem the sea-coast in that part took the name. But the later Schol. appears to have read *κρήνην,* as Canter perceived: *πρός τε τὸν ῥοῦν τῆς Κέγχρης, ἥτις κρήνη ἐστὶν Ἄργους, καὶ πρὸς τὴν Λέρνην τὴν πηγήν.* Apollodorus, ii. 1, 4, mentions the springs, *τὰς ἐν Λέρνῃ πηγάς.* It is likely enough that *κρήνην,* with a superscribed *α* as a variant for *κρήναν* or *κράναν,* was transposed to *ἄκρην,* for Doricisms are not uncommonly introduced into the MSS. even in senarii; e.g. in 510 the Med. has *σίδαρον,* in Theb. 527 *ματρός.* See on Suppl. 52. Inf. 1009. Cho. 759. 1034.

696. *ἄκρατος ὀργὴν,* 'hot-tempered,' a metaphor from strong wine. The comma after *ὡμάρτει* is intended to show that *κατὰ στίβους* belongs to it rather than to *δεδορκὼς,* for *κατ' ἴχνος ἕπεσθαι, θηρεύειν,* &c., was the usual expression.

698. The MSS. give *αἰφνίδιος,* which may be a trisyllable. See on Pers. 974. Porson transposed the words, *αἰφνίδιος αὐτὸν μόρος,* which does not sound like an Aeschylean verse. Elmsley proposed *ἀφνίδιος,* comparing *ἄφνω,* and he is followed by Blomf. and Dind. Weil reads *ἐξαίφνης,* Hermann *αἰφνίδια,* and he thinks that Hesychius had this passage in view:

τοῦ ζῆν ἀπεστέρησεν· οἰστροπλὴξ δ' ἐγὼ
μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι.
κλύεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὅτι
λοιπὸν πόνων, σήμαινε· μηδέ μ' οἰκτίσας
ξύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ
αἴσχιστον εἶναί φημι συνθέτους λόγους.

ΧΟ. ἔα, ἔα· ἄπεχε, φεῦ.
οὔποτ', οὔποτ' ηὔχουν
ξένους μολεῖσθαι λόγους ἐς ἀκοὰν ἐμάν,
οὐδ' ὧδε δυσθέατα καὶ δύσοιστα
πήματα, λύματα, δείματ' ἐμὰν
ἀμφήκει κέντρῳ ψύξειν ψυχάν.
ἰὼ, ἰὼ, μοῖρα, μοῖρα,
πέφρικ' εἰσιδοῦσα πρᾶξιν Ἰοῦς.

ΠΡ. πρῴ γε στενάζεις καὶ φόβου πλέα τις εἶ·
ἐπίσχες, ἔς τ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.

ΧΟ. λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ
τὸ λοιπὸν ἄλγος προὐξεπίστασθαι τορῶς.

ΠΡ. τὴν πρίν γε χρείαν ἠνύσασθ' ἐμοῦ πάρα
κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρῄζετε
τὸν ἀμφ' ἑαυτῆς ἆθλον ἐξηγουμένης·

ἀφνιδία· αἰφνιδίως, ἄφνω. If so, this is another example of those words in ια which, as suggested on Eum. 764, seem to have been metrically equivalent to αι, and pronounced like our *yea*. The death of Argus is thus described by Apollodorus, ii. 1, 3, Διὸς δὲ ἐπιτάξαντος Ἑρμῇ κλέψαι τὴν βοῦν, μηνύσαντος Ἱέρακος, ἐπειδὴ λαθεῖν οὐκ ἠδύνατο, λίθῳ βαλὼν ἀπέκτεινε τὸν Ἄργον, ὅθεν Ἀργειφόντης ἐκλήθη.

700. γῆν πρὸ γῆς. This phrase occurs Ar. Ach. 235, καὶ διώκειν γῆν πρὸ γῆς ἕως ἂν εὑρεθῇ ποτὲ, where πρὸ has the sense of πόρρω. Thus πρὸ ὁδοῦ ἐγένοντο, Il. iv. 382, and φροῦδος from πρὸ ὁδοῦ, 'advanced in the journey,' προὔργου for πρὸ ἔργου. It is singular that the true reading should be more or less corrupted in all the MSS.

709. ξένους λόγους. By this the chorus declare that they had come to converse with Prometheus alone.—μολεῖσθαι, a remarkable and rare future form. Verbs of *going*, like εἶμι and νέομαι, νίσσομαι, have a tendency to a future meaning with a present form.

711—12. The MSS. reading is here clearly unmetrical, πήματα λύματα δείματ' ἀμφήκει κέντρῳ ψύχειν ψυχὰν ἐμάν. The text is according to Dindorf's emendation, except that he writes ἀμφάκει. Weil edits κέντρῳ ψύχειν ψυχὰν ἀμφάκει.—ψύξειν, 'would chill.' Properly 'to fan,' as Bion, Id. i. 85, ὃς δ' ὄπιθεν πτερύγεσσιν ἀναψύχει τὸν Ἄδωνιν. In Il. xx. 440, it means to blow with a gentle breath. Hence ψῦχος (Ag. 944) is the coolness produced by a fresh breeze, while ῥῖγος (*frigus*) is the winter cold. Hesych. ψύξας· ἀμβλύνας, τὴν ψυχὴν φυσήσας, ἄνεμον ποιήσας, πνεύσας. It is from this sense that ψυχὴ is derived (like *animus* from ἄνεμος), and παραψυχὴ, 'consolation,' properly the physical relief afforded by a fan at one's side.

721. τὸν ἀμφ' ἑαυτῆς ἆθλον. This is

τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρὴ πάθη
τλῆναι πρὸς Ἥρας τήνδε τὴν νεάνιδα·
σύ τ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους
θυμῷ βάλ', ὡς ἂν τέρματ' ἐκμάθῃς ὁδοῦ.
πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς
στρέψασα σαυτὴν στεῖχ' ἀνηρότους γύας·
Σκύθας δ' ἀφίξει νομάδας, οἳ πλεκτὰς στέγας
πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις,
ἑκηβόλοις τόξοισιν ἐξηρτυμένοι·
οἷς μὴ πελάζειν, ἀλλ' ἁλιστόνοις †πόδας
χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα.
λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες

shortly put for τὸν ἑαυτῆς ἆθλον ἀμφὶ ἑαυτῆς ἐξηγ., as Cho. 498, τὸν ἐκ βυθοῦ κλωστῆρα σώζοντες λίνου. Ag. 521, κῆρυξ Ἀχαιῶν χαῖρε τῶν ἀπὸ στρατοῦ.

724. σύ τ'. "Vobis satisfactum est, tibique, Io, satisfiet." Hermann.

727. στρέψασα. Hermann gives τρέψασα from two MSS. His reason is that the former implies *turning round*, the latter *turning towards*, or *facing* the east. And as Io came from the west into Scythia (857), she would not have to alter her course, but only to continue it. But it is sufficient to suppose she had already turned to address Prometheus.—ἀνηρότους γύας, probably the country of the Don Cossacks and Astrakhan, though the description applies generally to the steppes east of the Dnieper, the inhabitants being then, as now, Nomads, οὔτε σπείροντες οὐδὲν οὔτε ἀροῦντες, Herod. iv. 9. The πλεκταὶ στέγαι, or wicker huts carried about on waggons, are still used by the Kalmucks. Herodotus (iv. 46) calls them φερέοικοι, ἱπποτοξόται, ζώοντες μὴ ἀπ' ἀρότου ἀλλ' ἀπὸ κτηνέων. Strabo vii. p. 307, τῶν δὲ Νομάδων αἱ σκηναὶ πιλωταὶ πεπήγασιν ἐπὶ ταῖς ἁμάξαις, ἐν αἷς διαιτῶνται. περὶ δὲ τὰς σκηνὰς τὰ βοσκήματα, ἀφ' ὧν τρέφονται καὶ γάλακτι καὶ τυρῷ καὶ κρέασιν. He places their winter abode near the Palus Maeotis, but adds that in summer they live in the plains, viz. the steppes of the Kouban, or those extending to the Caspian Sea. Nearly the whole of the vast empire of Russia was a *terra incognita* to the Greeks. No wonder then if the term Scythia, and its geographical relation to the Euxine, were very vaguely known in the time of Aeschylus.—στείχειν γύας is used like πηδῶντα πεδία Ajac. 30, 'to go *over* plains.' So Virg. Aen. i. 524, 'ventis maria omnia vecti.' Cf. inf. 855. Theb. 461, κλίμακος προσαμβάσεις στείχει, 'walks over a ladder,' i. e. treads the steps of it.

730. ἐξηρτυμένοι. Hermann and Scholefield retain the MSS. reading ἐξηρτημένοι, though the words are commonly confused, as in Herod. vii. 147, and 'arcubus instructi' affords a better meaning than 'arcubus suspensi.' The latter participle, like 'suspensi loculos' in Horace, takes rather an accusative. So Lucian in his Βίων πρᾶσις, p. 547, οὗτος ὁ τὴν πήραν ἐξηρτημένος, ὁ ἐξωμίας, ἐλθὲ καὶ περίιθι ἐν κύκλῳ τὸ συνέδριον. Thomas Magister however (in ἐξήρτημαι) gives the reading of our present MSS., which is not indefensible.

731. ἁλιστόνοις ῥαχίαισι. 'Keeping close to the surf-beaten shores of the Euxine.' By ῥαχίαις he means that part of the Caucasus which forms the N.E. boundary of that sea. Schol. recent. πᾶς πετρώδης αἰγιαλὸς ᾧ προσάρακτόν τι κῦμα. For πόδας the MSS. have γύποδας, a strange reading, which the Scholiasts mistook for the name of a nation. Hermann attributes it either to an old reading γυῖα, or to a confusion with γύας in 727; but this is hardly satisfactory. Weil however adopts γυῖ' ἁλιστόνοις κ.τ.λ. from Hermann's conjecture.

733. λαιᾶς χειρός. So Herod. iv. 34, τὸ δὲ σῆμά ἐστι ἔσω ἐς τὸ Ἀρτεμίσιον ἐσιόντι ἀριστερῆς χειρός. Ibid. v. 77, τὸ δὲ ἀριστερῆς χειρὸς ἕστηκε πρῶτον ἐσιόντι

οἰκοῦσι Χάλυβες, οὓς φυλάξασθαί σε χρή·
ἀνήμεροι γὰρ, οὐδὲ πρόσπλατοι ξένοις.
ἥξεις δ᾽ ὑβριστὴν ποταμὸν, οὐ ψευδώνυμον,
ὃν μὴ περάσῃς, οὐ γὰρ εὔβατος περᾶν,
πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς, ὀρῶν
ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ μένος
κροτάφων ἀπ᾽ αὐτῶν. ἀστρογείτονας δὲ χρὴ
κορυφὰς ὑπερβάλλουσαν ἐς μεσημβρινὴν
βῆναι κέλευθον, ἔνθ᾽ Ἀμαζόνων στρατὸν
ἥξεις στυγάνορ᾽, αἳ Θεμίσκυράν ποτε

ἐς τὰ προπύλαια. Eur. Cycl. 682, *ποτέρας τῆς χερός;* Herc. F. 938, *ἑξὸν μιᾶς μοι χειρὸς εὖ θέσθαι τάδε.* Whether *ἐκ* was omitted in a familiar phrase, or this is a true genitive of place, we need not stop to inquire. See Jelf, Gr. Gr. § 530, obs. 1.

734. *Χάλυβες.* This people really dwelt on the south of the Euxine, west of Colchis; but if Io, proceeding eastward, had them on her left hand, and the Euxine on her right, they would have been found higher up in Scythia. The truth is, the poet connected these *σιδηροτέκτονες* with the *σιδηρομήτωρ αἶα* of Scythia, sup. 309. Apollon. Rhod. ii. 1001—8 describes them as living ever in the smoke of iron furnaces, in terms which remind us of our Colebrook Dale or Wolverhampton.

735. *πρόσπλατοι.* So Elmsley for *πρόσπλαστοι.* See on 915. Xenophon gives the same account of these Chalybes, Anab. iv. 7, 15, *οὗτοι ἦσαν ὧν διῆλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ᾔεσαν.*

736. *ὑβριστὴν*, 'violent,' 'rapid,' &c. Herod. i. 89, *ἐχαλέπαινε τῷ ποταμῷ ὁ Κῦρος τοῦτο ὑβρίσαντι.* Most editors read *Ὑβρίστην* as a proper name. Hermann supposes a line to have been lost, because the poet could not consistently have said *οὐ ψευδώνυμον* unless he presented his hearers with the name *Araxes*, *παρὰ τὸ ἀράσσειν* (as the Greeks imagined; cf. *cataract*). Certainly it must either have been expressed, or the audience must have been left to infer the name from the description; but a Greek audience was clever enough to do that. The real Araxes flows into the Caspian Sea; though the name seems to have been rather vaguely applied to more rivers than one. The poet meant the 'saxosum sonans Hypanis' (Georg. iv. 370), or Kouban, which flows from the Caucasus into the Euxine just opposite to the Crimea, and which he seems to have confused with the efflux of the Borysthenes, or Dnieper, to the west of the Palus Maeotis. (Hermann, De Erroribus Ius Aeschyleae, p. 156.) Strabo remarks (xi. p. 493) that some geographers imagined the Tanais, which really flows into the Palus Maeotis from the north, to have its rise in the Caucasus; and the poet may have followed this erroneous tradition. Io is therefore enjoined to follow this half-real, half-mythical river, to its source in the Caucasus; and then, crossing that lofty range, to descend southwards to the country of the Amazons, Colchis (cf. 422).

743. *Θεμίσκυραν.* "Hoc dicit poeta. Amazones, quae nunc ultra Maeotim ad septentriones habitant, olim ad Thermodontem et Ponti Euxini littora migrabunt." Weil. Apollon. Rhod. calls them *Θεμισκύρειαι Ἀμαζόνες*, ii. 995. See ibid. ii. 966. Strabo, xi. p. 505, *τὴν δὲ Θεμίσκυραν καὶ τὰ περὶ τὸν Θερμώδοντα πεδία καὶ τὰ ὑπερκείμενα ὄρη ἅπαντες Ἀμαζόνων καλοῦσι, καὶ φασὶν ἐξελαθῆναι αὐτὰς ἐνθένδε.* He describes it as a most fertile and beautiful country, lib. xii. p. 547. Cf. Herod. iv. 86. Apollodor. ii. 9, 1, *Ἀμαζόνων—αἳ κατῴκουν περὶ τὸν Θερμώδοντα ποταμόν.* So also Lysias, Epitaph. p. 190, and indeed many others. The Thermodon is the *Thermeh*, which falls into the Euxine. It flowed northwards, through Pontus. But Aeschylus is again inaccurate in placing it near Salmydessus, which lay much farther to the west. "The name was originally applied to the whole coast from the promontory of Thynias to the entrance of the Bosporus; and it was from this coast that the Black Sea obtained the name of Pontus *Axenos*, or inhospitable." (Smith's smaller Classical Dictionary.) Xenophon, Anab. vii. 5, 12, says of it, *τέναγος γάρ ἐστιν ἐπὶ πάμπολυ τῆς θαλάττης.* Strabo, vii. p. 319, calls it *ἔρημος αἰγιαλὸς καὶ λιθώδης, ἀλίμενος, ἀναπεπτάμενος πολὺς πρὸς τοὺς Βορέας, σταδίων ὅσον ἑπτακοσίων, μέχρι κυανέων τὸ μῆκος.* It is called by the poet *γνάθος*, from swallowing up ships, and 'step-mother of ships,' from the cruelty of the natives to mariners, and from the prevalence of wreckers. Xen. *ibid.*, *ἔνθα τῶν εἰς τὸν Πόντον πλεουσῶν νηῶν πολλαὶ ὀκέλλουσι καὶ ἐκπίπτουσι.*

κατοικιοῦσιν ἀμφὶ Θερμώδονθ᾽, ἵνα
τραχεῖα πόντου Σαλμυδησσία γνάθος
ἐχθρόξενος ναύταισι, μητρυιὰ νεῶν·
αὗταί σ᾽ ὁδηγήσουσι καὶ μάλ᾽ ἀσμένως.
ἰσθμὸν δ᾽ ἐπ᾽ αὐταῖς στενοπόροις λίμνης πύλαις
Κιμμερικὸν ἥξεις, ὃν θρασυσπλάγχνως σε χρὴ
λιποῦσαν αὐλῶν᾽ ἐκπερᾶν Μαιωτικόν.
ἔσται δὲ θνητοῖς εἰς ἀεὶ λόγος μέγας
τῆς σῆς πορείας, Βόσπορος δ᾽ ἐπώνυμος
κεκλήσεται. λιποῦσα δ᾽ Εὐρώπης πέδον
ἤπειρον ἥξεις Ἀσίδ᾽. ἆρ᾽ ὑμῖν δοκεῖ
ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ᾽ ὁμῶς
βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς
χρῄζων μιγῆναι τάσδ᾽ ἐπέρριψεν πλάνας.
πικροῦ δ᾽ ἔκυρσας, ὦ κόρη, τῶν σῶν γάμων
μνηστῆρος· οὓς γὰρ νῦν ἀκήκοας λόγους,
εἶναι δόκει σοὶ μηδέπω ᾽ν προοιμίοις.

747. *μάλ᾽ ἀσμένως.* Schol. *ὡς γυναῖκες γυναῖκά σε ὁδηγήσουσι.* Their conduct is contrasted with the savage Chalybes, v. 735. By what path the Amazons on the south could lead Io to the Tauric Chersonese (Crimea) on the north of the Euxine, does not appear. There is no indication of her being taken round by Thrace, so that we might not unreasonably suppose the route lay back again by the shores of the Caspian, by which course she would pass into the Crimea from above, and then return into Asia by crossing the Cimmerian Bosporus (754), which is called *αὐλὼν Μαιωτικὸς*, or channel into the Sea of Azov. Strabo vii. p. 309, *καὶ ἄλλο δ᾽ ἐστὶν ὄρος Κιμμέριον κατὰ τὴν αὐτὴν ὀρεινὴν, δυναστευσάντων ποτὲ τῶν Κιμμερίων ἐν τῷ Βοσπόρῳ, καθ᾽ ὃ καὶ Κιμμερικὸς κόλπος καλεῖται τοῦ πορθμοῦ πᾶν ὃ ἐπέχει τὸ στόμα τῆς Μαιώτιδος.* Ibid. p. 310, *διαιρεῖ δ᾽ ὁ στενωπὸς οὗτος τὴν Εὐρώπην ἀπὸ τῆς Ἀσίας.* But it is more than probable that the poet, ignorant of the true position of the Caucasus, and supposing it to extend considerably to the N.E. of the Euxine, placed the Amazons in Scythia. (And so Schol. Med. on v. 742, *ὡς τὸ πρῶτον τῶν Ἀμαζόνων ἐν Σκυθίᾳ οἰκουσῶν.*)

752. *Βόσπορος.* The word, though assimilated to a Greek form, is of other than Greek etymology, and probably belongs to an ancient dialect of Asia Minor.

754. *Ἀσίδ᾽.* So Elmsley and Dindorf for *Ἀσιάδ᾽.* Hermann retains the latter; but the two words are generally confused, even where the former is clearly necessary to the metre, as Suppl. 541. Pers. 551. See also Pers. 272, 759, and 813, where for *Δωρίδος* the Med. gives *Δωριάδος.* Strabo, vii. p. 303, quotes from Choerilus *Ἀσίδα πυροφόρον.*

ΙΩ. ἰώ μοί μοι, ἓ ἕ.
ΠΡ. σὺ δ' αὖ κέκραγας κἀναμυχθίζει· τί που
δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά;
ΧΟ. ἦ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς;
ΠΡ. δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.
ΙΩ. τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας,
ὅπως πέδῳ σκήψασα τῶν πάντων πόνων
ἀπηλλάγην; κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν,
ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς.
ΠΡ. ἦ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μέν ἐστιν οὐ πεπρωμένον·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγή·
νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.
ΙΩ. ἦ γάρ ποτ' ἐστὶν ἐκπεσεῖν ἀρχῆς Δία;
ΠΡ. ἥδοι' ἄν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν.
ΙΩ. πῶς δ' οὐκ ἄν, ἥτις ἐκ Διὸς πάσχω κακῶς;
ΠΡ. ὡς τοίνυν ὄντων τῶνδέ σοι μαθεῖν πάρα.
ΙΩ. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται;
ΠΡ. πρὸς αὐτὸς αὑτοῦ κενοφρόνων βουλευμάτων.
ΙΩ. ποίῳ τρόπῳ; σήμηνον, εἰ μή τις βλάβη.
ΠΡ. γαμεῖ γάμον τοιοῦτον, ᾧ ποτ' ἀσχαλᾷ.
ΙΩ. θέορτον, ἢ βρότειον; εἰ ῥητόν, φράσον.

761. ἓ ἕ. Perhaps ἐὴ ἐή, by which we obtain a dochmius preceded by an iambus. In the next verse τί καὶ has perhaps been corrupted to τί που.

766. τί οὐκ ἔρριψα; 'why *do* I not throw myself?' the usual force of the aorist in similar phrases. On ὅπως, 'in which case' (or, 'in order that'), with an indicative, see Jelf, Gr. Gr. § 813. Donaldson, Gr. Gr. § 614. Monk on Hippol. 643. Cho. 188, ὅπως δίφροντις οὖσα μὴ 'κινυσσόμην.—πέδοι for πέδῳ Dind. and Weil.

767. Goettling on Hes. Theogon. 806 would restore the accent στυφλοῦ. In Soph. Antig. 250, the best editions give στύφλος δὲ γῆ καὶ χέρσος.

777. ἥδοι' ἄν. So Dawes for ἥδοιμ' ἂν or ἡδοίμην ἄν, a conjecture since confirmed by one MS. See a similar variety Suppl. 905. In Eur. Phoen. 407, the MSS. give δύναιμ' ἂν for δύναι' ἄν.—οἶμαι is ironical, as inf. 989; 'Of course you would be pleased to see that come to pass.' —On ἥτις in the next verse, see sup. 38. The sense is, *Cur non, quum male patiar?*

780. τύραννα σκῆπτρα. Cf. τύραννον σχῆμα for τυραννικὸν Antig. 1169, κάπηλα for καπηλικὰ Aesch. frag. 338. The accusative is used as in 178. Suppl. 910.

781. Vulg. αὐτὸς πρὸς αὑτοῦ. Hermann and Weil with Elmsley prefer the reading of the Med. and others, πρὸς αὐτὸς αὑτοῦ, like ἐπ' αὐτὸς αὑτοῦ, 942.

783. γαμεῖ and ἀσχαλᾷ are Attic futures. Cf. σκεδᾷ in 25.

ΠΡ. τί δ' ὄντιν'; οὐ γὰρ ῥητὸν αὐδᾶσθαι τόδε.
ΙΩ. ἦ πρὸς δάμαρτος ἐξανίσταται θρόνων;
ΠΡ. ἣ τέξεταί γε παῖδα φέρτερον πατρός.
ΙΩ. οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης;
ΠΡ. οὐ δῆτα, †πλὴν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς.
ΙΩ. τίς οὖν ὁ λύσων σ' ἐστὶν ἄκοντος Διός;
ΠΡ. τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεών.
ΙΩ. πῶς εἶπας; ἦ 'μὸς παῖς σ' ἀπαλλάξει κακῶν;
ΠΡ. τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.
ΙΩ. ἥδ' οὐκ ἔτ' εὐξύμβλητος ἡ χρησμῳδία.
ΠΡ. καὶ μηδὲ σαυτῆς γ' ἐκμαθεῖν ζήτει πόνους.
ΙΩ. μή μοι προτείνων κέρδος εἶτ' ἀποστέρει.
ΠΡ. δυοῖν λόγοιν σε θατέρῳ δωρήσομαι.

785. τί δ' ὄντιν'; 'Why *do you ask* what marriage (i. e. do not ask), *for* it is not lawful to be told.' The question had been put by Io in jealous alarm. But she is not more successful in eliciting the secret than the Chorus had been, sup. 530. Prometheus is thoroughly cunning in resisting inquisitiveness on this one point.—οὐ ῥητὸν, ἀπόρρητον, ''tis a secret this, that may not be told.' Weil needlessly admits Brunck's conjecture οὐ γὰρ θεμιτόν.

786. ἐξανίσταται. The present tense is used as in 178. 969. To this passage Lucian refers, Dial. Deor. 1 (Prometheus and Zeus): μηδὲν, ὦ Ζεῦ, κοινωνήσῃς τῇ Νηρηΐδι, ἢν γὰρ αὐτὴ κυοφορήσῃ ἐκ σοῦ, τὸ τεχθὲν ἴσα ἐργάσεταί σε, οἷα καὶ σὺ ἔδρασας. ΖΕΥΣ. Τοῦτο φῄς, ἐκπεσεῖσθαί με τῆς ἀρχῆς; Apollodor. iii. 13, 5, Πηλεὺς γαμεῖ Θέτιν τὴν Νηρέως, περὶ ἧς τοῦ γάμου Ζεὺς καὶ Ποσειδῶν ἤρισεν. Θέμιδος δὲ θεσπιῳδούσης ἔσεσθαι τὸν ἐκ ταύτης γεννηθέντα κρείττονα τοῦ πατρὸς, ἀπέσχοντο. Ἔνιοι δὲ φασὶ, Διὸς ὁρμῶντος ἐπὶ τὴν ταύτης συνουσίαν, εἰρηκέναι Προμηθέα, τὸν ἐκ ταύτης γεννηθέντα οὐρανοῦ δυναστεύσειν. The later Scholiast on v. 174 preserves the last-mentioned myth: οὗτος γὰρ (sc. Ζεὺς) ἐρασθεὶς αὐτῆς ἐδίωκεν αὐτὴν ἐν τῷ Καυκάσῳ ὄρει, ὅπως συγγένηται αὐτῇ· ἐκωλύθη δὲ ὑπὸ τοῦ Προμηθέως εἰπόντος αὐτῷ ὅτι ὁ μέλλων γεννηθῆναι ἐξ αὐτῆς ἔσται κρείττων κατὰ πολὺ τοῦ ἰδίου πατρός. φοβηθεὶς οὖν ὁ Ζεὺς περὶ τῆς βασιλείας ἀπέσχετο τῆς πρὸς Θέτιδα συνουσίας. See inf. 941. There is a little obscurity in the use of the futures, γαμεῖ γάμον and συληθήσεται σκῆπτρα, for the event was not really to happen, but only destined conditionally.

787. φέρτερον πατρός. This also is from Hesiod, Theog. 464, οὕνεκά οἱ πέπρωτο ἑῷ ὑπὸ παιδὶ δαμῆναι. Compare Pind. Isthm. vii. 33.

789. πλὴν ἔγωγ' ἄν, 'unless indeed I should prove to be,' sc. γενοίμην αὐτῷ τῆς τύχης ἀποστροφή. This is the reading of the Med., and it seems better on the whole to retain it with Hermann and Weil. The MSS. vary between πρὶν ἂν ἔγωγ', πρὶν ἔγωγ' ἂν (which is a solecism), πλὴν ἔγωγ' ἄν, and λυθῶ and λυθείς. Elmsley read πλὴν ἔγωγ' ὅταν δεσμῶν λυθῶ, which is not improbable, as πλὴν ὅταν is occasionally found, e. g. supra 266. Soph. El. 293. Lysias, p. 124, πλὴν ὅταν ἐνθυμηθῶ. The worst reading of all is that given by Dindorf, πλὴν ἐὰν ἐγὼ 'κ δεσμῶν λυθῶ.

792. ἦ 'μὸς παῖς. 'Shall a son of mine?' οὑμὸς would have meant, 'shall *my* son,' &c. The answer implies, 'yes, your son thirteen times removed' (to adopt an expression more Greek than English). The pedigree was this: Epaphus, Libya, Belus, Danaus, Hypermnestra, Abas, Proetus, Acrisius, Danae, Perseus, Electryon, Alcmena, Hercules.

795. καὶ μηδὲ κ.τ.λ. 'As you cannot know Zeus' fate, so neither seek to learn your own.' Dindorf gives καὶ μή τι σ.—σαυτῆς γ'. Hermann adds the particle, the Med. having σαυτῆς τ'.

ΙΩ. ποίοιν πρόδειξον, αἵρεσίν τ' ἐμοὶ δίδου.
ΠΡ. δίδωμ'· ἑλοῦ γὰρ ἢ πόνων τὰ λοιπά σοι
φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ.
ΧΟ. τούτων σὺ τὴν μὲν τῇδε, τὴν δ' ἐμοὶ χάριν
θέσθαι θέλησον, μηδ' ἀτιμάσῃς λόγους·
καὶ τῇδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ.
ΠΡ. ἐπεὶ προθυμεῖσθ', οὐκ ἐναντιώσομαι
τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρῄζετε.
σοὶ πρῶτον, Ἰοῖ, πολύδονον πλάνην φράσω,
ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.
ὅταν περάσῃς ῥεῖθρον, ἠπείρων ὅρον,
πρὸς ἀντολὰς φλογῶπας ἡλιοστιβεῖς
[εὐθεῖαν ἕρπε τήνδε, καὶ πρώτιστα μὲν
βορεάδας ἥξεις πρὸς πνοάς, ἵν' εὐλαβοῦ
βρόμον καταιγίζοντα, μή σ' ἀναρπάσῃ
δυσχειμέρῳ πέμφιγι συστρέψας ἄφνω,]
πόντου περῶσα φλοῖσβον, ἔς τ' ἂν ἐξίκῃ
πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα

799. ἑλοῦ ἢ φράσω, i. e. εἴτε. This use is common in Homer, but rare in tragedy. See on Cho. 876, εἴδωμεν ἢ νικῶμεν ἢ νικώμεθα.

802. λόγους. Suppl. 372, τάσδ' ἀτιμάσαι λιτάς. Elmsley conjectured λόγου, which is adopted by Dind. and Weil. Cf. Antig. 22, τάφου τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει. Oed. Col. 49, μή μ' ἀτιμάσῃς—ὧν σε προστρέπω φράσαι.

809. ὅταν περάσῃς. The narrative is resumed from the passage of the Cimmerian Bosporus in 754. The Scholiasts understand ῥεῖθρον of the Tanais, others of the Phasis. But see on 747.

810. ἡλιοστιβεῖς. A conjecture proposed in a former edition was ἡλιοστίβει, 'walk by the sun,' i. e. guided by it in your course to the east, like ὁδοιπορεῖν πρὸς ἥλιον ἀνισχόντα Herod. iv. 116. But other considerations make it probable that Brunck was right in supposing some verses to have been lost here,—perhaps indeed a whole page of the archetypus MS. There is a passage quoted by Galen, vol. v. p. 454, which he expressly says is from the Prometheus Vinctus, and which seems to fill the gap so appositely that it appears not unreasonable to introduce it here, though within brackets, since it is far from certain that this is its exact place, or indeed that the title is not a mistake for Π. Λυόμενος. We may understand βορεάδας πνοὰς of the blasts from the Hyperborean or Ural mountains, which Io is warned to avoid in her passage along the borders of the Pontus. This is at least a natural and consistent meaning of πόντου φλοῖσβον (cf. ἁλιστόνοις ῥαχίαισι in 732), and alludes to her second route in nearly the same direction. It is well known that the Black Sea is liable to furious hurricanes, and Strabo attests this, vii. § 4, p. 309, ἡ Ταυρικὴ παραλία, χιλίων που σταδίων τὸ μῆκος, τραχεῖα καὶ ὀρεινὴ καὶ καταιγίζουσα τοῖς Βορέαις. This is the meaning of πέμφιγι, 'a whirlwind.' Photius, πέμφιξ· πνοή. Αἰσχύλος Ξαντρίαις ἐπὶ τῶν ἀκτινων.

812. πεδία Κισθήνης. It is this part of the narrative which presents the greatest geographical difficulty. Io is to proceed eastward, till she comes to Cisthene, the daughters of Phorcys, and the Gor-

αἱ Φορκίδες ναίουσι δηναιαὶ κόραι
τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι,
μονόδοντες, ἃς οὔθ' ἥλιος προσδέρκεται
ἀκτῖσιν οὔθ' ἡ νύκτερος μήνη ποτέ.
πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,
δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,
ἃς θνητὸς οὐδεὶς εἰσιδὼν ἕξει πνοάς.
τοιοῦτο μέν σοι τοῦτο φρούριον λέγω.
ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν·

gons. Now all existing evidence shows that these must be looked for in the far west; so that we must choose between supposing that a considerable lacuna exists here, and concluding that the poet takes a leap, and leads Io round by a northern track, which, as the whole north and west (see Strabo, p. 93 ad fin. and p. 294) of Europe was unknown to the Greeks, could not be particularly described. Probably the latter is the correct view; and little weight attaches to the circumstance that in Suppl. 535 seqq. Io is introduced into Egypt through Asia Minor. For the whole story of her visit to Egypt is certainly a distinct legend. The Arimaspi, whom she is to meet with in her course westward, are placed by Strabo exactly where we want them, ὑπὲρ τοῦ Εὐξείνου καὶ Ἴστρου καὶ Ἀδρίου, lib. xi. p. 507. As for the site of Cisthene, nothing is known; but a verse of Cratinus is cited by Harpocration in v., which shows that it was the fabulous boundary of the world, κἀνθένδ' ἐπὶ τέρματα γῆς ἥξεις, καὶ Κισθήνης ὄρος ὄψει. The Schol. Med. says Κισθήνη πόλις Λιβύης ἢ Αἰθιοπίας. And as the Gorgons were the daughters of Phorcys, whom Hesiod places in the west, Theog. 274, πέρην κλυτοῦ Ὠκεανοῖο, Ἐσχατίῃ πρὸς νυκτὸς, ἵν' Ἑσπερίδες λιγύφωνοι, there can be no doubt that Cisthene was supposed to stand on the shores of the great Ocean stream. Photius indeed and Harpocration call it a mountain in Thrace; but if we may hazard a conjecture, it was no other than Mont Blanc, of which vague accounts, as of a vast western mountain, were likely enough to have reached the Greeks. For we know that they had some knowledge of the amber from the north of Europe, yet so little information about the country that they believed in a purely mythical river, or amber-stream, the Eridanus; just as they indulged in dreams of a happy and mild land lying beyond the blasts from the Riphean mountains of the north; see Cho. 365. The unexplored regions of the west, and the dark Ocean stream beyond, must have furnished a continual excitement to the imaginative Greek; and it is possible that the fables here recorded originated in the narratives of credulous merchants and travellers.

813. αἱ Φορκίδες. Hermann reads Φορκυνίδες. But Goettling remarks on Hes. Theog. 333, that Aeschylus used the shorter form in reference to the Φόρκος of Pindar, Pyth. xii. 23.

Ibid. δηναιαὶ κόραι. The epithet is meant to represent their name Γραῖαι. Hesiod. Theog. 270, Φόρκυϊ δ' αὖ Κητὼ Γραίας τέκε καλλιπάρῃος Ἐκ γενετῆς πολιάς, τὰς δὴ Γραίας καλέουσιν.

815. οὔθ' ἥλιος. The west was the fabled region of darkness because the sun there sank below the waves, and the 'nightly moon' was assumed to follow the same path. Apollodorus gives these curious fancies, which may have originated in the savage garb of Celtic women, in similar terms, ii. 4, 2, ἦσαν δὲ αὗται Κητοῦς τε καὶ Φόρκου, Γοργόνων ἀδελφαί, γραῖαι ἐκ γενετῆς, ἕνα τε ὀφθαλμὸν αἱ τρεῖς καὶ ἕνα ὀδόντα εἶχον, καὶ ταῦτα παρὰ μέρος ἤμειβον ἀλλήλαις. Of the Gorgons he says, εἶχον δὲ αἱ Γοργόνες κεφαλὰς μὲν περιεσπειραμένας φολίσι δρακόντων, ὀδόντας δὲ μεγάλους ὡς συῶν καὶ χεῖρας χαλκᾶς καὶ πτέρυγας χρυσᾶς δι' ὧν ἐπέτοντο. Τοὺς δὲ ἰδόντας λίθους ἐποίουν.

820. φρούριον. Whether this means 'objects to be guarded against,' or 'guardians of the place,' is not clear. Schol. Med. ὃ σε δεῖ φυλάξαι, and καταγωγὴν ἣν ὀφείλεις φυλάξασθαι. Probably the true reading is φροίμιον.

821. δυσχερῆ, 'portentous.' Cf. Suppl.

ὀξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
Γρῦπας φύλαξαι, τόν τε μουνῶπα στρατὸν
Ἀριμασπὸν ἱπποβάμον', οἳ χρυσόρρυτον
οἰκοῦσιν ἀμφὶ νᾶμα, Πλούτωνος πόρον·
τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν
ἥξεις, κελαινὸν φῦλον, οἳ πρὸς ἡλίου
ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.

563, *βοτὸν δυσχερὲς μιξόμβροτον*.—*ὀξυστόμους*, with pointed or beak-like snouts. *ἀκραγεῖς* is uncertain both as to meaning and quantity. The grammarians, whose glosses were often merely copied from one another, explain it as 'harsh,' 'ill-tempered,' *σκληρὸν, χαλεπὸν, ὀξύχολον*, &c. And Hermann derives it from *ἄκρος* and *ἄγη* (i. e. *θαῦμα*) for no better reason than that the *ᾱ* would not have been made long if from *ἀ* and *κράζω*. But compare *θεοπρόπους* in 677, where *ο* is long before *πρ*. And the 'canes non latrantes' is a phrase exactly parallel to *ἄρδις ἄπυρος* in 899, the epithet, as usual in such cases, qualifying the metaphor. Why they are called *hounds* of Zeus it is needless to inquire. The poet naturally assigns to them the usual attributes of eagles. Inf. 1043, *πτηνὸς κύων*, where the adjective is used to distinguish the eagle from a real hound. Now the eagle actually barks or yelps, and with a sound closely resembling that of a dog. Hence *κλάζειν Ἄρη τρόπον αἰγυπιῶν*, Ag. 48, compared with *κλαγγαίνεις ἅπερ κύων* Eum. 126.

824. *Ἀριμασπόν*. On this fabulous people of Scythia, or rather, of the north of Europe, see Herod. iv. 13 and 27. *Ibid.* iii. 116. Pausan. i. 24, 6, *τοὺς γρῦπας ἐν τοῖς ἔπεσιν Ἀριστέας ὁ Προκοννήσιος μάχεσθαι περὶ τοῦ χρυσοῦ φησὶν Ἀριμασποῖς [τοῖς] ὑπὲρ Ἰσσηδόνων· τὸν δὲ χρυσὸν ὃν φυλάσσουσιν οἱ γρῦπες ἀνιέναι τὴν γῆν. εἶναι δὲ Ἀριμασποὺς μὲν ἄνδρας μονοφθάλμους πάντας ἐκ γενετῆς, γρῦπας δὲ θηρία λέουσιν εἰκασμένα, πτερὰ δὲ ἔχειν καὶ στόμα ἀετοῦ.*

825. *Πλούτωνος πόρον*. It is probable that the Tartessus or Guadalquiver is meant, about which Aeschylus knew nothing, beyond a vague tradition of a gold-producing river somewhere in the west. Strabo has a remarkable passage on the gold found in this part of Spain, iii. cap. 2, p. 147, *Ποσειδώνιος δ τὸ πλῆθος τῶν μετάλλων ἐπαινῶν καὶ τὴν ἀρετὴν,—οὐ πλουσία μόνον ἀλλὰ καὶ ὑπόπλουτος ἦν, φησὶν, ἡ χώρα· καὶ παρ' ἐκείνοις ὡς ἀληθῶς τὸν ὑποχθόνιον τόπον οὐχ ὁ Ἅιδης ἀλλ' ὁ Πλούτων κατοικεῖ.* The Tartessus or Baetis was said to flow from a mountain called *Ἀργυροῦν*, from the silver-mines it contained (*ibid.* p. 148). But besides this, there was a fabled connexion between Tartessus and Tartarus, whence *Ταρτησία μύραινα*, Ar. Ran. 475. Strabo, p. 149. This will bring Io to enter Libya by the strait of Gibraltar, which is probably altogether overlooked in the poet's half-mythical geography; and thus, crossing Africa from west to east, she is to arrive finally at lower Egypt.

826. The emphatic *σὺ* is hardly required, though we might understand, *ὡς γυνὴ οὖσα*. Perhaps, *τούτοισι μὴ πέλαζε*.

827. *πρὸς ἡλίου πηγαῖς*. Probably the famed 'fountain of the sun' near the temple of Jupiter Ammon. Quint. Curtius, iv. 7, 22, 'Est etiam aliud Hammonis nemus; in medio habet fontem; aquam solis vocant.' Lucret. vi. 848, 'Esse apud Hammonis fanum fons luce diurna frigidus, at calidus nocturno tempore fertur.'

828. *ποταμὸς Αἰθίοψ*. Schol. *ὁ Νεῖλος*. If this be not a feigned river of an imaginary continent (see on Suppl. 281), it can hardly be any other than the Niger, though it is extraordinary that so ancient a notice should exist of a river which is still only partially explored. Hermann quotes Solinus, cap. 25, who calls it 'amnis qui *atro colore* exit per intimas et exustas solitudines;' and from this odd notion of the very waters of a tropical river being burnt black, the name was fancifully derived. Propertius has the same description of the Indus, iv. 3, 10, 'ustus et Eoa discolor Indus aqua.' Aeschylus seems to have thought that it flowed almost to the east side of

τούτου παρ' ὄχθας ἕρφ', ἕως ἂν ἐξίκῃ
καταβασμὸν, ἔνθα Βυβλίνων ὀρῶν ἄπο
ἵησι σεπτὸν Νεῖλος εὔποτον ῥέος.
οὗτός σ' ὁδώσει τὴν τρίγωνον ἐς χθόνα
Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,
Ἰοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι.
τῶνδ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,
ἐπανδίπλαζε καὶ σαφῶς ἐκμάνθανε·
σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.
ΧΟ. εἰ μέν τι τῇδε λοιπὸν ἢ παρειμένον
ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης,
λέγ'· εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν
δὸς ἥνπερ αἰτούμεσθα· μέμνησαι δέ που.
ΠΡ. τὸ πᾶν πορείας ἥδε τέρμ' ἀκήκοεν.
ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,
ἃ πρὶν μολεῖν δεῦρ' ἐκμεμόχθηκεν φράσω,
τεκμήριον τοῦτ' αὐτὸ δοὺς μύθων ἐμῶν.
ὄχλον μὲν οὖν τὸν πλεῖστον ἐκλείψω λόγων,
πρὸς αὐτὸ δ' εἶμι τέρμα σῶν πλανημάτων.
ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ δάπεδα

Africa, and much more to the north than its real position.

830. *καταβασμόν*. The *catabathmus*, or descent into the valley of the Nile from Libya, is here confounded with the cataracts of the Nile. The descent of the latter from the 'Bybline mountains' is purely mythical, nor is it easy to say what mountains could have given rise to the notion. It is the *πέτρα Βλεμύων* of Theocr. vii. 114. The Schol. thinks the name invented *ἀπὸ τῆς γινομένης παρ' αὐτοῖς βύβλου*.

831. *εὔποτον*. See Suppl. 836.

833. *τὴν μακράν*. See on Theb. 609. For *οὗ δὴ* see Eum. 2.

835. *ψελλὸν*, 'obscure,' properly said of indistinct pronunciation, as appears from Aristoph. frag. 536, *ψελλός ἐστι καὶ καλεῖ τὴν ἄρκτον ἄρτον*.

836. *ἐπανδίπλαζε*. Hermann retains *ἐπαναδίπλαζε*, but in Eum. 968 the metre requires *ἐπανδιπλοίζω*, and we have *ἐπαμμένειν supra* 623, *ἀνδαίοντες* Ag. 296, *ἀντρέψῃ* Pers. 165, and even *ἂμ πέτραις* Suppl. 346. Cf. Pers. 568.

841. *ἥνπερ*. It is surprising that the vulgate *ἥντιν'* should so long have been allowed to stand unquestioned. Hermann seems right in correcting *ἥνπερ*, though he is not disinclined to read *ἣν πρὶν ᾐτούμεσθα*. The present however seems right, for the request, though before made (cf. 804), still remained in force. By altering the punctuation somewhat awkwardly, *ἥντινα* might be retained: *ἡμῖν αὖ χάριν δός· ἥντιν' ᾐτούμεσθα μέμνησαι δέ που.*

846. *ὄχλον τὸν πλεῖστον λόγων*. The narrative of the journey from the shores of Lerna (sup. 695) northwards and round by Epirus. So *ὄχλος* is used of a general aggregate, in which it is unnecessary to specify and particularize, Pers. 934. Eur. Hipp. 842. Frag. Aeol. xviii. Ar. Eccl. 745, *τὰ χυτρίδι' ἤδη καὶ τὸν ὄχλον ἀφίετε*. Thuc. vii. 78, *τοὺς σκευοφόρους καὶ τὸν πλεῖστον ὄχλον ἐντὸς εἶχον οἱ ὁπλῖται*.

848. *δάπεδα*. So all the MSS., and

τήν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα
μαντεῖα θῶκός τ' ἐστὶ Θεσπρωτοῦ Διός,
τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες,
ὑφ' ὧν σὺ λαμπρῶς κοὐδὲν αἰνικτηρίως
προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ
[μέλλουσ' ἔσεσθαι, *εἰ τῶνδε προσσαίνει σέ τι]·
ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
κέλευθον ἦξας πρὸς μέγαν κόλπον Ῥέας,
ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις·

also in Cho. 784. But Blomf., Dind., and Herm. follow Porson in reading γάπεδα, since δάπεδον usually has the α short. Yet as Δᾶ was a form of Γᾶ (sup. 580, Eum. 836, Ag. 1039), it seems rash to deny that along with the epic δᾰπεδον, of which the etymology is uncertain, another form, δᾱπεδον, may have existed. In fact, analogy is in favour of it. That δῆ was in use for γῆ appears from Δηὼ and Δημήτηρ. And the Schol. Med. on 580 observes, οἱ Δωριεῖς τὴν γῆν δῆν καὶ δᾶν φασίν. Moreover, γήπεδον is explained by the grammarians to signify 'a front garden.' Weil reads πρὸς Μολοσσὰ γῆς πεδα, but the plural has an unusual sound.

854. This verse is perhaps an interpolation. In the MSS. εἰ is wanting, and the Schol. does not seem to have found it. It is first supplied in ed. Turn. Such a crasis is not unfrequent in comedy, but is scarcely a tragic use. We find however in Iph. Taur. 679, προδούς σε σώζεσθαι αὐτὸς εἰς οἴκους μόνος (where see the note, and also on Herc. F. 147). The comic writers do not seem to have objected to this elision, e. g. Ar. Pac. 102. 324. The verse may have been added by one who objected to the use of the article in the predicate, and sought to connect it with a participle. It is however not incorrect, as the actual words of the address were σὺ ἡ Διὸς δάμαρ. So Eur. Heracl. 978, πρὸς ταῦτα τὴν θρασεῖαν, ὅστις ἂν θέλῃ,—λέξει. *Ibid.* v. 1015, ἐντεῦθεν δὲ χρὴ τὸν προστρόπαιον τόν τε γενναῖον καλεῖν. Herc. F. 581, οὐκ ἄρ' Ἡρακλῆς ὁ καλλίνικος, ὡς πάροιθε, λέξομαι. Compare Theb. 568. Ag. 693. On the 'talking oaks' see Soph. Trach. 172. 1168.—προσσαίνει is, 'steals over your mind,' i. e. recurs to your memory, or, as the Schol. Med. very well explains it, ὑπομιμνήσκει σε. Another less accurate and later explanation is τέρπει or εὐφραίνει. Compare παιδός με σαίνει φθογγὸς Antig. 1214. Rhes. 55. Ion 685. φιλόφρων ποτισαίνουσα Pers. 100.

855. οἰστρήσασα. From οἰστρᾶν, not οἰστρεῖν, which is transitive, as Bacch. 32, τοίγαρ νιν αὐτὰς ἐκ δόμων ᾤστρησ' ἐγώ. Perhaps we should read οἰστρᾷ for οἰστρεῖ in Theocr. vi. 28. Iph. Aul. 77, ὁ δὲ καθ' Ἑλλάδ' οἰστρήσας δρόμῳ.

856. κόλπον Ῥέας. The Ionian Sea or Hadriatic. Photius: Ῥέας πόντος· ὁ Βόσπορος· ἡ ἐστὶ καὶ Ἀδρίας. Up to this point she advanced westward, and then returned towards the east, by the route thus described by Apollodorus, ii. 1, 3, ἡ δὲ πρῶτον ἧκεν εἰς τὸν ἀπ' ἐκείνης Ἰόνιον κόλπον κληθέντα, ἔπειτα διὰ τῆς Ἰλλυρίδος πορευθεῖσα καὶ τὸν Αἷμον ὑπερβαλοῦσα, διέβη τὸν τότε μὲν καλούμενον πόρον Θρᾴκιον, νῦν δὲ ἀπ' ἐκείνης Βόσπορον. Hence πορείας in 860 does not mean the passage across, but the journey to, that sea.

857. χειμάζει. The present is used because Io was now performing her journey eastward; and ἀφ' οὗ must be taken closely with παλιμπλάγκτοις, 'returning from which point.' (Weil however thinks that a line must have been lost after this.) The eastern races, whose immigration into Europe through Scythia and Thrace Io represents, pursued the opposite course, from the country beyond the Caspian to the Hadriatic Sea, at the head of which they first made their appearance in Italy. This inversion is a well-known characteristic of many early legends. The element-worship brought by the Pelasgi seems indicated by Io's personification of the Moon. But her connexion with Egypt is due to the alleged Phoenician origin of Inachus, and the resemblance of the worship of Isis.

χρόνον δὲ τὸν μέλλοντα πόντιος μυχός,
σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται,
τῆς σῆς πορείας μνῆμα τοῖς πᾶσιν βροτοῖς.
σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενός,
ὡς δέρκεται πλέον τι τοῦ πεφασμένου.
τὰ λοιπὰ δ' ὑμῖν τῇδέ τ' ἐς κοινὸν φράσω,
ἐς ταὐτὸν ἐλθὼν τῶν πάλαι λόγων ἴχνος.
ἔστιν πόλις Κάνωβος, ἐσχάτη χθονός,
Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι·
ἐνταῦθα δή σε Ζεὺς τίθησιν ἔμφρονα
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.
ἐπώνυμον δὲ τῶν Διὸς γεννημάτων
τέξεις κελαινὸν Ἔπαφον, ὃς καρπώσεται
ὅσην πλατύρρους Νεῖλος ἀρδεύει χθόνα.
πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις
πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλεύσεται
θηλύσπορος, φεύγουσα συγγενῆ γάμον
ἀνεψιῶν· οἱ δ' ἐπτοημένοι φρένας,

865. πόλις Κάνωβος. Cf. Suppl. 306.—ἐσχάτη χθονός, i. e. at the farthest end or outer boundary of Egypt; on the margin of the land, or sea-coast, as ὑστάτου νεὼς Suppl. 697. It was said to derive its name from Canobus or Canopus, the pilot of Menelaus, who was buried there (Strabo, xvii. 1, 17. Tac. Ann. ii. 60). The Schol. notices the anachronism.

866. προσχώματι. He appears to mean the alluvial deposit always increasing at the mouths of the Nile.

867. τίθησιν ἔμφρονα. Here Io was to be restored to the consciousness of humanity (Suppl. 573) by the stroking of the hand of Zeus; and by the same miraculous touch (ἐπαφὴ) Epaphus was to be conceived. These distinct ideas are, from the brevity of the description, so blended into one, that most commentators have found a difficulty in the passage. Hermann even marks a lacuna after this verse, supposing such a line to have dropped out as παύσας δὲ μόχθων τῶνδε φιτεύει γόνον, while Dindorf follows Elmsley in condemning 868 as spurious. Hermann allows that the vulgate would be unexceptionable were ἔγκυον written for ἔμφρονα, a conjecture formerly made by the present editor. By θιγὼν μόνον is meant that the generation was effected by the *mere* touch, and not by the ordinary connexion, though in Suppl. 295 a somewhat different statement is made. The discrepancy however need not surprise us, any more than that in this play Io gets to Egypt round by the west, in the Supplices through Asia Minor; or than the change of scene in the Prom. Solutus from Scythia to the Caucasus (sup. 2). The only real difficulty lies in v. 869, where γεννήματα is improperly used for τρόπος γεννήσεως. Schol. ἢ τῶν ἐκ Διὸς γεννηθέντων, ἢ τῆς Διὸς ἐπαφήσεως. W. Dindorf encloses v. 868 within brackets, and reads τῶν Διὸς γέννημ' ἀφῶν, which has no resemblance to the style of Aeschylus.

871. πλατύρρους. He appears to mean not the Delta only, but the part where the Nile diverges and flows over a wide extent of country. So Νεῖλος ἑπτάρους Frag. 304.

875. ἐπτοημένοι. This word, like μαίνεσθαι, is properly used of the excitement of love.—κίρκοι, i. e. ὡς κίρκοι. Cf.

κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,
ἥξουσι θηρεύσοντες οὐ θηρασίμους
γάμους, φθόνον δὲ σωμάτων ἕξει θεός·
Πελασγία δὲ δέξεται, θηλυκτόνῳ
Ἄρει δαμέντων νυκτιφρουρήτῳ θράσει·
γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ
δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος.
τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.
μίαν δὲ παίδων ἵμερος θέλξει τὸ μὴ
κτεῖναι ξύνευνον, ἀλλ' ἀπαμβλυνθήσεται
γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
κλύειν ἄναλκις μᾶλλον ἢ μιαιφόνος·
αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.—
μακροῦ λόγου δεῖ ταῦτ' ἐπεξελθεῖν τορῶς·—
σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς,
τόξοισι κλεινὸς, ὃς πόνων ἐκ τῶνδ' ἐμὲ

Suppl. 220.—οὐ μακρὰν λελειμμένοι, 'not far behind doves in the chase.' Eur. Herc. F. 1173, οὔ που λέλειμμαι καὶ νεωτέρων κακῶν ὕστερος ἀφῖγμαι;

878. φθόνον σωμάτων ἕξει, 'shall grudge them the possession of their persons.' The Schol. took this very differently, αὐτοῖς τοῖς σώμασι τιμωρηθήσονται, θεῶν νεμεσησάντων αὐτοῖς. He supposed it to mean, 'the god shall conceive a dislike for their bodies,' viz those of the males. —Πελασγία, Argos; cf. Suppl. 626.

880. δαμέντων. Supply τῶν ἀνεψιῶν, or τῶν ἀρσένων implied in θηλυκτόνῳ. Cf. Ag. 1202, θῆλυς ἄρσενος φονεὺς ἐστίν. This use of the genitive absolute, where the participle alone is expressed, is peculiarly Aeschylean. See on Suppl. 437. Theb. 236.—δέξεται, sc. αὐτὰς, as Suppliants on the plea of justifiable homicide. Hermann again marks a lacuna, and supposes the passage to have stood thus: Πελασγία δὲ δεξεται τὸν ἐγγενῆ στόλον γυναικῶν, νυμφίων θηλυκτόνῳ Ἄρει δαμέντων. But here, as in 869, it is more probable that the poet touched briefly and hastily on legends which were so familiar to all that his meaning could not be misunderstood.

882. ἐν σφαγαῖσι. Aristot. Hist. An. i. 14, κοινὸν δὲ μέρος αὐχένος καὶ στήθους σφαγή. Orest. 285, μὴ τῆς τεκούσης εἰς σφαγὰς ὦσαι ξίφος.

883. ἐπ' ἐχθρούς. Cf. Suppl. 370. Ib. 1013, στυγερῶν πέλοι τόδ' ἆθλον. "De connubio olim Jovi periculoso accipiendum." *Herm.* But, as Weil observes, the wish is a general one.

884. μίαν παίδων. Hypermnestra who spared Lynceus. See Apollodor. ii. 1, 5.

887. κλύειν ἄναλκις. Not less beautiful are Ovid's verses on this subject, Heroid. xiv. 7, 'Quod manus extimuit jugulo demittere ferrum, Sum rea; laudarer, si scelus ausa forem. Esse ream praestat, quam sic placuisse parenti. Non piget immunes caedis habere manus.'—βασιλικὸν γένος, see on 793.

889. μακροῦ λόγου δεῖ. The narrative is hurried on in a manner which is indicated by the marks in the text. Hermann admits Schütz's conjecture δὲ for δεῖ, which goes far to remove the abruptness; but he wrongly remarks that the Schol. did not read δεῖ, for it is v. 894 that he explains by πολλοῦ λόγου ἂν εἴη τοῦτο. Cf. 894.—γε μὴν, *sed tamen*, &c.

891. τόξοισι κλεινός. Hercules, who shot the eagle with his bow. Apollodor. ii. 5, 11, Ἡρακλῆς κατετόξευσεν ἐπὶ τοῦ Καυκάσου τὸν ἐσθίοντα τὸ τοῦ Προμηθέως ἧπαρ ἀετὸν, ὃς καὶ τὸν Προμηθέα διέλυσε. Cf. Frag. 205.—The Med. has κλεινοῖς, a reading evidently inferior.

λύσει. τοιόνδε χρησμὸν ἡ παλαιγενὴς
μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·
ὅπως δὲ χὤπῃ, ταῦτα δεῖ μακροῦ λόγου
εἰπεῖν, σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.

ΙΩ. ἐλελεῦ, ἐλελεῦ·
ὑπό μ' αὖ σφάκελος καὶ φρενοπληγεῖς
μανίαι θάλπουσ', οἴστρου δ' ἄρδις
χρίει μ' ἄπυρος·
κραδία δὲ φόβῳ φρένα λακτίζει·
τροχοδινεῖται δ' ὄμμαθ' ἑλίγδην,
ἔξω δὲ δρόμου φέρομαι λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατής·
θολεροὶ δὲ λόγοι παίουσ' εἰκῇ
στυγνῆς πρὸς κύμασιν ἄτης.

ΧΟ. ἦ σοφὸς, ἦ σοφὸς [ἦν], ὃς — στρ. α'.
πρῶτος ἐν γνώμᾳ τόδ' ἐβάστασε καὶ
γλώσσᾳ διεμυθολόγησεν,

893. Hermann reads from MS. Guelph. θεῶν for Θέμις, i.e. μήτηρ θεῶν, or Γῆ. He thinks παλαιγενὴς inappropriate as an epithet of Themis, and supposes that Θέμις, on which one MS. has the gloss ἡ γῆ, was introduced from 217 sup. One cannot think the alteration a judicious one Cf. Eum. 2.

894. It is an unusual tautology, ὅπως καὶ ὅπῃ, 'how and in what way.' The crasis itself is not very common, though we find χὤστις, χὤσοι, χὠπόσοι. The Schol. explains, ὅπως ἔχω τύχης καὶ δι' ἣν αἰτίαν λυθήσομαι, which can hardly be right. It is remarkable that this verse seems a repetition of v. 889.

898. ἄρδις ἄπυρος, 'the point not forged with fire;' see on 822. This is to be literally understood of the gadfly's sting, not, with the Scholiast, of the violence of the calamity, ἡ ἀκμὴ τοῦ πάθους.—χρίει, cf. 578. 616.

900. φρένα λακτίζει. Used in the physical sense of 'midriff,' as Ag. 967, πρὸς φρεσὶν δίναις κυκλούμενον κέαρ.

902. ἔξω δρόμου φέρομαι. So Cho. 1011, ὥσπερ ξὺν ἵπποις ἡνιοστροφῶ δρόμου ἐξωτέρω, said of incipient madness.

905. πρὸς κύμασιν. The dative is used as Theb. 198, νεὼς καμούσης ποντίῳ πρὸς κύματι. The metaphor is rather an unusual one, derived from the muddy waters of a river battling with the clear waves at the aestuary. Cf. Il. xvii. 263. Euripides has a similar figure in οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, Hipp. 1120; θολοῖ δὲ καρδίαν, Alcest. 1067.—ἄτη bears the true epic sense of distraction, delusion, infatuation, &c.

906. ἦν. This has been enclosed in brackets, as being at least uncertain when something is wanting in the antistrophe. Dindorf omits it with Monk. The true reading may be ἦν σοφὸς ἦν σοφὸς ὃς, κ.τ.λ., though in Ar. Vesp. 725, which seems to have been taken from the present passage, we have ἦ που σοφὸς ἦν ὅστις ἔφασκεν.—ἐβάστασε, κ.τ.λ., 'weighed it in his mind, and expressed it in a proverb by words.' Pittacus is said to have invented the proverb, τὴν κατὰ σαυτὸν ἔλα (Callim. Ep. i.), which is here quoted in reference to marrying according to one's station. See on Suppl. 1046, sup. 72, where μηδὲν ἄγαν is clearly alluded to, and 317, γίγνωσκε σαυτόν. Eur. Rhes. 168, οὐκ ἐξ ἐμαυτοῦ μειζόνων γαμεῖν θέλω. Frag. Antiop. xviii. κῆδος καθ' αὑτὸν τὸν σοφὸν κτᾶσθαι χρεών. So Pind. Pyth. ii. 34, χρὴ κατ' αὐτὸν αἰεὶ παντὸς ὁρᾶν μέτρον, i.e. γάμου. Ovid, 'Si qua voles apte nubere, nube pari.'

ὡς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ·
καὶ μήτε τῶν πλούτῳ διαθρυπτομένων
μήτε τῶν γέννᾳ μεγαλυνομένων
ὄντα χερνήταν ἐραστεῦσαι γάμων.
μήποτε, μήποτέ μ', ὦ ἀντ. α΄.
*πότνιαι Μοῖραι λεχέων Διὸς εὐ-
νάτειραν ἴδοισθε πέλουσαν·
μηδὲ πλαθείην γαμέτᾳ τινὶ τῶν ἐξ οὐρανοῦ·
ταρβῶ γὰρ ἀστεργάνορα παρθενίαν
εἰσορῶσ' Ἰοῦς μέγα δαπτομέναν
δυσπλάνοις Ἥρας ἀλατείαις πόνων.
ἐμοὶ δέ γ' ὅτε μὲν ὁμαλὸς ὁ γάμος, στρ. β΄.

912. *ὄντα χερνήταν*, 'for one who is an artisan;' the Athenians holding trade and handicraft in contempt.

914. *πότνιαι*. This word has been added on conjecture. Hermann marks the lacuna after *Μοῖραι*, and conjectures *μακραίωνες*. The humility of the chorus in deprecating the splendid fate of Io agrees well with their pious sentiments in 535 seqq., for goodness and humility are ever inseparable. The sentiment however in this case is not unmixed with fear.

916. *πλαθείην*. So the Med., but most copies wrongly give *πλασθείην*. The simple *πελάζω* is never contracted into *πλάζω*, which is a distinct verb; yet we find *προσέπλαζε* Od. xi. 583, *προσπλάζον* Il. xii. 285, from *προσπελάζω*. But *πλατὸς, ἄπλατος, πρόσπλατος* (sup. 735) are always to be written without σ, being verbal adjectives from the obsolete *πλάω*, whence *ἔπλητο* and *πεπλημένος*, Il. xiv. 468. Od. xii. 108. Hes. Theog. 193. We find *ἄπλητος* Hes. Opp. 148. Hom. Hymn. in Cer. 83. Photius, *πλατά· προσπελαστά*. Eum. 53, *οὐ πλατοῖσι φυσιάμασιν*. Hence *πλᾶτις*, 'a wife,' Ar. Acharn. 132, from the sexual sense of *πελάζειν* in the present passage and Suppl. 295. Young students will distinguish *ἄπληστος*, 'insatiable,' *ἄπλετος*, the old form of *ἄπλητος* (generally used of something boundless or immense, as *χρυσὸς ἄπλετος* Herod. iii. 106), and *ἄπλαστος*, 'misshapen,' from *πλάσσω*, which is probably the true reading in Hesiod, Theog. 151. The by-forms *πλάθω, πελάθω* (Ar. Ran. 1265), and *πελάτης*, and the adverb *πλησίον*, show that *πελάω* and *πλάω* co-existed.

917. *ἀστεργάνορα*, 'impatient of marriage.' Cf. 665 seqq.

918. *μέγα*. So Schütz for *με γάμῳ*, the reading of Aldus and one MS. The rest have *γάμῳ*, and so the Schol.

919. *δυσπλάνοις*. So Turn. with two or three MSS. The Med. and most others give *δυσπλάγχνοις* or *δυsσπλάγχνοις*, a corruption of a var. lect. *δυσπλάγκτοις*. See on 591. On *πόνων* Hermann compares Suppl. 556, *μαινομένα πόνοις ἀτίμοις*. But *ἀλατείαις πόνων* is a less intelligible expression than *ἀλατειῶν πόνοις* would have been. In two MSS. *πόνων* is omitted, and it seems suspicious. Porson proposed to omit *γάμων* in 912, but it is to be feared the metre would not allow this.

920. The conclusion of the chorus, generally regarded as an epodus, has been reduced by Hermann into strophe and antistrophe. There are sufficient indications of this arrangement, as Elmsley perceived, to make the restoration probable; and it must be confessed that an "epodus" is too often a mere expedient for disposing of intractable antistrophic verses. It is a curious fact that the most extensive and perplexing corruptions are usually encountered at the ends of choruses. See sup. 434 seqq. Cho. 805, &c. It has been deemed advisable here to follow Hermann, whose knowledge and judgment in metrical matters give the highest authority to his opinion.—The MSS. give *ἐμοὶ δ' ὅτι μὲν*, but the context seems to require *ὅτε*, 'to *me* however, when marriage is on an equality, it is devoid of fear, nor am I alarmed at it; but never may the love of any of the greater gods look on me with an eye from which there is no escape.' On account of the preceding *μὲν*, as well as the general sense, it seems necessary to read *μὴ δὲ* for *μηδέ*. For *οὐδὲ δέδια* the Med. has *οὐ δέδια*, but others retain evidences of the true reading in *οὔδέδια, οὐδὲδια*, or *οὐδὲδία*. In what follows the common reading is *μηδὲ κρεισσόνων θεῶν ἔρως ἄφυκτον ὄμμα προσδράκοι με*. The Med. has *προσδάρκοι με*, others *προσδέρκοι με*, a few *προσδράμοι με*. Dindorf omits *ἔρως*. Weil reads *ἐμοὶ δ' εἴη μὲν ὁμαλὸς ὁ γάμος, ἄφοβος, εὔδιος*.

ἄφοβος, οὐδὲ δέδια· μὴ δέ τού με
κρεισσόνων θεῶν ἔρως
προσδράκοι ὄμμ' ἄφυκτον.
ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἄπορα ἀντ. β΄.
πόριμος· οὐδ' ἔχω τίς ἂν γενοίμαν·
τὰν Διὸς γὰρ οὐχ ὁρῶ
μῆτιν ὅπα φύγοιμ' ἄν.

ΠΡ. ἦ μὴν ἔτι Ζεὺς, καίπερ αὐθάδη φρονῶν,
ἔσται ταπεινὸς, οἷον ἐξαρτύεται
γάμον γαμεῖν, ὃς αὐτὸν ἐκ τυραννίδος
θρόνων τ' ἄϊστον ἐκβαλεῖ· πατρὸς δ' ἀρὰ
Κρόνου τότ' ἤδη παντελῶς κρανθήσεται,
ἣν ἐκπίτνων ἠρᾶτο δηναιῶν θρόνων.
τοιῶνδε μόχθων ἐκτροπὴν οὐδεὶς θεῶν
δύναιτ' ἂν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς·
ἐγὼ τάδ' οἶδα, χᾧ τρόπῳ. πρὸς ταῦτά νυν
θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις
πιστὸς, τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος·

924. *ὅδε γ' ὁ πόλεμος*, i. e. *ὁ πρὸς κρείσσονας*, or *τὸ θεομαχεῖν*. For *ἄπορα πόριμος* see Suppl. 588.

928. *ἦ μήν*. See on 174. Blomfield translates *nihilominus*. Properly, it is only a formula of emphatic asseveration; but elsewhere these particles imply a threat, as Oed. Col. 816. Alcest. 64. Ar. Nub. 865. 1242. Vesp. 1332. Av. 1259. Plut. 608.—The Med. is said to have *αὐθάδης φρενῶν* by the first hand; and so Herm., Weil.

929. *οἷον*. Robortello alone has *τοῖον*, which is the more usual when followed by *ὃς*, as inf. 941, *τοῖον παλαιστὴν ὃς, κ.τ.λ.* But *οἷον* stands for *διότι τοῖον*, as Nub. 1157, *οὐδὲν γὰρ ἄν με φλαῦρον ἐργάσαισθ' ἔτι, οἷος ἐμοὶ τρέφεται τοῖσδ' ἐνὶ δώμασι παῖς*. Eur. Ion 796, *ἀν' ὑγρὸν ἀμπταίην αἰθέρα, οἷον ἄλγος ἔπαθον*. Herc. F. 816, *ἆρ' εἰς τὸν αὐτὸν πίτυλον ἥκομεν φόβου, γέροντες, οἷον φάσμ' ὑπὲρ δόμων ὁρῶ;* Hippol. 878, *ἀπὸ γὰρ ὀλόμενος οἴχομαι, οἷον οἷον εἶδον ἐν γραφαῖς μέλος*. On the marriage here meant see 786.

932. *τότ' ἤδη*. So Ag. 944, *τότ' ἤδη ψῦχος ἐν δόμοις πέλει*. Lysias, p. 126, 67, *τότ' ἤδη μετέσχε τῶν Ἀριστοκράτους ἔργων*. These examples show that the combination is equally admissible in time past, present, or future.

938. *ἐν χεροῖν*. So the Med., but Hermann follows Porson and Blomf. in reading *τινάσσων χειρὶ πυρπνόον βέλος*. Several MSS. have *πυρίπνουν*, others *πυρπνόον*, and there are variants *ἐν χερσὶ, χερσὶ, ἐν χερὶ, χειρί*. Dindorf reads as in the text. Weil *πυρπνόον χεροῖν βέλος*. Cf. *ἀντίπνουν* in 1108. Perhaps however we should write *πυρπνοῦν*.

οὐδὲν γὰρ αὐτῷ ταῦτ᾽ ἐπαρκέσει τὸ μὴ οὐ
πεσεῖν ἀτίμως πτώματ᾽ οὐκ ἀνασχετά·
τοῖον παλαιστὴν νῦν παρασκευάζεται
ἐπ᾽ αὐτὸς αὑτῷ, δυσμαχώτατον τέρας·
ὃς δὴ κεραυνοῦ κρείσσον᾽ εὑρήσει φλόγα
βροντῆς θ᾽ ὑπερβάλλοντα καρτερὸν κτύπον·
θαλασσίαν τε γῆς τινάκτειραν νόσον,
τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ.
πταίσας δὲ τῷδε πρὸς κακῷ μαθήσεται
ὅσον τό τ᾽ ἄρχειν καὶ τὸ δουλεύειν δίχα.
ΧΟ. σύ θην ἃ χρῄζεις, ταῦτ᾽ ἐπιγλωσσᾷ Διός.
ΠΡ. ἅπερ τελεῖται, πρὸς δ᾽ ἃ βούλομαι, λέγω.
ΧΟ. καὶ προσδοκᾶν χρὴ δεσπόσειν Ζηνός τινα ;
ΠΡ. καὶ τῶνδέ γ᾽ ἕξει δυσλοφωτέρους πόνους.
ΧΟ. πῶς δ᾽ οὐχὶ ταρβεῖς τοιάδ᾽ ἐκρίπτων ἔπη ;
ΠΡ. τί δ᾽ ἂν φοβοίμην, ᾧ θανεῖν οὐ μόρσιμον ;
ΧΟ. ἀλλ᾽ ἆθλον ἄν σοι τοῦδ᾽ ἔτ᾽ ἀλγίω πόροι.
ΠΡ. ὁ δ᾽ οὖν ποιείτω· πάντα προσδόκητά μοι.
ΧΟ. οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.

941. *τοῖον παλαιστὴν*, i.e. the son of Thetis, who was destined to be *melior patre*. See on 786. Apoll. Rhod. iv. 800, *εἰσότε οἱ πρέσβειρα Θέμις κατέλεξεν ἅπαντα, ὡς δή τοι πέπρωται ἀμείνονα πατρὸς ἑοῖο παῖδα τεκεῖν*.

944. *ὑπερβάλλοντα*. This word governs a genitive, though rarely, from the sense of *κρείσσονα* which it involves. So Aristot. Hist. An. ii. 11, *ὑμένες πολλοὶ καὶ ἰσχυροὶ καὶ πολὺ ὑπερβάλλοντες τῶν περὶ τὰ λοιπὰ ὑπαρχόντων*. The outline of this fine passage may clearly be traced in Pindar, Isthm. vii. 72, *ὃς κεραυνοῦ τε κρέσσον ἄλλο βέλος διώξει χειρὶ, τριόδοντός τ᾽ ἀμαιμακέτου*. The story was evidently derived from some early epics about Achilles (the Cypria, perhaps), who would have been mightier than Zeus himself, if both his parents had been divine.

945. *νόσον*, i.e. *pestem*, *τὴν ποιοῦσαν νοσεῖν*.

949. *ἃ χρῄζεις*, i.e. *μόνον*, which is answered in the next verse.—*ἐπιγλωσσᾷ*, ‘talk (or ominously bode) against Zeus.’ See Cho. 1034. Ar. Lysistr. 37, *περὶ τῶν Ἀθηνῶν δ᾽ οὐκ ἐπιγλωττήσομαι τοιοῦτον οὐδέν*. Hesych. *ἐπιγλωσσῶ· ἐποιωνίζου διὰ γλώσσης. Αἰσχύλος Ἡρακλείδαις*. The Scholiast, who also gives *ἐποιωνίζῃ κατὰ τοῦ Διὸς*, read this verse interrogatively.

955. *τοῦδ᾽ ἔτ᾽*. So Elmsley, Weil, Dindorf; but Hermann and Blomf. retain the vulgate *τοῦδέ γ᾽*.

957. *τὴν Ἀδράστειαν*. This gentle reproof of a noble but fruitless defiance only provokes an expression of withering contempt, *σέβου, κ.τ.λ.*, *τὸν ἀεὶ κρατοῦντα*, ‘go on courting the party in power, whoever he be; to me Zeus is an object of less concern than nothing,’ i.e. a mere nonentity.—*μηδὲν* must be taken for *τὸ μηδὲν*, otherwise *οὐδὲν* would be required. See on Cho. 69. *Ἀδράστεια* was the same as *Νέμεσις*. Schol. recent. *θεά τις τοὺς ὑπερηφάνους τιμωροῦσα*. Strabo, xiii. p. 588, *φησὶ δὲ καὶ Καλλισθένης, ἀπὸ Ἀδράστου βασιλέως, ὃς πρῶτος Νεμέσεως ἱερὸν ἱδρύσατο, καλεῖσθαι Ἀδράστειαν*. But the name seems to mean ‘impossibility of escape;’ and Stallbaum is probably right in explaining it ‘necessitas aeterna et inevitabilis’ (ad Plat. Phaedr. p. 245). Hence *προσκυνεῖν Ἀδράστειαν*

ΠΡ. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ᾽ ἀεί·
ἐμοὶ δ᾽ ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
δράτω, κρατείτω τόνδε τὸν βραχὺν χρόνον,
ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς.
ἀλλ᾽ εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,
τὸν τοῦ τυράννου τοῦ νέου διάκονον·
πάντως τι καινὸν ἀγγελῶν ἐλήλυθεν.

ΕΡΜΗΣ.

σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον,
τὸν ἐξαμαρτόντ᾽ εἰς θεοὺς ἐφημέροις
πορόντα τιμάς, τὸν πυρὸς κλέπτην λέγω·
Πατὴρ ἄνωγέ σ᾽ οὕστινας κομπεῖς γάμους
αὐδᾶν, πρὸς ὧν τ᾽ ἐκεῖνος ἐκπίπτει κράτους·
καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως
ἀλλ᾽ αὔθ᾽ ἕκαστ᾽ ἔκφραζε· μηδέ μοι διπλᾶς
ὁδούς, Προμηθεῦ, προσβάλῃς· ὁρᾷς δ᾽ ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

was used of deprecating the odium attaching to rash words. Rhes. 342, *Ἀδράστεια μὲν ἁ Διὸς παῖς εἴργοι στόματος φθόνον*. Cf. ibid. 468. Dem. p. 495, *καὶ Ἀδράστειαν μὲν ἄνθρωπος ὢν ἔγωγε προσκυνῶ*. Plat. Resp. v. *προσκυνῶ δὲ Ἀδράστειαν ὦ Γλαύκων χάριν οὗ μέλλω λέγειν*.

960. *δράτω, κ.τ.λ.* Cf. Soph. Antig. 768, *δράτω, φρονείτω μεῖζον ἢ κατ᾽ ἄνδρ᾽ ἰών*.—*τὸν βραχὺν χρόνον*, in bitter irony; i.e. *τὸν μυριετῆ*, sup. 95.

963. *τὸν τοῦ τυράννου τοῦ νέου*. The article thus repeated expresses contempt, as Soph. El. 301, *ὁ πάντ᾽ ἄναλκις οὗτος, ἡ πᾶσα βλάβη, ὁ ξὺν γυναιξὶ τὰς μάχας ποιούμενος*. Ajac. 726, *τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ ξύναιμον ἀποκαλοῦντες*.

966. *ἐφημέροις πορόντα τιμὰς*, ‘by giving privileges to mortals.’ Most MSS., as any critic would anticipate, give *τὸν ἐφημέροις*. The Med. with one or two others has *τὸν ἡμέροις*, which Hermann alone has ventured to defend. But his objection to the vulgate reading and interpretation (“at hoc languet, alienumque est a tota loci conformatione”) appears quite groundless; and it is altogether improbable that Aeschylus should have used *ἥμερος* in any other than the familiar sense of ‘tame.’ The later Scholiast, though he admits the reading, took it in this sense, *ἀνθρώποις, πρὸς ἀντιδιαστολὴν τῶν ἀγρίων*. The form itself, for *ἡμέριος*, has no other analogy than *ἕσπερος* for *ἑσπέριος*, sup. 356. Oed. R. 177, though we find *ἐφήμερος* and *ἐφημέριος*, like *πάννυχος* and *παννύχιος*. The use of one participle depending on the other, where the Romans employed the gerund, is sufficiently common.

969. *πρὸς ὧν τ᾽*. ‘*And* by whom,’ i.e. by what son or sons he is to be ejected. Elmsley, Blomfield, Weil, and Dindorf agree in omitting *τε*. On the present *ἐκπίπτει* see 810.

973. *τοῖς τοιούτοις*. Cho. 283, *καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος εἶναι μετασχεῖν*. The short, forcible, and authoritative speech of Hermes is admirably conceived. The effect on such a spirit as Prometheus might have been anticipated. Yet there is no burst of frenzied rage, no impotent outpouring of abuse. He controls himself with an effort. ‘So! this is pretty well for a servant of the gods.’ How much of quiet bitterness is conveyed by the reproach may be judged by the contemptuous *τρόχις* of 962. The term *ὑπηρέτης* was often applied in disparage-

ΠΡ. σεμνόστομός γε καὶ φρονήματος πλέως
ὁ μῦθός ἐστιν, ὡς θεῶν ὑπηρέτου.
νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ
ναίειν ἀπενθῆ πέργαμ'· οὐκ ἐκ τῶνδ' ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ᾐσθόμην ;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
αἴσχιστα καὶ τάχιστα. μή τί σοι δοκῶ
ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεούς ;
πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
κέλευθον ἥνπερ ἦλθες ἐγκόνει πάλιν·
πεύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.
ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν
ἐς τάσδε σαυτὸν πημονὰς κατούρισας.
ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
ΕΡ. κρεῖσσον γὰρ, οἶμαι, τῇδε λατρεύειν πέτρᾳ,
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.
ΠΡ. οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεών.

ment to heralds, who seem to have commonly acted in a very haughty manner. Compare Eurip. Suppl. 381. Troad. 426. Hec. 503, where Talthybius says of himself ἥκω Δαναϊδῶν ὑπηρέτης.

976. *νέον κρατεῖτε.* 'Ye are yet young in your new empire.' Schol. recent. οὐ γὰρ ἀρχαία ὑμῶν ἡ βασιλεία.—δισσοὺς τυράννους, i.e. Uranus and Cronus. See Goettling on Hes. Theog. 463. Schol. πρώτους τοὺς περὶ Ὀφίονα καὶ Εὐρυνόμην, δεύτερον δὲ τοὺς περὶ Κρόνον. The same predecessors of Zeus are spoken of in Agam. 162—6.

980. *μή τί σοι δοκῶ;* 'Do I seem to you,' &c., in the sense of 'surely I do not seem.' Cf. Pers. 346, μή σοι δοκοῦμεν τῇδε λειφθῆναι μάχῃ: *numquid videmur?* Supra 255.

982. *τοῦ παντός.* Compare τοῦ παντὸς δέω, v. 1027.

984. *ἐμέ.* Perhaps ἐμοῦ (emphatic); 'you shall learn nothing from *me*,' &c. Cf. v. 1009.

986. *κατούρισας.* Hermann has the credit of first restoring this word. The common reading was καθώρμισας, which however is only found in a few inferior copies. The Med. has καθώροσας, and there are many variants, all pointing to κατούρισας rather than to καθώρμισας. Both οὐρίζω and κατουρίζω seem sometimes active, sometimes intransitive. See on Cho. 309. Pers. 604. Eur. Androm. 610, ἀλλ' οὔ τι ταύτῃ σὸν φρόνημ' ἐπούρισας. Hesych. ἐπουρίσας, ἐφορμήσας. For the active sense of the compound Hermann gives the authority of the Schol. on Trach. 828.

989—90. Hermann is probably right in assigning these two verses to Hermes. The οἶμαι conveys irony, and is not to be taken for κρεῖσσον νομίζω. Compare Eur. Heracl. 968, χρῆν δ' αὐτὸν, οἶμαι, τῇδ' ἀπιστῆσαι χθονί. By λατρεύειν he retorts the implied insult in λατρείας, 'Of course, you would rather bear the servitude of being chained to a rock than be born a trusty messenger to Zeus.' To which Prometheus replies, 'An insolent answer is due to the insolent,' i.e. 'You have no cause to be offended at my calling you λάτρις, since you began the insult yourself' (sc. 965). Schol. recent. Ἑρμῆς γὰρ πρόσθεν τοῦτον ὑβρίσας τοιαῦτα παρ' αὐτοῦ ἤκουσεν.

ΕΡ. χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.
ΠΡ. χλιδῶ ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ
ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.
ΕΡ. ἦ κἀμὲ γάρ τι ξυμφοραῖς ἐπαιτιᾷ ;
ΠΡ. ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεοὺς,
ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.
ΕΡ. κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν νόσον.
ΠΡ. νοσοῖμ' ἂν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.
ΕΡ. εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς.
ΠΡ. ὤμοι. ΕΡ. τόδε Ζεὺς τοὔπος οὐκ ἐπίσταται.
ΠΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.
ΕΡ. καὶ μὴν σύ γ' οὔπω σωφρονεῖν ἐπίστασαι.
ΠΡ. σὲ γὰρ προσηύδων οὐκ ἂν, ὄνθ' ὑπηρέτην.
ΕΡ. ἐρεῖν ἔοικας οὐδὲν ὧν χρῄζει πατήρ.
ΠΡ. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν.
ΕΡ. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.
ΠΡ. οὐ γὰρ σὺ παῖς τε κἄτι τοῦδ' ἀνούστερος,
εἰ προσδοκᾷς ἐμοῦ τι πεύσεσθαι πάρα ;

992. *χλιδᾶν*, 'to pride yourself upon them,' i.e. if you would not exchange them for another lot.

994. *καὶ σὲ δ'.* Examples of this use are Suppl. 790. Eum. 65. Cho. 864. Pers. 155. 263. 548. 775. Some critics of the Porsonian school seem to have denied it a place in tragedy.

995. *ξυμφοραῖς.* One MS. has ξυμφορᾶς, which is also correct, though in a slightly different sense. Cf. Dem. p. 552, ἐπαιτιασάμενός με φόνου, sc. αἰτίαν φόνου ἐπιφέρων. The dative exactly corresponds to our idiom, 'blame me *for* your misfortunes,' and does not depend on ἐπί.

996. Compare Ar. Av. 1547, where Prometheus says μισῶ δ' ἅπαντας τοὺς θεοὺς, ὡς οἶσθα σύ.

997. *παθόντες εὖ*, sc. ὑπ' ἐμοῦ. Schol. συνῆλθεν γὰρ αὐτοῖς κατὰ τῶν Τιτάνων.

998. *κλύω σε.* 'I perceive by your words that your madness is a malady of no small extent,' i.e. a hatred which is not particular, but universal.

1001. *ὤμοι.* Elmsley read οἴμοι. Hermann observes that Prometheus does not so much bewail his own troubles as give vent to his indignation at the ingratitude of the gods. Nevertheless, the exclamation seems extorted by the mention of πράσσειν καλῶς, and the reply, that Zeus knows not the word *alas!* confirms the ordinary meaning. It is worthy of remark that this and Theb. 206 are the only examples in Aeschylus of an iambic verse divided between two speakers.

1003. The meaning is, εἰ διδάσκει πάντα, ἀλλ' οὐκ ἐδίδαξέ σε σωφρονεῖν. Cf. Eum. 276, χρόνος καθαίρει πάντα γηράσκων ὁμοῦ.

1006. *καὶ μὴν, κ.τ.λ.* 'Why truly, I owe him a favour, that I should repay him one.' Schol. τοῦτο ἐν εἰρωνείᾳ. This being equivalent to a flat refusal, and something more, Hermes replies, 'You treat my commands with as much insolence as if I were a mere child.' Where the order of the words certainly is ὡς δῆθεν ὄντα παῖδα. Similarly in Eur. Rhes. 719, δῆθεν ἐχθρὸς ὢν στρατηλάταις. Thuc. i. 127, τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐκέλευον ἐλαύνειν, δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες. Soph. Trach. 382, δῆθεν οὐδὲν ἱστορῶν. Hermann and Weil read ὥστε παῖδά με, ὄντα being omitted in the Med. and several other copies.

1009. *πεύσεσθαι.* Hermann with the

οὐκ ἔστιν αἴκισμ᾽ οὐδὲ μηχάνημ᾽ ὅτῳ
προτρέψεταί με Ζεὺς γεγωνῆσαι τάδε,
πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.
πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ,
λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα καὶ ταρασσέτω·
γνάμψει γὰρ οὐδὲν τῶνδέ μ᾽, ὥστε καὶ φράσαι
πρὸς οὗ χρεών νιν ἐκπεσεῖν τυραννίδος.
ΕΡ. ὅρα νυν εἴ σοι ταῦτ᾽ ἀρωγὰ φαίνεται.
ΠΡ. ὦπται πάλαι δὴ καὶ βεβούλευται τάδε.
ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε
πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.
ΠΡ. ὀχλεῖς μάτην με κῦμ᾽ ὅπως παρηγορῶν.
εἰσελθέτω σε μήποθ᾽ ὡς ἐγὼ Διὸς
γνώμην φοβηθεὶς θηλύνους γενήσομαι,
καὶ λιπαρήσω τὸν μέγα στυγούμενον
γυναικομίμοις ὑπτιάσμασιν χερῶν
λῦσαί με δεσμῶν τῶνδε· τοῦ παντὸς δέω.
ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·
τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ
λιταῖς· δακὼν δὲ στόμιον ὡς νεοζυγὴς
πῶλος βιάζει καὶ πρὸς ἡνίας μάχει.

Med. and others has *πευσεῖσθαι*, a Doric form, as in Theocr. iii. 51, *ὃς τόσσων ἐκύρησεν ὅσ᾽ οὐ πευσεῖσθε βέβαλοι.* See sup. on 694.

1011. *γεγωνῆσαι.* We have here the aorist from *γεγωνέω*, while in v. 803 the imperative *γέγωνε*, and perhaps *γεγωνεῖν* in vv. 531. 675. 806, are the epic aorist, *ὅσον τε γέγωνε βοήσας*, Od. v. 400. Similarly the aorists *χραισμεῖν* and *χραισμῆσαι* coexist in Homer.

1013. *αἰθαλοῦσσα.* So Canter for *αἰθάλουσα* or *αἰθαλοῦσα*, the reading of the Med. The form in *-όεις* contracted has been generally corrupted in MSS. Thus we have *τεκνοῦσα* for *τεκνοῦσσα* Trach. 308. *αἵματος* for *αἱματοῦς* Oed. Tyr. 1279. *τεχνῆσαι* for *τεχνῆσσαι* Od. vii. 110.

1015. Ar. Pac. 320, *ὡς κυκάτω καὶ πατείτω πάντα καὶ ταραττέτω.*

1022. *παρηγορῶν.* See on 664. Inf. 1084. 'You tease me to no purpose, for you might as well try to talk over a wave.' Cf. Eur. Andr. 537, *τί με προσπίτνεις ἁλίαν πέτραν | ἢ κῦμα λιταῖς ὣς ἱκετεύων;* Med. 28, *ὡς δὲ πέτρος ἢ θαλάσσιος κλύδων ἀκούει νουθετουμένη φίλων.*—On *εἰσελθέτω* with *μὴ* see on 340.

1027. *τοῦ παντὸς δέω*, 'I am as far as possible from that.' A stronger phrase than the usual Attic *πολλοῦ γε καὶ δεῖ.* See sup. 982, *τοῦ παντὸς ἐλλείπω.*

1029. *κέαρ.* This is only found in Rob., who with the MSS. adds *ἐμαῖς* after *λιταῖς*. The later editions, after Porson, give the reading in the text.

1030. *δακὼν*, 'having taken the bit between your teeth.' Weil reads *δάκνων*, with Heimsoeth. But cf. Plat. Phaedr. p. 254, E, *ἐγκύψας καὶ ἐκτείνας τὴν κέρκον, ἐνδακὼν τὸν χάλινον, μετ᾽ ἀναιδείας ἕλκει.*

ἀτὰρ σφοδρύνει γ᾽ ἀσθενεῖ σοφίσματι·
αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ᾽ αὑτὴν οὐδενὸς μεῖον σθένει.
σκέψαι δ᾽, ἐὰν μὴ τοῖς ἐμοῖς πεισθῇς λόγοις,
οἷός σε χειμὼν καὶ κακῶν τρικυμία
ἔπεισ᾽ ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα
φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ
Πατὴρ σπαράξει τήνδε καὶ κρύψει δέμας
τὸ σόν, πετραία δ᾽ ἀγκάλη σε βαστάσει.
μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου
ἄψορρον ἥξεις ἐς φάος· Διὸς δέ τοι
πτηνὸς κύων, δαφοινὸς αἰετὸς, λάβρως
διαρταμήσει σώματος μέγα ῥάκος,
ἄκλητος ἕρπων δαιταλεὺς πανήμερος,

1032. The *ἀσθενὲς σόφισμα* is the vain and useless refusal to tell Zeus by what means he is to lose the sovereignty. Prometheus is supposed to think that Zeus will find it his interest to return to friendship; but Hermes assures him he will only punish his obstinacy the more severely.

1034. *μεῖον.* The MSS. give *μεῖζον*, which was corrected by Stanley, followed by Blomfield, Dindorf, Weil, and Hermann. The reviewer in the Cambridge Philological Museum, i. p. 244, thinks the negative is transposed from one term to the other, and compares Dem. p. 23, *οὐδένων εἰσὶ βελτίους* for *ἁπάντων εἰσὶ χείρους.* So Eur. Andr. 726, *τἄλλ᾽ ὄντες ἴστε μηδενὸς βελτίονες.* Plat. Protag. p. 335, A, *εἰ οὕτω διελεγόμην — οὐδενὸς ἂν βελτίων ἐφαινόμην.* We have 'every thing is worse' for 'nothing is better,' in Phoen. 731, *ἅπαν κάκιον τοῦ φυλάσσεσθαι καλῶς.* On this principle *οὐδενὸς μεῖζον* might perhaps be taken for *πάντων μεῖον*, 'by itself is not stronger than any thing.' But cf. *ἔλασσον ἢ μηδὲν* in 959.

1036. *τρικυμία.* The origin of this word is not very clear, unless we assume that *τρὶς* gives a merely exaggerative force, 'a great wave.' Probably however it was derived from an observation of nature; for it is a fact that in a storm three consecutive waves of larger size come to the shore at intervals. Hence *τρικυμία* is not 'every third wave,' but 'a triple wave,' *τρίχηλον*, or 'three-crested,' Theb. 757. The Roman idea that every tenth was larger—the 'decumanus fluctus'—cannot be verified, at least on our coasts. Ovid, Trist. i. 2, 49, 'qui venit hic fluctus, fluctus supereminet omnes; Posterior nono est, undecimoque prior.'—*ἔπεισι*, cf. Suppl. 463. Pers. 601, *ὅταν κακῶν κλύδων ἐπέλθῃ.* The metaphor may possibly be from a great *ἐπίκλυσις* or earthquake-wave; see inf. 1070. The elision of *ι* is rare. We have *ἴησ᾽ ἀκόσμῳ ξὺν φυγῇ* Pers. 472, but in a doubtful passage. Cf. Hippol. 319.

1040. *ἀγκάλη σε βαστάσει.* You shall be buried in the ruins of splintered rock, so that you will be held up by some angle or nook without other support. Perhaps this is little more than a periphrasis for *πέτρα*, like *πόντιαι ἀγκάλαι* in Cho. 577. Schol. Med. *χάσματος γενομένου μετέωρος ἔσῃ κρεμάμενος τῶν χειρῶν.* It is not easy to comprehend the exact idea in the mind of the poet. He seems to have meant that Prometheus will be wedged in a crevasse and so prevented from falling with the fragments of the mountain. One of the later Scholiasts has *ἐντὸς αὐτῆς τριβήσῃ.*

1043. *δαφοινὸς* seems an epithet of colour, 'brown' or 'dusky yellow.' See on Cho. 596. It is not however contrary to the analogy of the language that *-φοινὸς* should stand for *φόνιος*, by hyperthesis of the *ι*, as in *λέαινα* for *λεάνια*, *τύπτεις* for *τύπτεσι*, &c.

1045. *ἄκλητος δαιταλεύς.* A guest,

κελαινόβρωτον δ' ἧπαρ ἐκθοινήσεται.
τοιοῦδε μόχθου τέρμα μή τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
Ἅιδην, κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθη.
πρὸς ταῦτα βούλευ'· ὡς ὅδ' οὐ πεπλασμένος
ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ Δῖον, ἀλλὰ πᾶν ἔπος τελεῖ· σὺ δὲ
πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν
εὐβουλίας ἀμείνον' ἡγήσῃ ποτέ.

ΧΟ. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν
μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
πιθοῦ· σοφῷ γὰρ αἰσχρὸν ἐξαμαρτάνειν.

ΠΡ. εἰδότι τοί μοι τάσδ' ἀγγελίας
ὅδ' ἐθώυξεν· πάσχειν δὲ κακῶς
ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεικές.

but not an invited one, like ordinary guests. See on Ag. 710, δαῖτ' ἀκέλευστος ἔτευξεν. The Schol. strangely mistook this for ἄκλειστος, or rather, he wrongly read ἄκληστος ἕρπων in his copy.—πανήμερος, not merely at the stated time of banqueting, but all day long. Schol. recent. δαιτυμὼν διὰ πάσης τῆς ἡμέρας. Hes. Theog. 525, καί οἱ ἐπ' αἰετὸν ὦρσε τανύπτερον, αὐτὰρ ὅγ' ἧπαρ ἤσθιεν ἀθάνατον, τὸ δ' ἀέξετο ἶσον ἁπάντῃ νυκτὸς, ὅσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὄρνις. In the Prom. Solut. the bird was represented as coming *tertio quoque die*, frag. 193, 10, and there is no contradiction here, unless we take πανήμερος to mean 'every day.' By a poetical fiction of questionable taste Apollonius Rhodius makes the Argonauts to have actually seen the vulture, and heard the groans of Prometheus, in the Caucasus, ii. 1250 seqq., the vulture being a bird of preternatural size.

1046. κελαινόβρωτον. Schol. Med. τὸ μελαινόμενον ἐκ τῆς βρώσεως,—discoloured from being gnawed.

1048. διάδοχος. Apollodorus, ii. 5, 11, says that Hercules, having despatched the vulture with his bow (sup. 891), παρέσχε τῷ Διὶ Χείρωνα θνήσκειν ἀθάνατον ἀντ' αὐτοῦ ἐθέλοντα. As Prometheus had deserved death, but could not die, being immortal, Zeus was satisfied with the vicarious death of one who was equally entitled to immortality, but voluntarily resigned it on account of the pain of his incurable wound (*ibid.* ii. 5, 4). That such a substitute will ever offer himself, Hermes does not pretend to predict. His object is not to hold out hope, but to announce the consequences of continued obstinacy.

1052. λίαν. We may supply ἀληθῶς from the contrast in ψευδηγορεῖν, though 'really uttered' may be opposed to 'feigned in story.' And so Weil: "dictum est, neque, ut indictum, revocabitur."

1056. ποτέ. We may either supply ἔσεσθαι, or construe μήποτε ἡγήσῃ. Weil fancies that a verse must have dropped out.

1057. οὐκ ἄκαιρα, 'what is very much to the point.' See on 513.

1062. ὅδε, contemptuously, as addressed to the chorus.

1063. οὐδὲν ἀεικές. Nothing unfair or unreasonable.

πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτέσθω μὲν
πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ'
ἐρεθιζέσθω βροντῇ σφακέλῳ τ'
ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων
αὐταῖς ῥίζαις πνεῦμα κραδαίνοι,
κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
ξυγχώσειεν τῶν τ' οὐρανίων
ἄστρων διόδους· ἔς τε κελαινὸν
Τάρταρον ἄρδην ῥίψειε δέμας
τοὐμὸν ἀνάγκης στερραῖς δίναις·
  πάντως ἐμέ γ' οὐ θανατώσει.

ΕΡ. τοιάδε μέντοι τῶν φρενοπλήκτων
βουλεύματ' ἔπη τ' ἐστὶν ἀκοῦσαι.
τί γὰρ ἐλλείπει μὴ παραπαίειν
†ἡ τοῦδε τύχη, τί χαλᾷ μανιῶν;

1070. ξυγχώσειεν. The subject is τὸ πνεῦμα, the object κῦμα πόντου and ἄστρων διόδους, i. e. mix the one with the other, πόντον οὐρανῷ. The πνεῦμα here meant is certainly the confined vapour in the interior of the earth, to which upheavals of the ocean bed and consequently vast and destructive waves are attributed. Strabo uses both πνεῦμα and ἄνεμος in this sense, in speculating on the disruption of Sicily from Italy, lib. vi. p. 258. Also in discussing the volcanic agencies under Euboea, x. p. 447, ἔστι δὲ καὶ ἅπασα μὲν ἡ Εὔβοια εὔσειστος, μάλιστα δὲ ἡ περὶ τὸν πορθμὸν, καὶ δεχομένη πνευμάτων ὑποφοράς. The confusion of all the elements, which are severally enumerated in αἰθὴρ, χθὼν, πόντος, οὐρανὸς, and the final catastrophe in 1102 seqq., are described in terms of wonderful power; yet the language seems of secondary interest while we are absorbed in contemplating the hero's sufferings. The effect on the feelings,—the combined πάθος and ἔκπληξις,—realize our highest idea of true tragedy. The unflinching firmness with which Prometheus first challenges and then meets his fate is a great conception. His very last words are finely characteristic. The sense of *injustice* is uppermost. It is *that* which imparts the pang; for he can smile at the bodily agony. And all this he might have escaped by giving the required information. Yet such is the depth of his hatred that he prefers to endure pains only short of annihilation to benefiting his enemy by a single word.—Weil omits τε, rendering the passage "marisque fluctus saevo obruat aestu caelestes astrorum vias."

1073. στερραῖς. Hermann gives στερεαῖς from one MS., two others having στεραῖς. In 180 all the copies agree in στερεάς.

1074. θανατώσει. 'Do what he will, he cannot at all events punish *me* with death,' i. e. who am immortal. This is said in bitter ridicule; cf. 954. θανατοῦν is not a synonym of φονεύειν, but refers only to the sentence or intention of capital punishment. The meanings closely approach in Herod. i. 113, where the shepherd carries the infant Cyrus θανατώσων, i. e. to *let him* die by being exposed.

1078. This verse is corrupt in the MSS., and not easy to restore by conjecture. The Med. gives ἢ τοῦδ' εὐτυχῆ, with the var. lect. εἰ τάδ' by a later hand; and the latter, with trifling deviations, is found in all the other copies. Blomfield follows Porson, εἰ μηδ' ἀτυχῶν τι χαλᾷ μανιῶν. Dindorf corrects ἡ τοῦδε τύχη. Hermann edits εἴ γ' οὐδ' εὐχῇ τι χαλᾷ μανιῶν "quid enim deest ad insaniam, si

ἀλλ' οὖν ὑμεῖς γ' αἱ πημοσύναις
ξυγκάμνουσαι ταῖς τοῦδε τόπων
μετά ποι χωρεῖτ' ἐκ τῶνδε θοῶς,
μὴ φρένας ὑμῶν ἠλιθιώσῃ
βροντῆς μύκημ' ἀτέραμνον.

ΧΟ. ἄλλο τι φώνει καὶ παραμυθοῦ μ'
ὅτι καὶ πείσεις· οὐ γὰρ δή που
τοῦτό γε τλητὸν παρέσυρας ἔπος.
πῶς με κελεύεις κακότητ' ἀσκεῖν;
μετὰ τοῦδ' ὅτι χρὴ πάσχειν ἐθέλω·
τοὺς προδότας γὰρ μισεῖν ἔμαθον.

ne voto quidem quidquam de furore suo remittit? i. e. si eo furoris progreditur ut etiam optet illa fieri quae minatus est Juppiter." The paraphrase would thus be: 'This is madness indeed, when not only his actions, but his deliberate wish and choice bring him to incur these sufferings.' It is the *ne plus ultra* of infatuation to say, 'Let Zeus kill me if he can,' instead of deprecating his vengeance. *εἴ γε* is 'since,' and therefore *οὐδὲ*, not *μηδὲ*, would rightly be used. Hermann supposes that *εὐχῇ* was erroneously written *τυχῇ*, and *εὐ* superscribed as a correction was taken for a syllable omitted. Weil also edits *ἡ τοῦδ' εὐχὴ*, i. e. the imprecation just before uttered, 1064 seqq.

1081. *μετά ποι.* The MSS. give *μετά που*, which Hermann retains; but in one copy *οι* is superscribed.—*ἠλιθιώσῃ*, 'stun,' 'stupify.'

1084. *παραμυθοῦ.* See on 604.

1086. *παρέσυρας.* 'You have put in (as it were) by a side stroke, and not in a plain and straightforward way.' Schol. *παρήγαγες εἰς τὸ καταλεῖψαι τὸν Προμηθεα.* But this is a very unusual sense. Hesychius explains it by *παρατρέπω.* Properly it is said of torrents which carry down trees and stones alongside of their banks. Ar. Equit. 527, *τῆς στάσεως παρασύρων ἐφόρει τὰς δρῦς καὶ τὰς πλατάνους.* Lucian, *Ζεὺς Τραγῳδὸς*, § 22, *τὰ ἄλλα κατὰ ῥοῦν φέρεται ὡς ἂν τύχῃ ἕκαστον παρασυρόμενα.* Strabo, xii. p. 539, *πληρωθεὶς ὁ Εὐφράτης τῆς τε τῶν Καππαδόκων πολλὴν παρέσυρε καὶ κατοικίας καὶ φυτείας ἠφάνισε πολλάς.* Here however it must mean 'to drag in sideways' (*adjecisti*, Weil). For by addressing them as *αἱ ξυγκάμνουσαι*, &c., Hermes had hinted that they must expect to be treated as taking part with the culprit, if they did not, by instantly moving off, formally withdraw the expression of their sympathy. To stand by a friend in distress was, to Athenian ideas, a principle that could not be yielded without moral turpitude. There is great poetical skill in this determination of the chorus. By their siding with Prometheus they indirectly show their disapproval of the conduct of Zeus in this particular instance,—a disapproval the more weighty from their avowed principles of general obedience. Their feminine gentleness and piety have throughout been contrasted with the stern obstinacy and blasphemies of Prometheus. Yet in the end their courage is equal to his; and it is even more sublime, since it proceeds from far higher and more disinterested motives, the duty of suffering with the oppressed in the cause of justice.

1089. *τοὺς προδότας γάρ.* Blomfield and others needlessly transpose *τοὺς γὰρ προδότας*, for such corrections are but attempts to improve on the original. In *προδότας μισεῖν* there seems a political allusion. Themistocles, as Hermann has shown from Diodorus xi. 54, was banished by ostracism as a traitor, Ol. 77. 2, but had before that been assailed by a certain Timocreon of Rhodes, in verses preserved by Plutarch, Vit. Them. cap. 21, as guilty of the grave misdemeanour of betraying a *ξένος*. He thinks that the charge, though a private rather than a public affair, was sufficiently notorious to be mentioned on

κοὐκ ἔστι νόσος
τῆσδ' ἥντιν' ἀπέπτυσα μᾶλλον.

ΕΡ. ἀλλ' οὖν μέμνησθ' ἁγὼ προλέγω·
μηδὲ πρὸς ἄτης θηραθεῖσαι
μέμψησθε τύχην, μηδέ ποτ' εἴπηθ'
ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
πῆμ' εἰσέβαλεν· μὴ δῆτ', αὐταὶ δ'
ὑμᾶς αὐτάς· εἰδυῖαι γὰρ
κοὐκ ἐξαίφνης οὐδὲ λαθραίως
εἰς ἀπέραντον δίκτυον ἄτης
ἐμπλεχθήσεσθ' ὑπ' ἀνοίας.

ΠΡ. καὶ μὴν ἔργῳ κοὐκ ἔτι μύθῳ
χθὼν σεσάλευται·
βρυχία δ' ἠχὼ παραμυκᾶται
βροντῆς, ἕλικες δ' ἐκλάμπουσι
στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν
εἱλίσσουσι· σκιρτᾷ δ' ἀνέμων
πνεύματα πάντων εἰς ἄλληλα
στάσιν ἀντίπνουν ἀποδεικνύμενα·

the stage; which seems the more likely, as Themistocles was politically unpopular at this time. See Thucyd. i. 138 fin.

1092. *ἁγώ.* Thus Porson, whom Blomf. and Dindorf follow, for *ἅτ' ἐγὼ* or *ἅττ' ἐγώ.* Hermann gives *ἅ γ' ἐγὼ*, i.e. *ταῦτά γε, ἃ λέγω.* The sound is not pleasing to our ears; but it does not follow that it would have offended a Greek. In spite of Hermann's assertion, "*ἅτε* dici non potuisse certum est," there is at least epic authority for it in Il. xv. 130, *οὐκ ἀΐεις ἅτε φησὶ θεὰ λευκώλενος Ἥρη;* Still, as *ἃ ἐγὼ*, written without a crasis, might have been tampered with by transcribers, *ἅτε* or *ἅττα* is likely to be a mere correction. The emphatic *ἐγὼ* does not seem wanted, and is therefore in itself suspicious. Perhaps, *ἅ γέ σοι προλέγω*, or *ὅσα σοι πρ.* (or even *ὧν σοι πρ.*)

1093. *πρὸς ἄτης θηραθεῖσαι.* 'When caught, or overtaken by the consequences of your own folly,' i.e. calamity. Cf. 905.

1095. *ἀπρόοπτον.* On the open syllables see Monk on Hipp. 1363.

1099. *ἀπέραντον.* The same as *ἄπειρον ἀμφίβληστρον*, Ag. 1353, properly said of a bag-net out of which there is no exit. Here it perhaps passes into the general sense of *ἄπορον*, unless we should rather understand the meshes of a net which will allow the head of a fish to be entangled, but not its body to be drawn through.

1103. *βρυχία ἠχώ.* The subterranean sound of thunder, *βροντήματα χθόνια*, sup. 1014, i.e. the rumbling which precedes or accompanies earthquakes, and which was doubtless imitated in the theatre. Hermann proves from Plato (see Phaedr. p. 248, A) and Lucian that *ὑποβρύχιος* is used, without reference to water, though connected with *βρέχειν*, of that which is covered up and concealed from sight. Strabo also, vi. p. 275, calls a subterranean river *ὑποβρύχιος.* In Pers. 399, *παίειν ἅλμην βρύχιον* is accurately said of the oars which resist the water some way below the surface.

1104. *ἕλικες.* Like *βόστρυχος* in 1065, the word happily expresses zig-zag lightning, which was technically called *ἑλικίας.*

1108. *ἀποδεικνύμενα* is a prosaic word, and perhaps a gloss for some other, as Weil suspects.

ξυντετάρακται δ' αἰθὴρ πόντῳ.
τοιάδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν
τεύχουσα φόβον στείχει φανερῶς.
ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
αἰθὴρ κοινὸν φάος εἱλίσσων,
ἐσορᾷς μ' ὡς ἔκδικα πάσχω;

1111. *τεύχουσα φόβον.* Not 'causing fear,' but 'intended to frighten me;' this being the force of the present participle. Compare *τεύχειν κακὸν*, Cho. 717. Eum. 122.

1112. Hermann, who considers that this system answers to 1061 seqq., and the two speeches of Hermes, of nine lines each, to each other, that of the chorus being a *μεσῳδὸς*, reads *ὦ Θέμις, ὦ Γῆ*, after *στείχει φανερῶς*. In two or three copies *Θέμις* is found after *πάντων*, and the Schol. Med. explains *ὦ μητρὸς ἐμῆς σέβας* by *ὦ γῆ, ἢ ὦ Θέμις*. His argument however is independent of either metre or MSS., viz. that the actual name or names (see on 218) of his mother are required, for that the bare *ὦ μητρὸς ἐμῆς σέβας* is "obscurior, et eam ob causam etiam minus gravis omninoque minus apta." It is, perhaps, only obscure to us, in consequence of the doubt about 217—8, *supra*. Weil observes that the mention of earth and sky together is usual in such protestations. Otherwise, there is no reason why we may not understand Themis, especially as the goddess of justice was naturally appealed to as a witness against injustice. The uncertainty of correspondence in anapaestic systems has been remarked sup. 196.

ΠΕΡΣΑΙ.

ΥΠΟΘΕΣΙΣ[1].

Γλαῦκος, ἐν τοῖς περὶ Αἰσχύλου μύθων, ἐκ τῶν Φοινισσῶν Φρυνίχου φησὶ τοὺς Πέρσας παραπεποιῆσθαι. ἐκτίθησι δὲ καὶ τὴν ἀρχὴν τοῦ δράματος ταύτην·

Τάδ' ἐστὶ Περσῶν τῶν πάλαι βεβηκότων.

πλὴν ἐκεῖ εὐνοῦχός ἐστιν ἀγγέλλων ἐν ἀρχῇ τὴν τοῦ Ξέρξου ἧτταν, στορνύς τε θρόνους τινὰς τοῖς τῆς ἀρχῆς παρέδροις. ἐνταῦθα δὲ προλογίζει χορὸς πρεσβυτῶν. καὶ ἔστιν ἡ μὲν σκηνὴ τοῦ δράματος παρὰ τῷ τάφῳ Δαρείου· ἡ δὲ ὑπόθεσις, Ξέρξης στρατευσάμενος κατὰ τῆς Ἑλλάδος [μετὰ δυνάμεως πολλῆς, ἵππον μὲν ἄμετρον ἐπαγόμενος, ναῦς δὲ χιλίας διακοσίας ἑπτὰ, ἢ καὶ δεκατέσσαρας·] καὶ πεζῇ μὲν ἐν Πλαταιαῖς νικηθεὶς, ναυτικῇ δὲ ἐν Σαλαμῖνι, διὰ Θεσσαλίας φεύγων, διεπεραιώθη εἰς τὴν Ἀσίαν. [ἰστέον δὲ ὅτι οἱ Ἕλληνες τριακοσίας μόνον νῆας εἶχον. πρώτη ἔφοδος Περσῶν ἐπὶ Δαρείου ἐδυστύχησε περὶ Μαραθῶνα. δευτέρα ἐπὶ Ξέρξου, περὶ Σαλαμῖνα καὶ Πλαταιὰς, τοῦ Θεμιστοκλέους στρατηγοῦ ὄντος τότε τῶν Ἀθηναίων καὶ ῥήτορος, καὶ νῆας εἰπόντος ποιῆσαι καὶ ἀντιτάξασθαι πρὸς τὸν Ξέρξην. οὗ καὶ γενομένου περιεγένοντο αὐτοῦ. ὁ Ἀπόλλων γὰρ τοῖς Ἀθηναίοις μαντευομένοις πῶς τῶν Περσῶν περιγενήσονται εἶπε τείχη ξύλινα κατασκευάσαι, καὶ οὕτω περιγενέσθαι αὐτῶν. καὶ οἱ μὲν τείχη ἔλεγον ποιῆσαι εἰς τὴν πόλιν ξύλινα ἀντὶ τῶν λιθίνων· ὁ δὲ Θεμιστοκλῆς οὐχ οὕτως, ἀλλὰ νῆας εἶπε ποιῆσαι, αἳ πολλάκις διὰ τῶν οἰκείων τειχῶν σώζουσι τοὺς ἀνθρώπους.] Ἐπὶ Μένωνος τραγῳδῶν Αἰσχύλος ἐνίκα Φινεῖ[2],

[1] The passages in this argument which are not given in the MS. Med., but taken from later copies, are enclosed in brackets.

[2] For Φινεῖ Vater, Proleg. ad Eur. Rhes. p. lxxxv, proposes to read Φοινίσσαις. Hermann, on Aesch. frag. 272, denies there was such a play as the *Phoenissae*, while some fragments of a *Phineus* are preserved. Neither play occurs in the list of Aeschylean dramas edited by W. Dindorf from the Medicean MS. It may be alleged, that the *Phineus* was a Satyric drama; but so was the *Prometheus* (Πυρκαεὺς) here

Πέρσαις, Γλαύκῳ [Ποτνιεῖ[3],] Προμηθεῖ. Πρώτη ἔφοδος Περσῶν ἐπὶ Δαρείου ἐδυστύχησε περὶ Μαραθῶνα· δευτέρα Ξέρξου περὶ Σαλαμῖνα καὶ Πλαταιάς. [τούτου τοῦ Ξέρξου πατὴρ μὲν ἦν Δαρεῖος ὁ Περσῶν βασιλεὺς, μήτηρ δὲ Ἄτοσσα. γίνωσκε δὲ ὅτι Δαρεῖοι τρεῖς εἰσί. πρῶτος δὲ τούτων υἱὸς Ὑστάσπου, προκριθεὶς ὑπὸ τῶν Περσῶν καὶ βασιλεύσας αὐτῶν, ὃς ἦν καὶ Ξέρξου πατὴρ τοῦ στρατεύσαντος ἐπὶ τοὺς Ἕλληνας· δεύτερος δὲ ὁ Ἀρταξέρξου πατὴρ, Σύρος προσαγορευθεὶς, ἢ Νόθος. ἔσχατος δὲ Δαρεῖος ὁ ὑπ' Ἀλεξάνδρου τοῦ Φιλίππου καταλυθείς. τινὲς δὲ καὶ τέταρτον Δαρεῖον λέγουσιν εἶναι.]

named as the fourth of the trilogy. Consequently, if a Satyric play, the Phineus could not have belonged to it, besides that the theme was quite alien to the Persian wars. On the whole, the emendation of Vater carries with it a high probability. It was the practice of the rival dramatists to adopt even the same titles to their plays; hence Aeschylus might have written a *Phoenissae* as well as Phrynichus.

[3] Welcker and others, with some probability, read Ποντίῳ. The later Scholia give Ποτνιεῖ. The sea-god (Eur. Orest. v. 364) had prophesied to the Greeks respecting the return from Troy, and Aeschylus perhaps in some way adapted the legend to the Persian expedition.

PERSAE.

THIS play was acted, as the Argument tells us from the didascaliae, in the Archonship of Meno, Ol. 76. 4, or B.C. 472, only seven years after the battle of Salamis. Dindorf, following the testimony of Aristoph. Ran. 1026, εἶτα διδάξας Πέρσας μετὰ τοῦτ', that is, μετὰ τοὺς ἑπτὰ ἐπὶ Θήβας, places the latter chronologically before the present. It seems however that it was brought out after the Persae; see Schol. *ibid.*, and the introductory note to the next play; so that the words of Aristophanes cannot be literally understood. The Persae was probably composed in rivalry rather than in imitation of the Phoenissae of Phrynichus[1], which had gained the prize Ol. 75. 3. It was the middle play of a trilogy comprising also the Phineus and the Glaucus of Potniae[2]. There can be little doubt that the poet's detailed account of the battle is circumstantially correct; more so, as Mr. Blakesley with great reason argues, than the later and probably popularized narrative of Herodotus. It is the earliest specimen of Greek history that we possess, though a history in verse. Aeschylus himself (in the *Ranae*, 1027) calls it κοσμῆσαι ἔργον ἄριστον, 'taking as a theme for poetry a glorious exploit.' It is said that this play was acted a second time at Syracuse at the instance of Hiero (Blomf. Praef. p. xxix), and indeed, from the very nature of the subject,—the only one not borrowed from heroic myths among extant Greek tragedies,—it is not unlikely that it was repeatedly reacted (ἀνεδιδάχθη[3]). The tradition has been discountenanced by modern critics; yet there are good grounds for suspicion that it has been to some extent re-

[1] Alluded to in Ar. Vesp. 219, as μέλη ἀρχαιομελισιδωνοφρυνιχήρατα.

[2] Weil (Praef. p. ix—xii) shows that the Γλαῦκος Ποτνιεὺς, not the Γ. Πόντιος, a satyric drama, was the play pertaining to this trilogy.

[3] Plays of Aeschylus were acted in 425, as we know positively from Ar. Ach. 10.

modelled (διασκευασθὲν or ἀνασκευασθὲν), and some passages interpolated by a later hand[4]. And hence perhaps we may explain the absence of a passage extant in the time of Aristophanes, Ran. 1028, and of certain words quoted by ancient authors as from the Persae of Aeschylus, ὑπόξυλος[5] and νηριτοτρόφους (Schol. on Hermogenes and Athen. iii. p. 86, B).

The chorus consisted of twelve Persian elders. The tomb of Darius was perhaps represented by the thymele in the orchestra, as may be inferred from v. 682, where Darius says to the chorus, ὑμεῖς δὲ θρηνεῖτ' ἐγγὺς ἑστῶτες τάφου. Nor is v. 660 opposed to this, ἔλθ' ἐπ' ἄκρον κόρυμβον ὄχθου, for though the ghost must have appeared on the stage, the invocation is consistent with the Greek idea that the spirit hovered over the actual tomb.

Very little credit can be given to the statement that Aeschylus himself was present at the sea-fight at Salamis. (Schol. Med. on v. 431, Ἴων ἐν ταῖς Ἐπιδημίαις παρεῖναι Αἰσχύλον ἐν τοῖς Σαλαμινιακοῖς φησί.) Herodotus expressly relates the fact of his brother Cynaegirus, vi. 114, and he would hardly have omitted the poet's name if he had heard of the above story. (See the note on v. 401.) The evidence of the alleged epitaph on Aeschylus is certainly explicit as to the poet's presence at Marathon, if not at Salamis.

[4] Not too much weight is to be attributed to the statement of Plutarch (see *Theatre of the Greeks*, p. 167]), that the genuine plays of the three great tragic masters were kept by the state, and the public secretary was bound to read them to the actors, παραναγιγνώσκειν τοῖς ὑποκρινομένοις. We know from occasional hints in the *Scholia* that the actors often took great liberties with their texts. There are the strongest reasons in the present play for suspecting whole passages to have been interpolated. These will be singly discussed in the notes as they occur.

[5] This word is perhaps merely a corruption of a gloss on v. 150, where the Schol. Med. has ἀποξύλου (ἀπὸ ξύλου).

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.

ΑΤΟΣΣΑ.

ΑΓΓΕΛΟΣ.

ΕΙΔΩΛΟΝ ΔΑΡΕΙΟΥ.

ΞΕΡΞΗΣ.

ΠΕΡΣΑΙ.

ΧΟΡΟΣ.

Τάδε μὲν Περσῶν τῶν οἰχομένων
Ἑλλάδ' ἐς αἶαν Πιστὰ καλεῖται,
καὶ τῶν ἀφνεῶν καὶ πολυχρύσων
ἑδράνων φύλακες, κατὰ πρεσβείαν
οὓς αὐτὸς ἄναξ Ξέρξης βασιλεὺς
Δαρειογενὴς
εἵλετο χώρας ἐφορεύειν.

1, 2. *τάδε Πιστά.* For *ἡμεῖς καλούμεθα Πιστοί*, which was the title officially given to the councillors of the king, much in the sense of our word "trusty" in letters patent. Inf. 173 they are addressed as *γηραλέα πιστώματα*, and in 677, *ὦ πιστὰ πιστῶν*. Xen. Oecon. iv. 6, *καὶ τοὺς μὲν ἀμφὶ τὴν ἑαυτοῦ οἴκησιν αὐτὸς (βασιλεὺς) ἐφορᾷ· τοὺς δὲ πρόσω ἀποικοῦντας Πιστοὺς πέμπει ἐπισκοπεῖν.* The neuter plural seems to be borrowed from the opening of the Phoenissae of Phrynichus, *τάδ' ἐστὶ Περσῶν τῶν πάλαι βεβηκότων*, though we know not whether *τὰ Πιστὰ* followed in his second verse. Cf. Eum. 465, *κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα ἥξω.* Ar. Ran. 421, *κἄστιν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας.* Eur. Herc. F. ult., *τὰ μέγιστα φίλων ὀλέσαντες.*

4. *ἑδράνων φύλακες.* The immediate duty of these elders in the absence of the king was to act as his vicegerents generally, and especially to collect and keep the royal revenue. The idea however seems, like many details in this play, to be partly Greek: see Ag. 248, where the old men are *γαίας μονόφρουρον ἕρκος*, and Theb. 10—13. By *ἕδρανα* he means the city of Susa, where was the chief treasure of the king. Herod. v. 49, *Σοῦσα,—ἔνθα βασιλεύς τε μέγας δίαιταν ποιέεται καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαῦτά εἰσι.* Strab. xv. p. 731, *πάντα δὲ τὰ ἐν τῇ Περσίδι χρήματα ἐξεσκευάσατο* [Κῦρος] *εἰς τὰ Σοῦσα, καὶ αὐτὰ θησαυρῶν καὶ κατασκευῆς μεστά.* It subsequently became the spring and summer residence; Plutarch, de Exilio, § 12, *τούς γε Περσῶν βασιλέας ἐμακάριζον ἐν Βαβυλῶνι τὸν χειμῶνα διάγοντας, ἐν δὲ Μηδίᾳ τὸ θέρος, ἐν δὲ Σούσοις τὸ ἥδιστον τοῦ ἔαρος.* Compare Strabo, xi. p. 522, fin. with p. 524, § 5. Xen. Anab. iii. 5, 15.—*κατὰ πρεσβείαν*, 'according to seniority.' The Schol. Med. explains *κατὰ τιμὴν αἱρεθέντες.* Without doubt the notion of dignity (*ἀξίωμα*) is involved, because they must have been selected for other qualities independently of their age. They are described however (inf. 1035) as having *λευκήρη τρίχα*, and are *ξυνήλικες* with Darius v. 780.

7. For *εἵλετο* there may have been a reading *ἔλιπεν*, for the Schol. Med. gives *οὓς αὐτὸς ὁ Ξέρξης κατέλιπεν κατὰ τιμήν.*—*ἐφορεύειν, ἐφόρους εἶναι*, inf. 25. On the genitive in this construction compare *μετοικεῖν γῆς* Suppl. 603. Inf. 759, *ταγεῖν Ἀσίδος*, and so *βασιλεύειν, τυραννεύειν* are often used.

ἀμφὶ δὲ νόστῳ τῷ βασιλείῳ
καὶ πολυχρύσου στρατιᾶς ἤδη
κακόμαντις ἄγαν ὀρσολοπεῖται
θυμὸς ἔσωθεν,
πᾶσα γὰρ ἰσχὺς Ἀσιατογενὴς
ᾤχωκε, νέον δ' ἄνδρα βαΰζει·
κοὔτε τις ἄγγελος οὔτε τις ἱππεὺς

10. ὀρσολοπεῖται, 'is agitated,' properly, 'is ruffled.' It may be regarded as a synonym of φρίσσει, for the most plausible derivation is ὀρσὸς, Doric for ὀρθὸς, and λόφος, which passed into λόπος through the Aeolic λόπφος. It means therefore 'to set up the crest,' or 'bristle up the mane,' as an angry lion. Hes. Scut. Herc. 391, ὀρθὰς δ' ἐν λοφιῇ φρίσσει τρίχας. Ar. Ran. 822, φρίξας δ' αὐτοκόμου λοφιᾶς λασιαύχενα χαίτην. Hence Mars had the appropriate epithet of ὀρσόλοπος given by Anacreon; see Blomf. Gloss. We have ὀρσὸς in Lysistr. 995, and also in the compound ὀρσοθύρη (Photius, θύρα ἐν ὕψει τοῦ τοίχου). Hesychius, ὀρσολοπεῖται· διαπολεμεῖται, ταράσσεται, Αἰσχύλος, evidently referring to this passage, where the Schol. Med. has the same explanation, but adds θορυβεῖται. For διαπολεμεῖται we should perhaps read διακλονεῖται. Hence Photius, ὀρσολοπεῖν, λοιδορεῖν, πολεμεῖν. In the Homeric Hymn to Mercury, v. 308, ὀρσολοπεύειν has the sense 'to show fight.' Hermann connects it with ὀλόπτειν from λέπω, and ὀλοφώϊος, but the probability of this etymology is not very great.

13. The somewhat rare perfect of οἴχομαι occurs in Soph. Ajax 896, ᾤχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι. We have παρῴχηκε in Il. x. 252.

Ibid. βαΰζει. 'And it (sc. θυμὸς) frets for our youthful hero,' Xerxes. If the text be right, νέον ἄνδρα refers to νόστῳ βασιλείῳ, and πᾶσα ἰσχὺς to στρατιά. But the reading is not altogether free from suspicion, because the nominative to βαΰζει is rather ambiguous, and the verb itself is somewhat improperly used. Weil, following in part Heimsoeth and Meineke, reads ἐνεὸν δ' ἄνδρα βαΰζειν, i.e. μάταιον, ἀνωφελές ἐστι. As φεύζειν is from φεῦ (Ag. 1279), so βαΰζειν from βαῦ βαῦ (*bow-wow*) expresses the uneasiness of a dog whining and barking for its master. Cf. Ag. 436, τάδε σῖγά τις βαΰζει, said of the secret murmurs of dissatisfied people. The Schol. explains ἀνακαλεῖται, and the construction may be defended on the principle that verbs of satisfaction, pleasure, &c., and the contrary take an accusative of the object. Hermann thinks ἄνδρα an interpolation arising from δὲ βαΰζει being added in the margin and copied into the wrong place by the next transcriber. He reads thus:—

ὀρσολοπεῖται
θυμὸς, ἔσωθεν δὲ βαΰζει,
πᾶσα γὰρ ἰσχὺς Ἀσιατογενὴς
οἴχωκε νέων.

But so violent a change is not justifiable. There is no mere tautology, as he complains, for γὰρ amplifies and explains the preceding statement: 'My mind begins by this time to be anxious about the return of Xerxes and the army; for the land is emptied of its troops, and we are in doubt of the safety of our young king, while day after day we are disappointed of the looked-for news.' Some (with the Schol.) make Ἀσία implied in Ἀσιατογενὴς the subject to βαΰζει, and understand νέον ἄνδρα generally for πᾶσαν τὴν νεότητα; but this is still less satisfactory.

14. ἄγγελος. The true reading is perhaps ἄγγαρος, for in Ag. 273 the MSS. give ἀγγέλου πυρὸς, though ἀγγάρου is quoted by the grammarians, and we know from the account of Herodotus, viii. 98, that the royal couriers were called ἄγγαροι, and the service ἀγγαρήϊον. But οὔτε ἱππεὺς may seem to show that by ἄγγελοι foot-messengers are meant, the ἀγγαρήϊον being δράμημα τῶν ἵππων. Herodotus, when describing the latter, specifies ἄγγελος ἱππεὺς, viii. 54; σχὼν δὲ παντελέως τὰς Ἀθήνας Ξέρξης ἀπέπεμψε ἐς Σοῦσα ἄγγελον ἱππέα Ἀρταβάνῳ ἀγγελέοντα τὴν παρεοῦσάν σφι εὐπρηξίην. Hence the complaint of the chorus must be regarded rather as a tragic effect than as historically correct.

ἄστυ τὸ Περσῶν ἀφικνεῖται·
οἵτε τὸ Σούσων ἠδ' Ἐκβατάνων
καὶ τὸ παλαιὸν Κίσσινον ἕρκος
προλιπόντες ἔβαν,
οἱ μὲν ἐφ' ἵππων οἱ δ' ἐπὶ ναῶν,
πεζοί τε βάδην
πολέμου στῖφος παρέχοντες·
οἷος Ἀμίστρης, ἠδ' Ἀρταφρένης,
καὶ Μεγαβάζης, ἠδ' Ἀστάσπης,
ταγοὶ Περσῶν,

16. οἵτε. This refers to πᾶσα ἰσχὺς above, and specifies the nations of which the aggregate force was composed. But perhaps we should read οἱ δὲ, 'but they are gone,' &c.—For Ἐκβατάνων, the reading of all the MSS., Blomf., Weil, and Dind. give Ἀγβατάνων after Brunck, as the older form. The question appears very uncertain; Strabo writes the word as in the text, and Hermann quotes Stephanus of Byzantium (in v. Ἀγβάτανα) in proof that it is the ancient Persian orthography. On the other hand, inf. v. 940 the Med. has Ἀγβάτανα, and the name is said to be derived from an Arabic word *Agbatha*, 'parti-coloured.' It was the capital of Media, and is now *Hamadán*.

17. Κίσσινον. Blomf. and Dind. give Κίσσιον with one MS. Aeschylus seems to have wrongly supposed there was a city Κίσσα, distinct from Susa, whereas the district in which Susa stood was called Κισσία. Herod. v. 49, ἔχεται τούτων γῆ ἥδε Κισσίη, ἐν τῇ δὴ—κείμενά ἐστι τὰ Σοῦσα ταῦτα. Strabo, lib. xv. p. 728, λέγονται δὲ καὶ Κίσσιοι οἱ Σούσιοι. In Cho. 415 the MSS. rightly give Κισσίας, as referring to an inhabitant. With Κίσσινον Hermann properly compares Βύβλινα ὄρη Prom. 830, but in saying that the regular form would have been Κισσιακὸν he did not perceive that the poet had in view an imaginary city Cissa both here and in 123. Schol. Med. πόλις Περσῶν τὸ Κίσσινον.

18. ἔβαν. To avoid the short syllable Blomf. writes τοὶ μὲν and τοὶ δ', a form which occurs in 570. The form ἔβαν for ἔβησαν may be compared with ἔσταν, Eur. Phoen. 1246, where see the note. We find ἔβαν also in Eur. Herc. F. 662.

19. βάδην, *agmine terrigrado*, Weil, with an apology for an expressive compound.

20. στῖφος, τάξις πολεμική· ἢ φάλαγξ· συστροφή· πλῆθος συστάσεων. So Photius. It is from the root στειβ or στιβ, and from the notion of *closeness* seems to have some connexion with our words *stifle* and *stiff*. Ar. Pac. 564, ὦ Πόσειδον, ὡς καλὸν τὸ στῖφος αὐτῶν φαίνεται.

21 seqq. The list of names that follow, rather in accordance with epic narrative, must be regarded as partly historic, since they are identical or nearly so with those mentioned by Herodotus. They are Grecized Persian words, in some cases slightly changed to suit the metre, as Ἀρταφρένης for Ἀρταφέρνης, Ἀρτεμβᾱρης for Ἀρτεμβᾰρης inf. 304, Φαρανδᾱκης for Φαρανδᾰκης inf. 937. We read in Herod. vii. 97 of Μεγάβαζος ὁ Μεγαβατέω, Ὑστάσπης ibid. 64, Ἀρσάμης ibid. 69, and Μασίστης in cap. 82. Also Φαρανδάτης in cap. 79, Ἀρταφέρνης cap. 74. Blomfield (Praef. ad Pers. p. xiv) has a strange idea that the Persian names were invented by the poet, 'quae aures Atticas ludicra quadam scabritie titillarent.' Nothing can be more groundless than such a notion, except the theory propounded by the same editor, that this play partakes of a *comic* character because Xerxes appears at the conclusion divested of his royal accoutrements and uttering lamentations. This is to judge of antiquity by habits not only modern, but national. Weil has discussed the question in his preface with good sense, and he concludes that, while some names are historic, others may have been altered or even coined by the poet for metrical convenience.

βασιλῆς βασιλέως ὕποχοι μεγάλου,
σοῦνται, στρατιᾶς πολλῆς ἔφοροι,
τοξοδάμαντές τ' ἠδ' ἱπποβάται,
φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην
  ψυχῆς εὐτλήμονι δόξῃ.
'Αρτεμβάρης θ' ἱππιοχάρμης,
καὶ Μασίστρης, ὅ τε τοξοδάμας
ἐσθλὸς 'Ιμαῖος, Φαρανδάκης θ',
  ἵππων τ' ἐλατὴρ Σωσθάνης.
ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων
Νεῖλος ἔπεμψεν· Σουσισκάνης,
Πηγασταγὼν Αἰγυπτογενής,
ὅ τε τῆς ἱερᾶς Μέμφιδος ἄρχων
μέγας 'Αρσάμης, τάς τ' ὠγυγίους
Θήβας ἐφέπων 'Αριόμαρδος,
καὶ ἑλειοβάται, ναῶν ἐρέται
  δεινοὶ πλῆθός τ' ἀνάριθμοι.
ἁβροδιαίτων δ' ἕπεται Λυδῶν
ὄχλος, οἵτ' ἐπίπαν ἠπειρογενὲς

24. ὕποχοι. Compare κάτοχα inf. 225. On the forces led by the petty kings, tributaries to Xerxes, see Herod. viii. 67. Hence the Persian title 'King of Kings' or 'the Great King.' See inf. 671.

32. Σωσθάνης. On the spondaic termination see Suppl. 7. Ag. 357. Inf. 154. We might easily read ἵππων ἐλατὴρ, καὶ Σωσθάνης.

33. πολυθρέμμων Νεῖλος. See on Suppl. 835, where the epithet ὁ μέγας also occurs. With Σουσισκάνης, &c. understand with Dindorf οἷοί εἰσι, or σοῦνται from v. 25.

35. Πηγασταγὼν seems formed to imitate some Persian name, as if from ταγός.

36. Photius, in v. Μέμφιδος:—Αἰσχύλος Πέρσαις· "Ο τε τῆς ἱερᾶς Μέμφιδος ἄρχων Μέγας 'Αρσάκης.

39. καὶ ἑλειοβάται. For the hiatus in anapaests compare inf. 52. 544. Suppl. 952. Eum. 992. Ag. 1059. Thucyd. i. 110, καὶ ἅμα μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἕλειοι. Schol. recent. "Ελος γὰρ τόπος ἐν Αἰγυπτίοις, sc. at the Heracleotic mouth of the Nile.

41. Λυδῶν. They are called ἁβροδίαιτοι in contrast with the more warlike eastern tribes. By the following words the poet intends to include Ionia. *Lydi, qui omnes continentes incolas comprehendunt*, Hermann. Strabo thus uses κατέχειν, lib. v. p. 216, οἱ δ' ἐντὸς τοῦ Πάδου κατέχουσι μὲν ἅπασαν ὅσην ἐγκυκλοῦνται τὰ 'Απέννινα ὄρη. Ib. vii. p. 294 fin. τὸ δὲ νότιον μέρος τῆς Γερμανίας — ὑπὸ τῶν Σοήβων κατέχεται. For there were some Ionian settlements within the Lydian territory, Herod. i. 142, but Aeschylus disguises the humiliating fact that they were compelled to serve with Persia as tributaries of the Great King. See on 767. The Asiatic Ionians were not famed for bravery so much as for luxury and effeminacy, so that ἁβροδιαίτων may be supposed to glance at them as well as the Lydians. Propertius, i. 6, 31, calls it 'mollis Ionia.' Weil thinks κατέχουσιν means 'hold in thraldom,' and that there is an allusion to a not yet wholly extinct power of the Lydians over the neighbouring peoples.

42. ἐπίπαν. This is a rare adjective. See on Suppl. 801. Dindorf quotes from an inscription ἐπίπαντες 'Ιεροπύτνιοι. The

κατέχουσιν ἔθνος, τοὺς Μιτρογαθὴς
'Αρκτεύς τ' ἀγαθὸς, βασιλῆς δίοποι,
καὶ πολύχρυσοι Σάρδεις ἐπόχους
πολλοῖς ἅρμασιν ἐξορμῶσιν,
δίρρυμά τε καὶ τρίρρυμα τέλη,
  φοβερὰν ὄψιν προσιδέσθαι.
στεῦται δ' ἱεροῦ Τμώλου πελάται
ζυγὸν ἀμφιβαλεῖν δούλιον 'Ελλάδι,
Μάρδων, Θάρυβις, λόγχης ἄκμονες,
καὶ ἀκοντισταὶ Μυσοί· Βαβυλὼν δ'
ἡ πολύχρυσος πάμμικτον ὄχλον
πέμπει σύρδην, ναῶν τ' ἐπόχους
καὶ τοξουλκῷ λήματι πιστούς·

Scholiasts explain διόλου and παντελῶς, but in the adverb the final syllable is short, as is the neuter of πρόπας.

43. Μιτρογαθής. This name is variously written. The penult should perhaps be long in strict prosody; but see on v. 21. Hermann compares Μιτραδάτης Herod. i. 121, and Μιτροβάτης, ibid. iii. 120. The first part of these names is Μίθρας.

44. δίοποι. Hesych. in ἀδίοπον: δίοποι, οἱ τῆς νεὼς φύλακες. See Frag. 227 and 261. Eur. Rhes. 742, τίνι σημήνω διόπων στρατιᾶς;

45. καί. Blomf. and Herm. read χαὶ, and the Schol. has αἱ πλούσιοι Σάρδεις. So Βαβυλὼν ἡ πολύχρυσος in 52, where however the metre requires the article.

47. δίρρυμα καὶ τρίρρυμα. Ranks of chariots having two or three poles, or three and four horses abreast. The Schol. seems wrong in explaining τέθριππα καὶ ἑξάϊππα τάγματα. Cf. Frag. 345, ἐν διρρυμίᾳ πῶλοι.

49. στεῦται, 'pledge themselves.' So Dindorf (in his Preface to ed. 1851) and Hermann with one MS., the ν in στεῦνται being also marked with a dot, as suspicious, in the Med. This gives a "schema Pindaricum," as in Pind. frag. p. 344 Donaldson, ἀχεῖταί τ' ὀμφαὶ μελέων σὺν αὐλοῖς. Pyth. x. 71, ἐν δ' ἀγαθοῖσι κεῖται πατρώϊαι κεδναὶ πολίων κυβερνάσιες. Eur. Ion 1146, ἐνῆν δ' ὑφανταὶ γράμμασιν τοιαίδ' ὑφαί. In Eur. Phoen. 348, the best MSS. and the Schol. give ἀνὰ δὲ Θηβαίαν πόλιν ἐσιγάθη σᾶς ἔσοδοι νύμφας (Vulg. εἴσοδος). Helen. 1358, μέγα τοι δύναται νεβρῶν παμποίκιλοι στολίδες. Schol. κλῦθ' ἀλαλὰ, πολέμου θύγατερ, ᾇ θύεται ἄνδρες, ἐν διθυράμβῳ. οὕτως στεῦται ἑνικὸν ἀντὶ τοῦ πληθυντικοῦ. In this case, as the metre equally admits στεῦνται, the singular could not have proceeded from an emendator.

51. λόγχης ἄκμονες. Schol. ἀκίνητοι ὑπὸ λόγχης, ὡς ἄκμων ὑπὸ σφυρῶν. 'Anvils of the spear' are those who resist the spear, or turn its point against their shields. Weil cites Pind. Isthm. vi. 10, Σπαρτῶν ἀκαμαντολογχᾶν. Thus in Nub. 422 Strepsiades says εἵνεκα τούτων ἐπιχαλκεύειν παρέχοιμ' ἄν. Antiphanes (in Camb. Phil. Mus. i. p. 591), τοῖς φίλοις τοιουτοσί τίς εἰμι, τύπτεσθαι μύδρος.

52. ἀκοντισταὶ Μυσοί. Herod. vii. 74, Μυσοὶ —— ἀκοντίοισι ἐχρέωντο ἐπικαύτοισι, i. e. sticks with the points hardened in the fire. Throughout this narration of the forces the poet accurately defines the arms and equipments of each nation. His object must have been to write as an historian, though he may have borrowed the idea from the second book of the Iliad.

54. σύρδην. "De magnis copiis dictum, quae longis tractibus quasi inundant vias—qua metaphora Aeschylus v. 89 seqq. utitur, μεγάλῳ ῥεύματι φωτῶν dicens et ἄμαχον κῦμα θαλάσσης." Hermann. Any thing carried down by a current is said σύρεσθαι. Strabo uses the word of gold dust, iii. 146, and elsewhere.

τὸ μαχαιροφόρον τ᾽ ἔθνος ἐκ πάσης
'Ασίας ἕπεται
δειναῖς βασιλέως ὑπὸ πομπαῖς.
τοιόνδ᾽ ἄνθος Περσίδος αἴας
οἴχεται ἀνδρῶν·
οὓς πέρι πᾶσα χθὼν 'Ασιῆτις
θρέψασα πόθῳ στένεται μαλερῷ,
τοκέες δ᾽ ἄλοχοί θ᾽ ἡμερολεγδὸν
τείνοντα χρόνον τρομέονται.
πεπέρακεν μὲν ὁ περσέπτολις ἤδη στρ. ά.
βασίλειος στρατὸς εἰς ἀντίπορον γείτονα χώραν,
λινοδέσμῳ σχεδίᾳ πορθμὸν ἀμείψας
'Αθαμαντίδος Ἕλλας,
πολύγομφον ὅδισμα ζυγὸν ἀμφιβαλὼν αὐχένι πόντου.
πολυάνδρου δ᾽ 'Ασίας θούριος ἄρχων ἀντ. ά.

56. ἐκ πάσης 'Ασίας. Not from any one particular country, but from all parts, the sabre being the common eastern weapon. Thucydides speaks of Θρᾷκες οἱ μαχαιροφόροι, vii. 27.

63. τοκέες δ᾽. So Blomf., Dind., Herm. for τοκέες τ᾽. Compare Il. ii. 136, αἱ δέ που ἡμέτεραί τ᾽ ἄλοχοι καὶ νήπια τέκνα εἵατ᾽ ἐνὶ μεγάροις ποτιδέγμεναι. Photius, ἡμερόλεγδον· τὸ καθ᾽ ἑκάστην ἡμέραν ἐξαριθμεῖν.

65 seqq. Dindorf seems to be right in arranging these Ionic a minore verses in dimeters rather than monometers, though with some irregularity in the length to avoid the constant division of words rendered necessary by the former method, to which Hermann adheres. See similar systems Prom. 405—21, and Suppl. 996 seqq. Many of the feet are here catalectic, viz. ⏑ ⏑ – for ⏑ ⏑ – –, which implies a pause or check in the choral step or beat. Thus v. 71 should be scanned πολύγομ φον ὅδισμα | ζυγὸν ἀμ|φιβαλὼν αὐ|χένι πόντου. The Schol. tells us that Eupolis parodied the opening verse, πεπέρακεν μὲν ὁ περσέπτολις ἤδη Μαρικᾶς. The student will observe, that the parode, properly so called, ends at v. 64. The antistrophic ode following is the first stasimon, which also in the Supplices and the Agamemnon follows close after the anapaestic march.

71. πολύγομφον ὅδισμα, 'having thrown a peg-fastened pathway as a yoke on the neck of the sea.' Barges fastened together and moored by ropes, λινόδεσμοι σχεδίαι, and finally overlaid with faggots, are described by Herod. vii. 36 as the pontoon bridges used on this memorable occasion. The epithet refers rather to the construction of the vessels themselves (Suppl. 434) than to the pathway being nailed to the decks. So indeed the author of the longer and later Greek introduction to the play represents it, ἄνωθεν τῶν σχοίνων δοκοὺς ὑπεστόρεσαν καὶ προσκαθήλωσαν. But the later Scholiast rightly adds, ὥστε ὁδὸν ποιῆσαι ἐπὶ τῶν νεῶν, δι᾽ ἃς καὶ τὸ πολύγομφον εἶπε. It was these ropes, which the poet calls metaphorically δεσμώματα, inf. 741, added to the notion of ζυγὸν here expressed, which gave rise to the absurd story of Xerxes having thrown chains into the Hellespont, and the consequent exaggerations of flogging the recusant waves, as Mr. Blakesley has well pointed out, Herod. vol. ii. p. 207. The elegant use of αὐχὴν πόντου, both metaphorically with ζυγὸν ἀμφιβαλὼν, and literally as the narrow outlet between two seas, deserves attention. On ζυγὸν compare the oracle in Herod. viii. 20, φράζεο βαρβαρόφωνον ὅταν ζυγὸν εἰς ἅλα βάλλῃ βύβλινον.

ἐπὶ πᾶσαν χθόνα ποιμανόριον θεῖον ἐλαύνει
διχόθεν, πεζονόμοις ἔκ τε θαλάσσας,
ἐχυροῖσι πεποιθὼς
στυφελοῖς ἐφέταις, χρυσογόνου γενεᾶς ἰσόθεος φώς.
κυανέον δ᾽ ὄμμασι λεύσσων φονίου δέργμα δράκοντος, στρ. β΄.
πολύχειρ καὶ πολυναύτας Σύριόν θ᾽ ἅρμα διώκων,
ἐπάγει δουρικλύτοις ἀνδράσι τοξόδαμνον Ἄρη.
δόκιμος δ᾽ οὔτις ὑποστὰς μεγάλῳ ῥεύματι φωτῶν ἀντ. β΄.

75. ποιμανόριον. So ποιμάνωρ of the general inf. 243, ποιμένες of naval captains Suppl. 747. It is called θεῖον in accurate imitation of Persian presumption. Weil refers to Herod. vii. 56, where Xerxes is compared to Zeus leading a host against Hellas.

76. διχόθεν. 'In two divisions, both by land and sea.' πεζονόμοις is the dative after ἐλαύνει, as in the common phrase ἐλαύνειν or εἰσβαλεῖν στρατιᾷ for σὺν στρατιᾷ. Hermann praises Blomfield for joining ἐχυροῖς ἐκ θαλάσσας ἐφέταις. The other way, pointed out by the later Scholiast, seems to be much simpler and better. On ἐφέτης see Prom. 3.—στυφελοῖς, 'sturdy.'

80. χρυσογόνου γενεᾶς. Schol. τῆς Περσέως γενεᾶς ἀπόγονος. See inf. 148. There is another reading χρυσονόμου, adopted by Blomfield, but rightly rejected by Herm. and Dind.

81. κυανέον. Schol. μέλαν καὶ μανικὸν δέργμα. Il. xvii. 209, ἦ, καὶ κυανέῃσιν ἐπ᾽ ὀφρύσι νεῦσε Κρονίων. Compare inf. 319, πορφυρέᾳ. In both places Hermann retains the uncontracted form, in which there is synizesis, against κυανοῦν and πορφυρᾷ of later editors.

85. διώκων. See Theb. 366. Dr. Donaldson (*New Crat.* p. 576, and *Varron.* p. 49) understands Σύριον ἅρμα of the chariot of the sun. In the oracle preserved by Herod. vii. 140, we have ὀξὺς Ἄρης Συριηγενὲς ἅρμα διώκων. It is of course uncertain whether the word means simply 'Syrian,' and if so, why the epithet was applied, or whether it is a Greek vocalization of a Persian word. May not the ἅρμα Διὸς ἱρὸν of Herod. vii. 40; viii. 115, be meant? Probably however the poet meant nothing more than 'bringing Syrian war-chariots,' and intended to enumerate the principal forces by land and sea. Schol. ἀντὶ τοῦ 'Ασσύριον· οἱ γὰρ Πέρσαι τὸ πρότερον 'Ασσύριοι ἐκαλοῦντο. Herodotus, v. 49, mentions the Cappadocian Syrians as tributary to the Great King. Compare iii. 90—4. But Syria and Assyria are sometimes confused; though in fact both at this time were included in the Persian Empire, which, the student should remember, corresponded rather with Turkey in Asia and Africa than with the modern Persia, or country east of the Euphrates as far as Cabool. See Strabo, lib. xvi. init.

86. ἐπάγει κ.τ.λ. This statement, which seems a boast in the mouth of the Persian, would sound ridiculous in the ears of the Greek; and such was the meaning of the poet, who throughout the ode adopts a sort of irony in making the chorus really speak rather to the advantage of the Greeks.

90. δόκιμος. "Nemo adeo probatus est ut, si id in se recipiat, magna multitudine virorum ut valido munimento arcere possit invictum maris fluctum." Hermann. Probably this is the true sense of δόκιμος, which others explain προσδόκιμος, as if from προσδοκᾶν. Schol. ἀνδρεῖος, δόκησιν περὶ ἑαυτοῦ ἔχων μεγάλην. But there is no reason why ὑποστὰς ῥεύματι φωτῶν should not mean 'withstanding the tide of war,' like οὐδεὶς ὑπέστη, Phoen. 1470. Rhes. 375, σὲ γὰρ οὔτις ὑποστὰς 'Αργείας ποτ᾽ ἐν Ἥρας δαπέδοις χορεύσει. Thuc. vii. 66, πρῶτοι ἀνθρώπων ὑποστάντες τῷ ναυτικῷ. And so Schol. ἀντιστὰς, ἀντιμαχησάμενος. The metaphor is thus better sustained; for to keep off a wave of the sea implies the opposing and pushing it back. Cf. Theb. 80. 85, and ib. 64, κῦμα χερσαῖον στρατοῦ. Of course the other sense of ὑποστὰς is defensible. Xen. Anab. iv.

ἐχυροῖς ἕρκεσιν εἴργειν ἄμαχον κῦμα θαλάσσας.
ἀπρόσοιστος γὰρ ὁ Περσῶν στρατὸς ἀλκίφρων τε λαός.
δολόμητιν δ' ἀπάταν θεοῦ τίς ἀνὴρ θνατὸς ἀλύξει; μεσῳδ.
τίς ὁ κραιπνῷ ποδὶ πηδήματος εὐπετῶς ἀνάσσων;
φιλόφρων γὰρ †ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν
εἰς ἄρκυας *Ἄτα,
τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν.
θεόθεν γὰρ κατὰ μοῖρ' ἐκράτησεν τὸ παλαιόν, ἐπέσκηψε δὲ
Πέρσαις στρ. γʹ.

1, 26. *ὑποστὰς ἐθελοντὴς πορεύεσθαι.* Thucyd. viii. 68. *πολύ τε πρὸς τὰ δεινὰ, ἐπειδήπερ ὑπέστη, φερεγγυώτατος ἐφάνη.* Weil thinks the sense is, 'One may as well expect a person to keep in the sea by a dam, as to resist the mighty torrent of warriors.' But he renders *δόκιμος οὔτις* by *nemo par est.*

94. *ἀπρόσοιστος. προσφέρεσθαι δεινὸς, ἄπορος.* Schol. *ἀκαταμάχητος.* We have *εὐπρόσοιστος*, 'accessible,' in Eur. Med. 279.

95. The meaning seems to be, that too much confidence in military preparations is not wise, for there is no knowing how far fortune may deceive: that fate is irresistible, and the long training which the Persians have had in naval and military affairs may after all have been destined to end only in disaster. The reader is thus as it were prepared to find in the end that the preceding proud boasts have come to nothing. Weil transposes 102—15 to follow 94. Thus the *γὰρ* (in *θεόθεν γὰρ κ.τ.λ.*) explains why the war has been undertaken, and why the nation cannot be resisted.

98. *ἀνάσσων πηδήματος*, 'being master of a leap,' is certainly an unusual phrase, but not altogether unlike *κώπης ἄναξ* in 380. Schol. recent. *κρατῶν, ὃς γὰρ ταχύτατός ἐστιν ἅλλεσθαι, πηδήματος εὐπετέος ἄρχει.* Hermann, Blomf., Weil, and Dind. read *ἀνᾴσσων*, which Hermann pronounces 'haud dubie verum.' He disposes of the difficulty of the genitive by altering *πηδήματος* into *πήδημ' ἅλις*, like *πήδημ' ὀρούσας* Ag. 799. It is needless to refute those who think that *ποδὶ πηδήματος* can stand for *ποδὸς πηδήματι*, even with Prom. 919 apparently in their favour; nor is it much better to take *ποδὶ εὐπετοῦς πηδήματος* for *ποδὶ εὐπετῶς πηδῶντι*, because the epithet *κραιπνῷ* already gives that sense. For *εὐπετῶς* most MSS., with the Scholiasts, give *εὐπετέος*, but two have *εὐπετέως*. Porson corrected *εὐπετοῦς*, but the synizesis might be defended by 81 and 319. The whole context, especially compared with Ag. 1347, *ὕψος κρεῖσσον ἐκπηδήματος*, shows that the poet has in view a beast enclosed in a net from which there is no escape but by leaping over it. Schol. recent. *τίς ὑπερπηδῆσαι δυνάμενος αὐτῆς τὰ θήρατρα καὶ ἐκφυγεῖν ταχέως;* Such a faculty in man would be an extraordinary gift, and therefore he would be rightly said *ἀνάσσειν*, to be master of it, to be able to carry it into effect.

99. *ποτισαίνουσα.* This is Hermann's correction for *σαίνουσα.* As the Schol. has *προσαίνει*, i. e. *προσσαίνει* (cf. Prom. 854), it is a very plausible emendation. Weil and Dindorf follow Seidler in reading *φιλόφρων γὰρ παρασαίνει βροτὸν εἰς ἄρκυας Ἄτα.* The MSS. give *εἰς ἀρκύστατα.* Cf. Eur. Hipp. 863, *τύποι σφενδόνης—προσσαίνουσί με.* Agam. 1643, *φῶτα προσσαίνειν κακόν.* Wellauer had been near the mark in *παρασαίνουσα.* To Hermann also *ἄτα* is due, and from the same source, for the Schol. quotes Il. ix. 505, *ἡ δ' ἄτη σθεναρή τε καὶ ἀρτίπος.* The metaphor in *παράγει*, 'seduces,' is from hunting by decoys, or other methods of enticing animals rather than driving them into the snare.

101. *τόθεν.* For *ὅθεν*, as in Ag. 213. For *ὑπὲρ* Hermann reads *ὑπὲκ*, a plausible, but by no means necessary correction. For *ὑπὲρ* is essential to the idea of leaping *over*, and *ὑπεκδραμεῖν* is so common a word that we need not be surprised if a later scholium gives *ὑπεκδραμόντα τὴν ἄτην φυγεῖν* as a gloss to *ἀλύξαντα.* But *ὑπὲκ* introduces a wrong notion, that of stealing out, or getting from under the net. See Ag. 350.

102. *θεόθεν γάρ.* See on 95. The

πολέμους πυργοδαΐκτους
διέπειν ἱππιοχάρμας τε κλόνους, πολέων τ' ἀναστάσεις.
ἔμαθον δ' εὐρυπόροιο θαλάσσας πολιαινομένας πνεύματι
λάβρῳ ἀντ. γʹ.
ἐσορᾶν πόντιον ἄλσος,
πίσυνοι λεπτοδόμοις πείσμασι λαοπόροις τε μαχαναῖς.
ταῦτά μοι μελαγχίτων στρ. δʹ.
φρὴν ἀμύσσεται φόβῳ,
ὀᾶ, Περσικοῦ στρατεύματος
τοῦδε, μὴ πόλις πύθη-
ται κένανδρον μέγ' ἄστυ Σουσίδος,
καὶ τὸ Κισσίων πόλισμ' ἀντ. δʹ.
ἀντίδουπον ἔσσεται,

Schol. understands this as a reason why the Persians should not be conquered; whereas the *γὰρ* shows why (as we say) they are "in for it," having long been led by fate to pursue the dangerous path of war. The former interpretation would hold good if the warning about the snares of fate were meant to apply to the Greeks, i. e. to their infatuation in presuming to oppose the Persians. But such is not the meaning of the poet, as is clear from 118.—*ἐπέσκηψε*, has imposed upon them, has given them a precept to pursue war as a profession. Schol. *ἀντὶ τοῦ εἰδέναι ἐποίησεν.*

109. *πυργοδαΐκτους.* Here used actively, like *πειραὶ κοπάνων ἀνδροδαΐκτων* Cho. 845.

111. *ἔμαθον.* Not being by nature or geographical position a naval people, they have learnt from the Greek tributaries to look calmly on the surging sea. This is said with the feeling that what is *παρὰ φύσιν* may well be a source of anxiety as to the result.

114. *πόντιον ἄλσος.* See Suppl. 847.—*λεπτοδόμοις*, i. e. *λεπτοῖς.* Both expressions, that which follows being exegetical, alike refer to the pontoon bridge, *λινόδεσμοι σχεδίαι*, v. 69. It is clear that *πίσυνοι* conveys a certain misgiving, which is more openly declared in the succeeding strophe.

118. *ταῦτα, διὰ ταῦτα*, as inf. 161.—*μελαγχίτων.* Suppl. 765, *κελαινόχρως καρδία.* Cho. 405, *σπλάγχνα κελαινοῦται.*

120. *ὀά.* Weil reads *ὀᾶ ὀᾶ*, and *Περσικοῦ στενάγματος.* But *στρατεύματος* depends on *φόβῳ*, and *τοῦδε*, to which he objects, may mean 'now present in our fears.' See, for example, Soph. Trach. 363. 716. Hermann removes the comma and construes *κένανδρον στρατεύματος*, but it may be doubted if this is any improvement. In the following passage *ἔσσεται* as well as *πέσῃ* in 127 depends on *μή.* This construction has often been misunderstood, and especially in Ajac. 570, *ὥς σφιν γένηται—καὶ μὴ θήσουσι*, where *μὴ θήσουσι* is commonly taken in an imperative sense. In Eur. Herc. F. 1054, we have a similar passage, where both metre and sense suggest the insertion of *φόβῳ* before *μή*:—*οὐκ ἀτρεμαῖα θρῆνον αἰάξετ', ὦ γέροντες, *φόβῳ, | μὴ δέσμ' ἀνεγειρόμενος χαλάσας ἀπολεῖ πόλιν, | ἀπὸ δὲ πατέρα μέλαθρά τε καταρρήξῃ.* In two passages of Homer the ordinary punctuation may be corrected thus: Il. xxiii. 341—3, *μήπως ἵππους τε τρώσῃς κατά θ' ἅρματα ἄξῃς, χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείη δέ σοι αὐτῷ ἔσσεται.* Od. v. 415, *μήπως μ' ἐκβαίνοντα βάλῃ λίθακι προτὶ πέτρῃ κῦμα μέγ' ἁρπάξαν, μελέη δέ μοι ἔσσεται ὁρμή.* There seems to have been a tendency to combine an aorist subjunctive with a future indicative; see on Cho. 80. 257—8. A passage very similar to the present is Ar. Eccles. 493, *ὥστ' εἰκὸς ἡμᾶς μὴ βραδύνειν ἔστ' ἐπαναμενούσας, μὴ καί τις ἡμᾶς ὄψεται χἠμῶν ἴσως κατείπῃ.*

124. *ἀντίδουπον.* The word *δοῦπος*, which implies a dull and heavy blow, like

ὀᾶ, τοῦτ᾽ ἔπος γυναικοπλη-
θὴς ὅμιλος ἀπύων,
βυσσίνοις δ᾽ ἐν πέπλοις πέσῃ λακίς.
πᾶς γὰρ ἱππηλάτας — στρ. έ.
καὶ πεδοστιβὴς λεὼς
σμῆνος ὣς ἐκλέλοιπεν μελισσᾶν ξὺν ὀρχάμῳ στρατοῦ,
τὸν ἀμφίζευκτον ἐξαμείψας ἀμφοτέρας ἅλιον
πρῶνα κοινὸν αἴας.
λέκτρα δ᾽ ἀνδρῶν πόθῳ — ἀντ. έ.
πίμπλαται δακρύμασιν.
Περσίδες δ᾽ ἁβροπενθεῖς ἑκάστα πόθῳ φιλάνορι,
τὸν αἰχμάεντα θοῦρον εὐνατῆρα προπεμψαμένα,

the fall of a body in Homer's δούπησεν δὲ πεσὼν, is peculiarly used of the beating of the breast. So Ajac. 633, χερόπληκτοι ἐν στέρνοισι πεσοῦνται δοῦποι. Cf. Cho. 27 and 367, where διπλῆς μαράγνης δοῦπος is 'the blow of both hands together.'—ᾄσεται Dind., Weil, Blomf. for ἔσσεται. On Κισσίων see sup. 17.

126. ὅμιλος. In apposition to Κισσίων πόλισμα. Schol. recent. ἐπειδὴ ὁ τῶν γυναικῶν ὅμιλος μέρος ἦν τοῦ Κισσίνου πολίσματος. The whole passage may be translated thus:—'For this cause my heart clothed in gloom is rent with fear for this Persian army, lest the state should learn that the great capital of the land of Susa has lost all its hosts, and the stronghold of the Cissians should re-echo to the cry by beatings of the breast, the company of women uttering this word *wah!* and rending should fall on the robes of fine linen.'

131. 'Having passed the bridge-joined headland projected into the sea from both continents and made one land' (by the union). Schol. recent. καταχρηστικῶς τὸ πρῶνα εἶπε· πρὼν γὰρ κυρίως ἡ τῶν ὀρέων ἐξοχή· ἐνταῦθα δὲ διὰ τοῦτο εἶπε, διὰ τὸ εἶναι αὐτὸν ἐξοχὴν τῆς ἔξω θαλάσσης πρὸς τὴν εἴσω, καὶ οἱονεὶ αὐχένα. Blomfield thinks that by πρῶνα the actual bridge is meant, though the Schol. Med. agrees in understanding by it the Hellespont; and the epithet ἅλιον seems rather to favour this latter view.—ἐξαμείψας is used indifferently with ἀμείψας, sup. 69. So Eur. Phoen. 131, ἐξαμειβονθ' ὕδωρ, but ἱερὸν Τμῶλον ἀμείψασα, Bacch. 65.

134. The dative follows πίμπλαται as in Theb. 459, πνεύμασιν πληρούμενοι. Eur. Orest. 1363, δακρύοισι γὰρ Ἑλλάδ' ἅπασαν ἔπλησε. Eur. Bacch. 19, μιγάσιν Ἕλλησι βαρβάροις θ' ὁμοῦ πλήρεις ἔχουσα καλλιπυργώτους πόλεις.

139. The MSS. and edd. give ἀκροπενθεῖς. This ought to mean, 'grieving from the *depths* of the heart,' but in Ag. 778 and Eur. Hec. 242, οἶδ', οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου, the sense is clearly the reverse, 'the mere surface of the heart.' So Hippol. 255, μὴ πρὸς ἄκρον μύελον ψυχῆς. Yet in Bacch. 203, δι' ἄκρων φρενῶν has the same force as τοξότης ἄκρος, Ag. 611, viz. that of height and superiority. Blomfield quotes ὀργὴν ἄκρος, Herod. i. 73, which contains the same idea. I have admitted the correction which I formerly proposed without noticing at the time that the Schol. must have so read, ὡς δοκεῖν ἁβρύνεσθαι ἐπὶ τὸ (l. τῷ) πενθεῖν. Compare αἱ ἁβρόγοοι Περσίδες inf. 543. On β and κ confused see Suppl. 541.

140. προπεμψαμένα. With Hermann and Dindorf I now think this a better reading than ἀποπεμψαμένα, *dimissum habens*, and it has equal authority. The meaning is, 'having sent him off to the war;' compare the middle προστέλλεται Theb. 440. Xen. Anab. vii. 2, 14, ὁ δὲ ἀκούσας ταῦτα τοὺς μὲν προπέμπεται. So τοὺς ἀχρείους ἐξεπέμποντο, *ibid.* v. 2, 21. Like *producere* and *deducere*, προπέμπειν was a technical term in this sense. See Propert. v. 1, 89; Ovid, Heroid. xiii. 143. Aen. ix. 487. Generally, ἀποπέμπεσθαι is used of getting rid of something odious,

λείπεται μονόζυξ.
ἀλλ᾽ ἄγε, Πέρσαι,
τόδ᾽ ἐνεζόμενοι στέγος ἀρχαῖον
φροντίδα κεδνὴν καὶ βαθύβουλον
θώμεθα, χρεία δὲ προσήκει,
πῶς ἄρα πράσσει Ξέρξης βασιλεὺς
Δαρειογενής,
τὸ πατρωνύμιον γένος ἡμέτερον·
πότερον τόξου ῥῦμα τὸ νικῶν,
ἢ δορικράνου
λόγχης ἰσχὺς κεκράτηκεν.
Ἀλλ᾽ ἥδε θεῶν ἴσον ὀφθαλμοῖς
φάος ὁρμᾶται μήτηρ βασιλέως,
βασίλεια δ᾽ ἐμή· προπίτνωμεν.
καὶ προσφθόγγοις δὲ χρεὼν αὐτὴν
πάντας μύθοισι προσαυδᾶν.
ὦ βαθυζώνων ἄνασσα Περσίδων ὑπερτάτη,
μῆτερ ἡ Ξέρξου γεραιά, χαῖρε, Δαρείου γύναι.
θεοῦ μὲν εὐνήτειρα Περσῶν, θεοῦ δὲ καὶ μήτηρ ἔφυς,

as Hec. 72, though not so in Herod. iii. 50.

148. πατρωνύμιον. 'One of our race which bears the name of its ancestor,' Perseus, i. e. a Persian like ourselves, and therefore dearer than any foreign or usurping king. Schol. Med. κατὰ πατέρα συγγενὴς ἡμῖν. See Herod. vii. 150. Compare the forms ὑστάτιος and ἐπωνύμιος (Pind. Ol. x. 95), and see sup. 80. Weil reads τέλος ἡμέτερον, *summa potestas*, as Theb. 1028.

149. τόξου ῥῦμα. Archers, or Persians, are again opposed to spear-bearing Greeks, as in 87 and inf. 242. Cf. Od. xviii. 262, ῥυτῆρες ὀϊστῶν.—δορικράνου, 'spear-headed,' or perhaps, 'spear-*heading*,' λόγχη being *cuspis*, the point, and δόρυ the shaft, *hastile*. The scholium is absurd, τῆς ἀπὸ ξύλου κρανείας.

152. ἀλλ' ἥδε. "Prodit regina splendide ornata et curru vecta, ut ex v. 610 intelligitur." Herm.

154. The old reading was προσπίτνω. This was a metrical correction of προπίτνω, itself a false emendation resulting from the singular ἐμὴ preceding. Hermann gives προπίτνω, προπίτνω. On the custom of making obeisance by falling to the ground, see Agam. 893. Inf. v. 590, ἐς γᾶν προπίτνοντες.

155. καὶ—δέ. Cf. Prom. 994, inf. 263.

159. θεοῦ Περσῶν. Of one regarded as a god by the Persians, Darius. See inf. 707. Hermann makes εὐνήτειρα the vocative, and thinks that the construction was changed from θεοῦ δὲ καὶ μῆτερ on account of the condition that follows, which implies that she was the mother of a god only if Xerxes should meet with the success of Darius. It may be doubted if this was the meaning of the poet. The preceding verse addresses her as mother and wife in the vocative; and the statement is naturally added, as a kind of comment, 'As you are the wife of a god, so you are the mother of a god, and one who must be invincible unless the usual fortune of the Persians has deserted the army.' It has been before remarked (86) that a slight irony pervades the whole of this opening speech, which indirectly magnifies the Greek rather than the Persian cause. And in the present case the ob-

εἴ τι μὴ δαίμων παλαιὸς νῦν μεθέστηκε στρατῷ.

ΑΤΟΣΣΑ.

ταῦτα δὴ λιποῦσ' ἱκάνω χρυσεοστόλμους δόμους,
καὶ τὸ Δαρείου τε κἀμὸν κοινὸν εὐναστήριον.
κἀμὲ καρδίαν ἀμύσσει φροντίς· εἰς δ' ὑμᾶς ἐρῶ
μῦθον, οὐδαμῶς ἐμαυτῆς οὖσ' ἀδείμαντος, φίλοι,
μὴ μέγας πλοῦτος κονίσας οὖδας ἀντρέψῃ ποδὶ
ὄλβον, ὃν Δαρεῖος ἦρεν οὐκ ἄνευ θεῶν τινός.
ταῦτά μοι διπλῆ μέριμν' ἄφραστός ἐστιν ἐν φρεσὶν,
μήτε χρημάτων ἀνάνδρων πλῆθος ἐν τιμῇ σέβειν,
μήτ' ἀχρημάτοισι λάμπειν φῶς ὅσον σθένος πάρα.
ἔστι γὰρ πλοῦτός γ' ἀμεμφὴς, ἀμφὶ δ' †ὀφθαλμοῖς φόβος·

ject of the poet, as writing for a Greek audience, was to show the absurdity and presumption of the title *θεὸς* applied to a fallible mortal.

161. *ταῦτα, διὰ ταῦτα,* Schol. She means, 'for this very reason, because she fears fortune is taking a wrong turn.'

163. *κἀμὲ* for *καί με* Weil, after Bothe, from the Schol.: 'I too have my fears on the subject as well as you.'

165. *κονίσας οὖδας.* The idea seems to be that of overgrown Wealth kicking over (cf. Ag. 375) the fabric of prosperity by rushing violently against it, and so raising a dust; *injurioso pede proruere stantem columnam.* So *κονίειν* is used absolutely Theb. 60, from the epic *κονίοντες πεδίοιο.* For *πλοῦτος* Weil adopts the ingenious and plausible correction of Heimsoeth, *δαίμων.* For *ἀντρέψῃ* compare Dem. p. 962, ἃ *μὴ προῆσθε, μηδὲ ἐπιτρέψητε ἀνατρέψαι τῷ μιαρῷ τούτῳ ἀνθρώπῳ.*—*αἴρειν* and *ἐξαίρειν* (Trach. 147) are properly used of any object that is carefully reared and brought up to perfection and maturity. Cf. Cho. 254.

167. *μέριμν' ἄφραστος.* Hermann, guided as he asserts by both metre and sense, reads *μέριμνα φραστὸς,* which he renders *certa sententia.* As the statement made is only a sentiment or truism, he cannot see why it should be called 'an ineffable anxiety.' Let us rather translate 'an anxious doubt not to be plainly expressed in words,' and we shall see good reasons for retaining the vulgate. And first, the objection to the metre depends on a rule about trochaic caesura, to which, perhaps, this case is an unique exception. We cannot press this too far, especially in a play of such early date. Secondly, the consideration was *ἄφραστος,* because it conveys a suspicion that the Athenians may be in the better circumstances, though not so rich in money. The meaning, which is rather obscurely expressed, appears to be this: 'As men without money cannot obtain successes proportionate to their military strength, so money without men ought not to be held in too much estimation. Now our *wealth* cannot be gainsaid,'—which implies a suspicion, not to be uttered (*ἄφραστος*), that the weakness lies in the other point, the inferiority of the men. But she turns this off to speak more directly of Xerxes. Schol. *μήτε τοὺς πένητας πᾶν σθένος ὁρᾶν τοῦ φωτός· ὅ ἐστιν, οὐ πάσης ἀπολαύουσι τῆς τοῦ φωτὸς ἡδονῆς οἱ πένητες.* As for the infinitives, they depend on some verb implied in *μέριμνα,* the full construction being *περὶ τούτων ἔχω μέριμναν, καὶ ἀμφισβητῶ, κ.τ.λ.*

170. *ἀμφὶ δ' ὀφθαλμοῖς φόβος.* Hermann with Dindorf and others understands this literally and without metaphor, 'there is fear in my eyes,' i.e. the expression or look of fear, like Iph. Aul.

ὄμμα γὰρ δόμων νομίζω δεσπότου παρουσίαν.
πρὸς τάδ', ὡς οὕτως ἐχόντων τῶνδε, σύμβουλοι λόγου
τοῦδέ μοι γενέσθε, Πέρσαι, γηραλέα πιστώματα·
πάντα γὰρ τὰ κέδν' ἐν ὑμῖν ἐστί μοι βουλεύματα.

ΧΟ. εὖ τόδ' ἴσθι, γῆς ἄνασσα τῆσδε, μή σε δὶς φράσαι
μήτ' ἔπος μήτ' ἔργον, ὧν ἂν δύναμις ἡγεῖσθαι θέλῃ·
εὐμενεῖς γὰρ ὄντας ἡμᾶς τῶνδε συμβούλους καλεῖς.

ΑΤ. πολλοῖς μὲν ἀεὶ νυκτέροις ὀνείρασι
ξύνειμ' ἀφ' οὗπερ παῖς ἐμὸς στείλας στρατὸν
Ἰαόνων γῆν οἴχεται πέρσαι θέλων·
ἀλλ' οὔτι πω τοιόνδ' ἐναργὲς εἰδόμην,
ὡς τῆς πάροιθεν εὐφρόνης· λέξω δέ σοι.
ἐδοξάτην μοι δύο γυναῖκ' εὐείμονε,

1127, *σύγχυσιν ἔχοντες καὶ ταραγμὸν ὀμμάτων.* If this be the correct view, the sense implied is, *πλοῦτον μὲν ἔχομεν, δέδια δ' ὅμως, ἄπεστι γὰρ δεσπότης,* and there is no intentional connexion between *ὀφθαλμοῖς* and *ὄμμα δόμων.* Yet when we consider the character of Persian hyperbole, and that *ὁ βασιλέως ὀφθαλμὸς* was said of the king's representative, there seems no reason why we should not take *ὀφθαλμοῖς* here to mean Xerxes, 'the light of our eyes.' And so the later Scholiast, *ἤγουν ἀμφὶ τῷ Ξέρξῃ· ὀφθαλμὸν γὰρ ἐκεῖνον καλεῖ.* Weil admits the very probable emendation of Heimsoeth, *ὀφθαλμῷ.* Orestes is thus called *ὀφθαλμὸς οἴκων* in Cho. 920. It is true that the addition of *οἴκων* makes all the difference; but then *δόμων* is added in the next line with *ὄμμα,* as if for the very purpose of obviating the difficulty. Cf. 152, *ἥδε θεῶν ἴσον ὀφθαλμοῖς φάος ὁρμᾶται μήτηρ βασιλέως.* Blomfield adopts the figurative sense, with Stanley, comparing Androm. 406, *εἷς παῖς ὅδ' ἦν μοι λοιπὸς ὀφθαλμὸς βίου.* Oed. R. 987, *καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.*

172. For *πρὸς τάδε* see Eum. 516. Cf. Prom. 1051.—*σύμβουλοι, κ.τ.λ.* Cho. 78.—*πιστώματα,* sup. 2.

176. *ὧν ἂν, κ.τ.λ.* The meaning commonly given is, 'You shall not ask in vain in whatever respect our ability can guide you,' i.e. as far as we have the power of directing you. *Nec dictum, nec factum quod facultas nostra tibi praeire possit,* Weil. But the way of expressing this is obscure and unusual. Schol. *θέλῃ· ἀντὶ τοῦ δύνηται.* And so Photius: *θέλειν· ἀντὶ τοῦ δύνασθαι.* Or perhaps, 'whatever Authority may please to originate,'—a servile sentiment, meant as a reflection on the Persian character. Not very common is *ἴσθι μὴ φράσαι* for *φράσουσα.* See on Prom. 685.

179. *ξύνειμ'.* So Prom. 674, *ὀνείρασι ξυνειχόμην.* Ar. Equit. 1290, *ἦ πολλάκις ἐννυχίαισι φροντίσι συγγεγένημαι.*

181. *ἐναργὲς εἰδόμην.* This seems to form as it were one word, 'I never yet saw clearly,' or had manifested to me. Od. iv. 841, *ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῷ.* The word implies the actually being what any object seems to the sight to be, e.g. Soph. Trach. 11, *φοιτῶν ἐναργὴς ταῦρος.*

183. *δύο γυναῖκε.* Though Europe and Asia are meant, it is only indirectly, because Greece was the seat of the Doric race generally, Asia Minor of the Ionic colonies subject to the King. The Persian dress of the one implies that it had already submitted, while the former yet retained its national independence. It was the

ἡ μὲν πέπλοισι Περσικοῖς ἠσκημένη,
ἡ δ' αὖτε Δωρικοῖσιν, εἰς ὄψιν μολεῖν,
μεγέθει τε τῶν νῦν ἐκπρεπεστάτα πολὺ
κάλλει τ' ἀμώμω, καὶ κασιγνήτα γένους
ταὐτοῦ· πάτραν δ' ἔναιον, ἡ μὲν Ἑλλάδα
κλήρῳ λαχοῦσα γαῖαν, ἡ δὲ βάρβαρον.
τούτω στάσιν τιν', ὡς ἐγὼ 'δόκουν ὁρᾶν,
τεύχειν ἐν ἀλλήλαισι· παῖς δ' ἐμὸς μαθὼν
κατεῖχε κἀπράϋνεν, ἅρμασιν δ' ὕπο
ζεύγνυσιν αὐτὼ καὶ λέπαδν' ἐπ' αὐχένων
τίθησι. χἠ μὲν τῇδ' ἐπυργοῦτο στολῇ
ἐν ἡνίαισι δ' εἶχεν εὔαρκτον στόμα·
ἡ δ' ἐσφάδαζε, καὶ χεροῖν ἔντη δίφρου
διασπαράσσει, καὶ ξυναρπάζει βίᾳ
ἄνευ χαλινῶν, καὶ ζυγὸν θραύει μέσον.
πίπτει δ' ἐμὸς παῖς, καὶ πατὴρ παρίσταται
Δαρεῖος οἰκτείρων σφέ· τὸν δ' ὅπως ὁρᾷ
Ξέρξης, πέπλους ῥήγνυσιν ἀμφὶ σώματι.

object of Xerxes to reduce both, inf. 236, but nature itself, it is intimated, was opposed to his ambition. In an ancient Greek tomb some years ago opened at Canosa (Canusium), this subject was discovered painted on a large vase, and though not, perhaps, referring to the present passage, yet evidently symbolical of the same events.

186. *ἐκπρεπεστάτα*, a word purposely selected, as applicable both to the greatness of nations and the stature of women, and therefore a better reading than *εὐπρεπεστάτα*, which Blomfield adopts.

187. *ἀμώμω*, 'unexceptionable.' Compare *οὔτ' εἶδος οὔτε θυμὸν οὔθ' ὅπλων σχέσιν μωμητὸς*, Theb. 502, and the frequent use of *ἀμύμων* in Homer of personal qualities or appearance. Hermann has *ἀμώμῳ* with the Med.—*γένους ταὐτοῦ*, i. e. both Greek. It is hardly likely that the poet had in view the obscure mythology quoted by the Schol. from Andro of Halicarnassus, which made Europe and Asia daughters of Ocean by different wives.

190. *στάσιν τιν'*. It is enough to understand generally the rivalry between the two great Grecian families, rather than any particular quarrel which Xerxes wished to avail himself of in order to subjugate the Dorians.—The masculine *τούτω* for *ταύτα* follows the well-known Attic usage of the dual article, *τὼ* for *τά*. In Ar. Pac. 847 we have the dual feminine *ταύτα*, which perhaps is not of very common occurrence. In Soph. Antig. 769, *τὰ δ' οὖν κόρα τάδ'*, and *ἄμφω αὐτὰ* in the following verse. The mixed construction, *ἐδόκουν ὁρᾶν τευχούσας*, and *ἔτευχον ὡς ἐδόκουν ὁρᾶν*, is not without examples, as Soph. Trach. 1240, *ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν*. See also inf. 566.

194. *χἠ μέν*. Ionia was proud of her trappings, though the badge of her own slavery; the other, the Doric race, was restive, and broke the yoke.—*ἔντη*, so Il. xxiv. 277, *ἡμιόνοι ἐντεσίεργοι*. The Schol. Med. explains *τῇδε στολῇ* of the Persian dress, *δεικτικῶς*, but this is less natural.

195. Blomfield here writes *τ'* for *δ'*, and the correction is probable; see however Suppl. 15.

201. *πέπλους ῥήγνυσιν*. Schol. *αἰδεσθεὶς τὸ πτῶμα*. For he was ashamed not to have avenged his father's failure at Marathon.

καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω·
ἐπεὶ δ' ἀνέστην καὶ χεροῖν καλλιρρόου
ἔψαυσα πηγῆς, ξὺν θυηπόλῳ χερὶ
βωμὸν προσέστην, ἀποτρόποισι δαίμοσι
θέλουσα θῦσαι πέλανον, ὧν τέλη τάδε.
ὁρῶ δὲ φεύγοντ' αἰετὸν πρὸς ἐσχάραν
Φοίβου· φόβῳ δ' ἄφθογγος ἐστάθην, φίλοι·
μεθύστερον δὲ κίρκον εἰσορῶ δρόμῳ
πτεροῖς ἐφορμαίνοντα καὶ χηλαῖς κάρα
τίλλονθ'· ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας
παρεῖχε. ταῦτ' ἔμοιγε δείματ' εἰσιδεῖν,
ὑμῖν δ' ἀκούειν. εὖ γὰρ ἴστε, παῖς ἐμὸς
πράξας μὲν εὖ θαυμαστὸς ἂν γένοιτ' ἀνήρ,
κακῶς δὲ πράξας οὐχ ὑπεύθυνος πόλει·
σωθεὶς δ' ὁμοίως τῆσδε κοιρανεῖ χθονός.
ΧΟ. οὔ σε βουλόμεσθα, μῆτερ, οὔτ' ἄγαν φοβεῖν λόγοις
οὔτε θαρσύνειν· θεοὺς δὲ προστροπαῖς ἱκνουμένη,

204. *πηγῆς*. The efficacy of running water not only in lustration but in averting evil dreams was generally held by the Greeks, and was probably of Pelasgic origin. If so, the same belief may have been common to the Persians. Yet inf. 612 seqq. the poet seems rather to have had in mind his own national feelings and customs; and it is only on this view that we can account for the Persians so often calling themselves *βάρβαροι*, as inf. 257.

205. *βωμὸν προσέστην*. See on Suppl. 185.

206. *ὧν τέλη τάδε*. 'To whom these particular offerings belong.' So Suppl. 115, *θεοῖς δ' ἐναγέα τέλεα*. Soph. Trach. 238, *τέλη ἔγκαρπα*. Eur. frag. Busir. xii. *σμικρὰ χειρὶ θύοντας τέλη*. She probably means the sun, as one of the later Scholiasts suggests.

207. *ὁρῶ δέ*. Instead of her mind being relieved by averting the omen, she is met by a second and still more alarming portent, a weaker bird pursuing and tearing the stronger, and that too without regard to the sanctity of the shrine where he had taken refuge.

209. Compare the similar account of Herodotus, when the seven Persians hesitated as to whether they should attack the Magi, iii. 76; *ὠθιζομένων δὲ αὐτῶν, ἐφάνη ἰρήκων ἑπτὰ ζεύγεα δύο αἰγυπιῶν ζεύγεα διώκοντά τε καὶ τίλλοντα καὶ ἀμύσσοντα· ἰδόντες δὲ ταῦτα οἱ ἑπτὰ, τήν τε Δαρείου πάντες αἴνεον γνώμην, καὶ ἔπειτα ἤϊσαν ἐπὶ τὰ βασιλήϊα, τεθαρσηκότες τοῖσι ὄρνισι.*

216. *σωθείς*. If only he returns safe, he must remain King, because, not being responsible to the state for his good or bad success, he cannot in the latter case be deprived of his kingdom. Since therefore it cannot be *this* that the omen portends, it can only portend his utter defeat or even death.—*ὁμοίως*, i. e. *εἴτε εὖ εἴτε κακῶς πράξας*. With *ὑπεύθυνος* it seems best to repeat *γένοιτ' ἂν* from the preceding verse.

218. *θαρσύνειν*. Schol. *ὡς οὐ δεινὰ τεθέασαι*. W. Dindorf, who frequently prefixes a wrong lemma to the comments of the Medicean Scholiast, refers this to *εἴ τι φλαῦρον εἶδες* in the next verse. The chorus, as before remarked, have throughout taken rather a desponding view of the expedition. See 95. 118.

εἴ τι φλαῦρον εἶδες, αἰτοῦ τῶνδ' ἀποτροπὴν τελεῖν,
τὰ δ' ἀγάθ' ἐκτελῆ γενέσθαι σοί τε καὶ τέκνοις σέθεν,
καὶ πόλει φίλοις τε πᾶσι. δεύτερον δὲ χρὴ χοὰς
Γῇ τε καὶ Φθιτοῖς χέασθαι· πρευμενῶς δ' αἰτοῦ τάδε
σὸν πόσιν Δαρεῖον, ὅνπερ φῂς ἰδεῖν κατ' εὐφρόνην,
ἐσθλά σοι πέμπειν τέκνῳ τε γῆς ἔνερθεν εἰς φάος·
τἄμπαλιν δὲ τῶνδε γαίᾳ κάτοχα μαυροῦσθαι σκότῳ.
ταῦτα θυμόμαντις ὤν σοι πρευμενῶς παρήνεσα·
εὖ δὲ πανταχῇ τελεῖν σοι τῶνδε κρίνομεν πέρι.
ΑΤ. ἀλλὰ μὴν εὔνους γ' ὁ πρῶτος τῶνδ' ἐνυπνίων κριτὴς

Schol. ἐὰν δὲ χρηστὸν καὶ λυσιτελὲς αὐτὸ διακρίνωμεν, θρασυνοῦμέν σε καὶ ἀμελῆσαι ποιήσομεν τῶν θεῶν.

219. *φλαῦρον*. A euphemism for *κακόν*. For *τελεῖν* Hermann adopts *λαβεῖν* from several good MSS. On the vowel made long before *τρ* see Prom. 677. Theb. 1064. Suppl. 617. Eur. Phoen. 586, *ὦ θεοί, γένεσθε τῶνδ' ἀπότροποι κακῶν*. The poet preferred this rather unusual licence to using *ἀποστροφὴν*, from the conventional use of *ἀποτροπὴ, ἀπότροπος*, &c., as in 205, whereas we have *πῆμ' ἀποστρέψαι νόσου* in speaking of mere physical evils, Ag. 823.

220. *τὰ δ' ἀγάθ'*. Hermann reads *τἀγάθ'*, i. e. *ὥστε*, and the same correction had occurred to the present editor. The objection is not to the sense, but to the metre. Weil gives *κεδνὰ δ'*, with Heimsoeth, and *τεκνῳ* for *τέκνοις*, from one MS. The MSS. vary, most having *δ'* after *ἀγαθά*. But this is a common error. See on Suppl. 301. 315.

222. *χοὰς χέασθαι*. Not, as at first sight it might seem, 'curare effundendas,' for inf. 611 Atossa performs the rite with her own hand. Indeed, the middle voice is not unusual in this sense. Cf. Oed. Col. 477, *χοὰς χέασθαι στάντα πρὸς πρώτην ἕω*. Eur. Alcest. 1015, *σπονδὰς ἐλειψάμην*. So even in Od. xi. 26, we have *ἀμφ' αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσιν*. Compare Orest. 472, *ἐπὶ Κλυταιμνήστρας τάφῳ χοὰς χεόμενος*.—*πρευμενῆ* Dind. with several MSS. But the adverb belongs to *πέμπειν*. On the notion of the dead being able to send up blessings, see Cho. 140, *ἡμῖν δὲ πομπὸς ἴσθι τῶνδ' ἐσθλῶν ἄνω*. According to Hesiod, who in many places affords us glimpses of subsequent Pythagorean doctrines, Opp. 121, the "mighty dead" of the golden age became *δαίμονες* after their placid departure from earth, and *πλουτοδόται* to mortals, which he calls *γέρας βασιλήϊον*. The heroes were of a lower rank and more limited power. Darius however is both *δαίμων* and *ἰσοδαιμων*, inf. 622. 635. 643. Agamemnon, though *βροτὸς* as contrasted with *θεὸς*, is propitiated with libations and invoked as a spirit of power below, Cho. 122.

225. *κάτοχα μαυροῦσθαι*. So Blomf., Dind., Herm. for *κάτοχ' ἀμαυροῦσθαι*. Both forms existed, like *δύρομαι* and *ὀδύρομαι*. Hes. Opp. 323, *ῥεῖα δέ μιν μαυροῦσι θεοὶ μινύθουσι δὲ οἶκοι*. Cf. *ὕπνῳ κάτοχος*, Trach. 978. On the euphemism *τἄμπαλιν τῶνδε* for *κακὰ*, see Suppl. 394.

226. *θυμόμαντις*. Without professing the art of a seer, but by the dictates of common sense. Photius: *θυμόμαντις· ὁ διὰ τοῦ συλλογίζεσθαι προγινώσκων τὸ μέλλον*. Eur. Hel. 757, *γνώμη δ' ἀρίστη μάντις ἥ τ' εὐβουλία*. So *θυμόσοφος* Nub. 877.

227. *πανταχῇ*. Schol. *κατὰ πάντα τρόπον*. If the dream is good, the prayers and libations will induce the gods to ratify it; if bad, the supplications (218) will induce them to avert it. Thus in either case we predict that the gods will bring about a favourable accomplishment. For this use of *πανταχῇ* see Eum. 447.

παιδὶ καὶ δόμοις ἐμοῖσι τήνδ' ἐκύρωσας φάτιν·
ἐκτελοῖτο δὴ τὰ χρηστά. ταῦτα δ', ὡς ἐφίεσαι,
πάντα θήσομεν θεοῖσι τοῖς τ' ἔνερθε γῆς φίλοις,
εὖτ' ἂν εἰς οἴκους μόλωμεν. κεῖνα δ' ἐκμαθεῖν θέλω,
ὦ φίλοι, ποῦ τὰς Ἀθήνας φασὶν ἱδρῦσθαι χθονός.
ΧΟ. τῆλε πρὸς δυσμὰς ἄνακτος ἡλίου φθινασμάτων.
ΑΤ. ἀλλὰ μὴν ἵμειρ' ἐμὸς παῖς τήνδε θηρᾶσαι πόλιν;
ΧΟ. πᾶσα γὰρ γένοιτ' ἂν Ἑλλὰς βασιλέως ὑπήκοος.
ΑΤ. ὧδέ τις πάρεστιν αὐτοῖς ἀνδροπλήθεια στρατοῦ;
ΧΟ. καὶ στρατὸς τοιοῦτος ἔρξας πολλὰ δὴ Μήδους κακά.
ΑΤ. καὶ τί πρὸς τούτοισιν ἄλλο; πλοῦτος ἐξαρκὴς δόμοις;
ΧΟ. ἀργύρου πηγή τις αὐτοῖς ἐστί, θησαυρὸς χθονός.
ΑΤ. πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χερῶν αὐτοῖς πρέπει;
ΧΟ. οὐδαμῶς· ἔγχη σταδαῖα καὶ φεράσπιδες σάγαι.

229. *ἐκύρωσας φάτιν, hoc faciendum decrevisti*, Weil. I formerly explained it, 'you have settled this interpretation.' Inf. v. 523, *ἐπειδὴ τῇδ' ἐκύρωσεν φάτις ὑμῶν*, and so *κυροῦν δίκην*, Eum. 609. The Schol. also referred *τήνδε φάτιν* to *παρήνεσα* above, and explains it thus; *σὺ πρῶτος ἀκούσας τοῦ ὀνείρου εὐνοϊκῶς συνεβούλευσας ἐξιλεώσασθαι οὐρανίους καὶ χθονίους δαίμονας*. Another Scholium gives *φάτιν, τὸν ὄνειρον*. The Greeks had an especial dread of bad news or bad omens immediately following good ones: see on Ag. 619. Consequently Atossa gladly seizes on the *first* favourable interpretation (*εὖ τελεῖν κρίνομεν*), though against her own fears and suspicions, and assumes it to be the best course, and one that offers some hope.

233. *ποῦ τὰς Ἀθήνας*. This famous question, which doubtless gave great umbrage to the proud Athenians, is recorded by Herod. v. 105, *βασιλέϊ δὲ Δαρείῳ ὡς ἐξαγγέλθη Σάρδις ἁλούσας ἐμπεπρῆσθαι ὑπό τε Ἀθηναίων καὶ Ἰώνων—πρῶτα μὲν λέγεται αὐτὸν—εἴρεσθαι οἵτινες εἶεν οἱ Ἀθηναῖοι*. Compare also vii. 10, *ἄνδρας οὐδαμόθι γῆς ἄστυ νέμοντας*.

234. *δυσμάς*. So Hermann after Brunck, with two or three MSS., for *δυσμαῖς*. Others after Pauw correct *φθινάσμασιν*. Either the accusative or the genitive, but not the dative, is the ordinary construction with *πρὸς* in the sense of *towards* or in *front of*, as *πρὸς πόλεως φανὲν* Suppl. 613. So *πρὸς δύνοντος ἡλίου* Suppl. 251. Herod. vii. 115, *ἐνθαῦτα πρὸς ἡλίου δυσμέων ἐστὶ αἰγιαλός*. Ibid. 129, *τὰ πρὸς μεσαμβρίην, τὰ πρὸς ἑσπέρην, τὰ πρὸς τὴν ἠῶ*. There is no great difficulty in *δυσμαὶ ἡλίου φθινασμάτων* for *δυσμαὶ ἡλίου φθίνοντος*. The sun is called *ἄναξ* in reference to the Persian doctrine of sun-worship. Weil reads *γείτονας* for *ἡλίου*, supposing the latter word to be a gloss.

238. *τοιοῦτος, ἔρξας*. No scholar will imagine this to stand for *ὥστε ἔρξαι*. The first word answers to *ὧδε*, and *ἔρξας* means, 'one which before now, at Marathon, has proved its prowess against the Medes.'

240. *ἀργύρου πηγή*. The silver mines at Laurium, of which this is the earliest mention. See Thuc. vi. 91.

241. *διὰ χερῶν*. The MSS. give *διὰ χερὸς*, but the later Schol. explains *ἆρα διὰ τῶν χειρῶν αὐτοῖς ἐμπρέπει ἡ βολὴ ἡ τοξική;* Whence Hermann corrects *διὰ χερός σφιν ἐμπρέπει;* and so Weil. But *χειρὶ* and *χεροῖν* are confused, Prom. 938. Cf. Theb. 428, *φλέγει δὲ λαμπὰς διὰ χερῶν ὡπλισμένη*.

242. *ἔγχη σταδαῖα*. Cf. Theb. 508. Suppl. 16. The Greeks held archers in

ΑΤ. τίς δὲ ποιμάνωρ ἔπεστι κἀπιδεσπόζει στρατῷ;
ΧΟ. οὔτινος δοῦλοι κέκληνται φωτὸς, οὐδ' ὑπήκοοι.
ΑΤ. πῶς ἂν οὖν μένοιεν ἄνδρας πολεμίους ἐπήλυδας;
ΧΟ. ὥστε Δαρείου πολύν τε καὶ καλὸν φθεῖραι στρατόν.
ΑΤ. δεινά τοι λέγεις ἰόντων τοῖς τεκοῦσι φροντίσαι.
ΧΟ. ἀλλ', ἐμοὶ δοκεῖν, τάχ' εἴσει πάντα νημερτῆ λόγον·
τοῦδε γὰρ δράμημα φωτὸς Περσικὸν πρέπει μαθεῖν,
καὶ φέρει σαφές τι πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν.

ΑΓΓΕΛΟΣ.

ὦ γῆς ἁπάσης Ἀσίδος πολίσματα,
ὦ Περσὶς αἶα καὶ πολὺς πλούτου λιμὴν,
ὡς ἐν μιᾷ πληγῇ κατέφθαρται πολὺς
ὄλβος, τὸ Περσῶν δ' ἄνθος οἴχεται πεσόν.
ὤμοι, κακὸν μὲν πρῶτον ἀγγέλλειν κακά·

contempt as compared with ὁπλῖται, implied in φεράσπιδες. The μάχη σταδία is defined by Strabo, lib. x. p. 449, as that in which the spear is used ἐκ χειρὸς, as a pike, and not thrown as a javelin. The idea is, that the spear is the weapon of close fight, the bow that of distant warfare. See the matter ingeniously argued in Eur. Herc. Fur. 160 seqq.

ἀνδρὸς δ' ἔλεγχος οὐχὶ τόξ' εὐψυχίας,
ἀλλ' ὃς μένων βλέπει τε κἀντιδέρκεται
δορὸς ταχεῖαν ἄλοκα τάξιν ἐμβεβώς.

Also *ibid.* v. 190—203.

243. ποιμάνωρ. Hence ποιμανόριον of the host, sup. 75.—στρατοῦ Herm., Dind., Blomf., with several MSS., but ἐπὶ in either compound sufficiently accounts for the dative, which is found in the Med.

244. δοῦλοι, i. e. they acknowledge no δεσπότης. Atossa naturally uses a word which the chorus, whose answers throughout are ingeniously turned to the praise of Athens, declares inapplicable to their form of government. The evident want of confidence in the Persian cause displayed on both sides is well represented in this dialogue, by which the former high hopes of Atossa are gradually dispersed, and herself prepared for the shock which is immediately to follow.

245. οὖν, i. e. without some absolute and supreme authority. The answer is, 'They *have* done so, to our cost, at Marathon, and may do so yet again.'

247. ἰόντων τοῖς τεκοῦσι. The aorist (ἰὼν) represents, though unusually, τῶν οἰχομένων. The genitive shows that οἱ τεκόντες stands for γονεῖς, and therefore the article is not necessary with ἰόντων. Atossa acknowledges the defeat; 'what you say is enough to make every parent anxious for the absent army,'—meaning herself in particular as the mother of the absent king.

248. ναμερτῆ Pors., Dind., Herm.

249. Περσικὸν πρέπει μαθεῖν. One may know it to be that of a Persian messenger by its very look.

251—7. There are some reasons for fearing that this opening ῥῆσις of the messenger is not genuine. The original one may have been lost, and this added to complete the play; as inf. 841—7 seem to have been. Such verses as v. 253 are very suspicious, on metrical grounds; we have πᾶν ἀναπτύξας πάθος (v. 256) in v. 296; and we have δῶμα πατρὸς καὶ μέγας πλούτου λιμὴν in Orest. 1077. None of these objections has any great weight separately; but collectively they are deserving of consideration.

251. Ἀσίδος. See on Prom. 754. Hermann retains the reading of the MSS., Ἀσιάδος. But the words are confused inf. 272, where the metre allows of no doubt.

252. πολύς. Weil reads πλατὺς, but suggests also μέγας. The royal palace is meant.

255. πρῶτον ἀγγέλλειν κακά. 'To be

ὅμως δ' ἀνάγκη πᾶν ἀναπτύξαι πάθος,
Πέρσαι· στρατὸς γὰρ πᾶς ὄλωλε βαρβάρων.
ΧΟ. ἄνι', ἄνια κακὰ, νεόκοτα στρ. α΄.
καὶ δάι', αἰαῖ· διαίνεσθε, Πέρσαι, τόδ' ἄχος κλύοντες.
ΑΓ. ὡς πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα·
καὐτὸς δ' ἀέλπτως νόστιμον βλέπω φάος.
ΧΟ. ἦ μακροβίοτος ὅδε γέ τις ἀντ. α΄.
αἰὼν ἐφάνθη γεραιοῖς, ἀκούειν τόδε πῆμ' ἄελπτον.
ΑΓ. καὶ μὴν παρών γε, κοὐ λόγους ἄλλων κλύων,
Πέρσαι, φράσαιμ' ἂν οἷ' ἐπορσύνθη κακά.
ΧΟ. ὀτοτοτοῖ, μάταν τὰ πολλὰ στρ. β΄.
βέλεα παμμιγῆ
γᾶς ἀπ' Ἀσίδος ἦλθ' ἐπ' αἶαν
δίαν, Ἑλλάδα χώραν.
ΑΓ. πλήθουσι νεκρῶν δυσπότμως ἐφθαρμένων
Σαλαμῖνος ἀκταὶ πᾶς τε πρόσχωρος τόπος.
ΧΟ. ὀτοτοτοῖ, φίλων ἁλίδονα ἀντ. β΄.
σώματα πολυβαφῆ

the first to announce evils.' For the first person who brought good news expected a reward, Ag. 569.—πρῶτον is the accusative masculine.

261. διαίνεσθε. Schol. δακρύετε. Inf. 1026, διαίνομαι γοεδνὸς ὤν. Cf. 1017.—νεόκοτα has principally the force of νέα, 'calamitous,' 'of strange and unnatural character.' Theb. 800, τί δ' ἐστὶ πρᾶγος νεόκοτον πόλει παρόν; The Schol. explains it of the anger of the gods, but κότος has its true sense of 'temper.' Compare ἀλλόκοτος.—ἐκεῖνα, there in the camp far away.

263. καὐτὸς δ'. See on Prom. 994.

270. τὰ πολλά. Hermann and Lachmann give τὰ πολέα. The form occurs in Ag. 702, but the poet in this part of the play seems to have relaxed somewhat from his usual rule of absolute syllabic correspondence in strophe and antistrophe. Thus παμμιγῆ in the very next verse answers to πολυβαφῆ in 277, ἔθεσαν in 285 to ἔκτισαν in 291. By παμμιγῆ he means the ἀκοντισταὶ, τοξόται, μαχαιροφόροι, &c. enumerated above, 52—6.

273. δῖαν. So the Med., with the Scholiast. See on Suppl. 4. Hermann gives δίαν with the early editions, Blomf., Weil, Dind. δᾴαν from the Lambeth MS., which has δαΐαν. The pherecratean metre allows of a trochee answering to a spondee at the beginning, as in Theb. 289, χερμάδ' ὀκριόεσσαν corresponds to κῦδος τοῖσδε πολίταις.

274. δυσπότμως, without burial. See on 327.

276. ἁλίδονα. Though one good MS. gives ἁλιδνὰ, which Dindorf defends on the analogy of πελιδνὸς, παιδνὸς, ἀλαπαδνὸς, the common reading is more appropriate to the sense, especially as the pronunciation may have made it amount metrically to the same thing. Besides, it is not clear that ἁλιδνὸς follows the same law as the above words, in which δ is part of the root. Dindorf in his last edition (see his praef. p. xviii) has admitted a bold though rather ingenious correction πολύδονα σώμαθ' ἁλιβαφῆ, but against the Schol., who explains πολυβαφῆ by ὑπὸ τοῦ αἵματος. It is enough to understand 'frequently immersed,' though the poet may have had in view the same idea as in 319.

κατθανόντα λέγεις φέρεσθαι
πλαγκτοῖς ἐν διπλάκεσσιν.
ΑΓ. οὐδὲν γὰρ ἤρκει τόξα, πᾶς δ' ἀπώλλυτο
στρατὸς δαμασθεὶς ναΐοισιν ἐμβολαῖς.
ΧΟ. ἴυζ' ἄποτμον δαΐοις στρ. γ'.
δυσαιανῆ βοὰν,
ὡς πάντα παγκάκως *θεοὶ
†ἔθεσαν, αἰαῖ, στρατοῦ φθαρέντος.
ΑΓ. ὦ πλεῖστον ἔχθος ὄνομα Σαλαμῖνος κλύειν·
φεῦ, τῶν Ἀθηνῶν ὡς στένω μεμνημένος.
ΧΟ. στυγναί γ' Ἀθᾶναι δαΐοις· ἀντ. γ'.
μεμνῆσθαί τοι πάρα
ὡς Περσίδων πολλὰς μάταν
ἔκτισαν εὔνιδας ἠδ' ἀνάνδρους.

279. There is considerable obscurity about the meaning of this verse, some understanding *δίπλαξ* of the tide, others of the double surface of land and sea, of shifting sands, or of the broken and floating planks. But the word is only known in the Homeric sense of 'double' as a mantle or cloak, Il. iii. 126. Od. xix. 241, and Hermann gives what is perhaps on the whole both the simplest and safest meaning, "Videtur Aeschylus *πλαγκτοὺς δίπλακας* amplas Persarum vestes dicere, quae in mari nantibus mortuis late expansae huc illuc ferebantur."

280. *οὐδὲν ἤρκει τόξα.* This is said in reference to the Greek idea on the subject: see on 86. The imperfect tenses describe the action only in its immediate result, and without reference to the final catastrophe. Cf. Suppl. 128.

282. In this difficult passage the text of Hermann has been adopted. The MSS. give *βοὰν δυσαιανῆ* Πέρσαις *δαΐοις*, which does not suit the antistrophe; but a Paris MS. has the remarkable corruption *Περσαισῶν*, which evidently proceeded from two readings, *Πέρσαις* and *Περσῶν*. Now the latter necessarily implies some word on which the genitive depended, and the antistrophe makes it highly probable that this was *δαΐοις*. But this last word, standing alone, was rather ambiguous, and hence *Πέρσαις* was added as a gloss by those who, with the Schol., rightly understood *δαΐοις* as *διακεκομμένοις*, 'destroyed in war,' and *Περσῶν* by those who explained it of the Greeks, the enemies of the Persians.

284. Hermann reads *πάντᾳ* for *πάντα*, and he also adds *θεοὶ*, to complete both sense and metre, from a gloss in one MS. Weil follows Heimsoeth in reading *ὡς παγκάκως πάντα* (i. e. *πάντη*) *τὸ πᾶν θεοὶ θέσαν, αἰαῖ κ.τ.λ.*, and in 290 he has transposed the vulg. *πολλὰς Περσίδων*.

288. *στυγναί γ' Ἀθᾶναι.* 'Aye, Athens has good cause to be hated by her enemies: we cannot forget how many wives she left widowed,' on the occasion of the former expedition of Darius. The Schol. too narrowly renders it *ἡμῖν τοῖς δηΐοις*. The stern valour of the Athenians probably regarded with contempt this consideration for the other sex; at least the poet dwells on it unusually in this play; see 139. 545.—For *μέμνῆσθαι* see Agam. 962.

290. *μάταν, immerito.* Schol. *μηδὲν βλαψάσας.*

291. *ἔκτισαν.* It is not easy to see how this verse corresponds with the antispastic 285. Nor is the conjecture of Boeckh, admitted by Dindorf, much better, *εὔνιδας ἔκτισσαν.* Hermann retains the vulgate without remark; but it is to be feared that something is wrong. Perhaps in 285 we should read *ἔθεντ'*, comparing inf. 988, and here *εὔνις ἔκτισσαν*, as *ὄρνις* is sometimes used for *ὄρνιθας*.

ΑΤ. σιγῶ πάλαι δύστηνος ἐκπεπληγμένη
κακοῖς· ὑπερβάλλει γὰρ ἥδε συμφορὰ,
τὸ μήτε λέξαι μήτ' ἐρωτῆσαι πάθη.
ὅμως δ' ἀνάγκη πημονὰς βροτοῖς φέρειν,
θεῶν διδόντων· πᾶν δ' ἀναπτύξας πάθος
λέξον καταστὰς, κεἰ στένεις κακοῖς ὅμως,
τίς οὐ τέθνηκε, τίνα δὲ καὶ πενθήσομεν
τῶν ἀρχελείων, ὅστ' ἐπὶ σκηπτουχίᾳ
ταχθεὶς ἄνανδρον τάξιν ἠρήμου θανών.
ΑΓ. Ξέρξης μὲν αὐτὸς ζῇ τε καὶ φάος βλέπει.
ΑΤ. ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα,
καὶ λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου.
ΑΓ. Ἀρτεμβάρης δὲ, μυρίας ἵππου βραβεὺς,
στύφλους παρ' ἀκτὰς θείνεται Σιληνιῶν·
χὠ χιλίαρχος Δαδάκης πληγῇ δορὸς
πήδημα κοῦφον ἐκ νεὼς ἀφήλατο·
Τενάγων τ', ἄριστος Βακτρίων ἰθαγενὴς,

292. *σιγῶ πάλαι.* Not that Atossa has lost her power of speech with her presence of mind, but that it was more regal and dignified to hear the worst tranquilly, and more consistent with piety to meet it with resignation.—*ἐρωτᾶν πάθη*, like *ἐρέσθαι, ἐρεείνειν*, is regularly used for 'to ask *about* the calamity.' The construction is, *μήτε σοι λέξαι μήτε ἐμοὶ ἐρωτῆσαι.* Cf. 297.

297. *καταστὰς*, 'composed.' Schol. *κατάστασιν τοῦ θορύβου λαβών.*—*ἀναπτύξας, postquam totam in universum cladem aperuisti*, Weil; who compares 250.

298. *τίς οὐ τέθνηκε.* Anticipating a terrible revelation, she first asks who is *not* dead (having especially in view Xerxes, of whom she hardly dares to inquire in any other terms), and next, which of the personal friends or body-guards of the King she and the citizens will have to mourn for. Schol. *καλῶς πρῶτον περὶ τῶν ζώντων ἐρωτᾷ, ὡς ὀλίγων ὄντων, παρίστησι δὲ καὶ τὸ πλῆθος τῶν ἀποθανόντων.*

299. *τῶν ἀρχελείων.* Robortello alone has *ἀρχελάων*. The Schol. explains *λαῶν ἀρχόντων*. Probably this is a vestige of the old digammated genitive of *ἀρχέλεως*. See the note on Prom. 446. Hermann derives it from *λεία*, which he shows to have meant not only booty, but a flock or herd. So *ποιμανόριον* of the army in 75. The *σκηπτοῦχοι* were the royal eunuchs, who bore that title, Xen. Cyrop. vii. 3, 16.

300. *ἄνανδρον*, i. e. *ὥστε εἶναι, ἀνὴρ* being apparently opposed to the *ὄχλος* or mere mercenary troops. Robortello has *ἄναρχον*, a good reading, though apparently a correction.

303. *λευκὸν ἦμαρ.* Compare Ag. 873.

304. *βραβεὺς*, i. e. *ἄρχων.* Cf. Ag. 222.

305. *Σιληνιῶν.* So Herm., Dind., with the Med. for *Σιληνίων*. The Schol. and Hesychius give this name to part of the shore of Salamis. On the fine narrative of the battle that follows Hermann well observes: "Magna est ars poetae in iis quae nuntius dicit; qui consternatus adhuc clade primo id quod summum erat, regem salvum esse, paucis verbis profligat; deinde, ut solent qui in re nova magnaque initium narrandi invenire nequeunt, plurima raptim et confuse comprehendit; tum denique, tranquillior factus, rem omnem ordine exponit." Thus it is not till v. 355 that a detailed and circumstantial account of the event is given.

308. *ἀριστεὺς* Dind., Herm., Weil from

θαλασσόπληκτον νῆσον Αἴαντος πολεῖ.
Λίλαιος, Ἀρσάμης τε, κἀργήστης τρίτος,
οἵδ' ἀμφὶ νῆσον τὴν πελειοθρέμμονα
νικώμενοι κύρισσον ἰσχυρὰν χθόνα·
[πηγαῖς τε Νείλου γειτονῶν Αἰγυπτίου
Ἀρκτεὺς, Ἀδεύης, καὶ Φερεσσεύης τρίτος,
Φαρνοῦχος, οἵδε ναὸς ἐκ μιᾶς πέσον.]
Χρυσεὺς Μάταλλος μυριόνταρχος θανὼν,
ἵππου μελαίνης ἡγεμὼν τρισμυρίας,
πυρσὴν ζαπληθῆ δάσκιον γενειάδα

Blomfield's conjecture; but the change, though not improbable, seems an unnecessary one. For ἰθαγενὴς Hermann gives ἰθαιγενὴς with the Med. and another MS., and so also ed. Rob. Cf. Od. xiv. 203, ἀλλά με ἶσον ἰθαιγενέεσσιν ἐτίμα. But Herod. ii. 17, has ἰθαγενέα στόματα τοῦ Νείλου. Eur. Ion 592, νοθαγενής. The meaning is γνήσιος πολίτης, like κάρτα ἐγχώριος, 'a thorough native,' Theb. 408, said of the hero Melanippus. He was of the old Bactrian nobility, not a Mede by descent.

311. νῆσον τὴν πελειοθρέμμονα. The Schol. and Hesychius explain Σαλαμῖνα, but it is not likely that the same island should be meant which was just before called νῆσον Αἴαντος. Hermann supposes that one of the small adjacent islands is described by this epithet. Nothing however is recorded about doves in connexion either with Salamis or the islands near it. The poet may have had in view Homer's πολυτρήρωνα Θίσβην, Il. ii. 502, as the Schol. suggests. But it is more likely that the epithet is a distinctive one, and therefore we must assume it was properly applied as characteristic of some place. Stanley indeed argues from the Salamis in Cyprus that the birds were bred as sacred to Venus. Unfortunately the whole passage from 310 to 315 is of questionable genuineness. The three latter verses are however more evidently spurious. For, not to mention the unusual epithet, 'the Egyptian Nile,' nor the absurdity of making Areteus join the Persian forces from the wholly unknown sources of that river (an idea possibly derived from the Grecized name Πηγασταγὼν Αἰγυπτογενὴς in v. 35), the construction is a mere repetition of what has just preceded, namely, an enumeration of names with τρίτος and οἵδε. The want of the augment in πέσον is very suspicious in this place, if not in itself conclusive; moreover both the sentiment and the versification are feeble and unlike Aeschylus. Porson read οἵδε ναὸς ἔπεσον ἐκ μιᾶς, which sounds even worse than the vulgate. Hermann has ναὸς ἓν μιᾶς πέσος, *hi unius navis jactura fuerunt*. But how came an Egyptian leader of forces on board the same vessel as others, who at least bear Persian names? For the Schol. truly observes, ταῦτα οὐκ ἔχει τὸν Αἰγύπτιον χαρακτῆρα, ἀλλὰ ποιητικῶς διαπέπλασται. Lastly, Areteus was mentioned in v. 44 as a leader of the Lydians.

316. Χρυσεὺς, of Chrysa, a town of the Troad. The word μυριόνταρχος is formed on the analogy of ἑκατόνταρχος, by assuming the termination οντα, as in τριάκοντα, &c. to a numeral, μύριοι, to which it does not properly belong. See inf. 975.

318. πυρσήν. So Porson for πυρρὰν or πυράν. In the time of Aeschylus it is probable that the word was written in the last form. Dr. Wordsworth gives an inscription as late as the Peloponnesian war in which Μυρινες occurs for Μυρσίνης. See *Athens and Attica*, p. 215. In later times the ρ was doubled in this and similar words, as ἄρρην, and the σ resulted from the aspirate breathing produced by the combination. The word πυρρὸς, as an epithet of manhood, is usually applied to the πρῶτον ὑπηνήταις, as Theocr. vi. 3, viii. 3, xv. 130, and is said of the first down on the cheeks. So Eur. Phoen. 32, πυρσαῖς γένυσιν ἐξανδρούμενος. Here the addition of δάσκιον shows

ἔτεγγ', ἀμείβων χρῶτα πορφυρέᾳ βαφῇ·
καὶ Μᾶγος Ἄραβος, Ἀρτάμης τε Βάκτριος,
σκληρᾶς μέτοικος γῆς ἐκεῖ κατέφθιτο.
[Ἄμιστρις, Ἀμφιστρεύς τε πολύπονον δόρυ
νωμῶν, ὅ τ' ἐσθλὸς Ἀριόμαρδος Σάρδεσι
πένθος παρασχὼν, Σεισάμης ὁ Μύσιος,]
Θάρυβίς τε, πεντήκοντα πεντάκις νεῶν
ταγὸς, γένος Λυρναῖος, εὐειδὴς ἀνὴρ,
κεῖται θανὼν δείλαιος οὐ μάλ' εὐτυχῶς·
Συέννεσίς τε πρῶτος εἰς εὐψυχίαν,

that it must be understood of the colour; and hence ἀμείβων χρῶτα must be taken of the hairy face of yellow tint changed to purple by the blood-stains. Cf. Eur. Phoen. 1160, ἄρτι δ' οἰνωπὸν γένυν καθημάτωσεν. At the same time the poet doubtless had in mind the dye of the sea-purple. On the uncontracted πορφυρέᾳ see on 83.

320. Μᾶγος Ἄραβος. Schol. Μᾶγος ἐθνικὸν, Ἄραβος κύριον. The Magians were a race on the confines of Media, Herod. i. 101.

321. ἐκεῖ. Schol. ὁ ἐκεῖ ἀπελθὼν μετοικήσει τὴν Σαλαμῖνα. Compare Cho. 671, εἴτ' οὖν μέτοικον ἐς τὸ πᾶν ἀεὶ ξένον θάπτειν. Oed. Col. 934, εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις εἶναι βίᾳ τε κοὐχ ἑκὼν, i. e. 'unless you wish to die here.'

322–4. These verses have been enclosed within brackets as probably spurious. The metrical difficulty of 323 is well known, from the ingenious rather than satisfactory correction of Porson, who supposes a verse to have dropped out, Praef. ad Hec. p. xxxv. There is an equal difficulty in the fact that the Ariomardus who here affords grief to Sardis was before called τὰς ὠγυγίους Θήβας ἐφέπων, v. 38. Hermann disposes of the first objection on the plea that the licence is justified by the proper name; of the second, by an argument which he applies also to Areteus in 314, viz. that the Persian generals did not always lead their own troops, but that the near relations or favourites of the King often had the command of foreign forces entrusted to them, as in this instance Ariomardus may have been born at Sardis and yet have led Egyptians. The question may fairly be entertained (as hinted on Prom. 362), whether the Porsonian canons for iambic composition were inflexibly observed in every verse of the earlier plays of Aeschylus. Still, it appears so probable that this part of the messenger's speech, containing as it does little more than a list of names of those killed, should have been enlarged and added to by some interpolator, that the critical ingenuity shown in defending the vulgate carries with it but little weight.

324. Σεισάμης. Some copies give Σησάμης, but this is perhaps a different name, as the α is long inf. 964.

326. Λυρναῖος. Lyrna or Lyrnessus was a city to the south of the Troad.

327. οὐ μάλ' εὐτυχῶς, i. e. μάλα δυστυχῶς, 'unburied,' δυσπότμως, sup. 274. The peculiar force of this euphemism seems to have escaped the notice of commentators both ancient and modern. Compare Soph. Aj. 1126, δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με; Oed. Col. 402, κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς. Lucian, in Λούκιος ἢ ὄνος, vol. iii. p. 431, ed. Jacobitz. ἐγὼ δὲ ἀνέστενον ἑαυτὸν ὡς ἂν ἀποσφαγησόμενος καὶ μηδὲ νεκρὸς εὐτυχὴς ἐσόμενος. Similarly Troad. 1167, ὦ φίλταθ', ὥς σοι θάνατος ἦλθε δυστυχὴς (where the mangled body of Astyanax is laid out on Hector's shield), and τοῦ δυσμόρου πεπτωτος Οἰδίπου γόνου, i. e. ἀθάπτου, Soph. Antig. 1018.

328. Συέννεσις. This seems to have been a Cilician title rather than a proper name, as Stanley remarked. See Mr. Blakesley on Herod. v. 118. Ibid. vii. 98, we have a Κίλιξ Συέννεσις. So the Parthian Kings were each called *Arsaces*, but in addition to their own proper name, Strabo, xv. p. 702.—Perhaps Συέννεσις δὲ, which would introduce an antithesis between οὐ μάλ' εὐτυχῶς, δείλαιος, εὐειδὴς,

Κιλίκων ἔπαρχος, εἷς ἀνὴρ πλεῖστον πόνον
ἐχθροῖς παρασχὼν, εὐκλεῶς ἀπώλετο.
[τοιῶνδ' ἀρχόντων νῦν ὑπεμνήσθην πέρι·
πολλῶν παρόντων δ' ὀλίγ' ἀπαγγέλλω κακά.]
ΑΤ. αἰαῖ, κακῶν ὕψιστα δὴ κλύω τάδε,
αἴσχη τε Πέρσαις καὶ λιγέα κωκύματα.
ἀτὰρ φράσον μοι τοῦτ' ἀναστρέψας πάλιν,
πόσον δὲ πλῆθος ἦν νεῶν Ἑλληνίδων,
ὥστ' ἀξιῶσαι Περσικῷ στρατεύματι
μάχην ξυνάψαι ναΐοισιν ἐμβολαῖς;
ΑΓ. πλήθους μὲν ἂν σάφ' ἴσθ' ἕκατι βάρβαρον
ναυσὶν κρατῆσαι· καὶ γὰρ Ἕλλησιν μὲν ἦν
ὁ πᾶς ἀριθμὸς εἰς τριακάδας δέκα
ναῶν, δεκὰς δ' ἦν τῶνδε χωρὶς ἔκκριτος·

and εὐκλεῶς ἀπολέσθαι. So Δύσπαρι εἶδος ἄριστε, Il. iii. 39.— For ἔπαρχος the Med. and others give ἄπαρχος, by a very common error. Hermann suspects ὕπαρχος to be the true reading, a word which he observes is applied by the best prose writers to the Persian Satraps.

331—2. These verses appear to be an interpolation. The Med. has νῦν written above, whence Hermann with Canter and Blomf. edits τοιῶνδέ γ' ἀρχῶν νῦν, κ.τ.λ. Dindorf τοιῶνδε τῶνδε, Weil τοιῶνδε ταγῶν. Without pressing the argument, that τοιῶνδε ought to have been τοιούτων (see on Prom. 512), we may justly object to γε as a mere metrical makeshift. See inf. 843.

334. λιγέα. Probably pronounced as a dissyllable, for a tribrach is rarely formed of a single word. See sup. 81, and on Eum. 764. So μέλεος infra 729. Theb. 871. But the verse is perhaps an interpolation.

336 πόσον δέ. "Pertinet hoc δὲ ad illam sermonis Graeci proprietatem, qua post eas formulas quibus dictum quid iri vel dici debere indicatur, particula, quae nectendae orationi inserviat, ita adsciscitur, tanquam si non praecessisset talis formula." Hermann. Dr. Peile on Cho. 78 well compares Xen. Mem. ii. 9, 2, εἰπέ μοι, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβατων ἀπερύκωσι; So also Od. x. 281, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν, Πῇ δ' αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος; Il. x. 384, ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος; Plat. Gorg. p. 514, D, φέρε πρὸς θεῶν, αὐτὸς δὲ ὁ Σωκράτης πῶς ἔχει τὸ σῶμα πρὸς ὑγίειαν;

339. βάρβαρον. So Blomf. and Herm. after Halm for βαρβάρων. The later Schol. explains the construction thus: χάριν μὲν τοῦ πλήθους ἦν ταῖς νηυσὶ τῶν βαρβάρων κρατῆσαι τῶν Ἀθηναίων, adding however, from Schol. Med., λείπει δὲ τὸ ἦν. Dind gives βαρβάρους, Weil βαρβάρων στόλον. The construction ἴσθι κρατῆσαι ἂν is perfectly correct, though a prose writer might have preferred ἴσθι κρατήσαντα ἂν, the implied sense being as usual, ἀλλ' οὐκ ἐκράτησε. 'Know that as far as superior number was concerned, the Persians would have conquered.'

342. τῶνδε χωρίς. Does this mean inclusive or exclusive of the 300? Mr. Blakesley, in a careful note on Herod. vii. 89, answers, "It is quite certain that the ten select ships here are not exclusive of the 300, and it is almost so that the 207 of the Persian armament is intended to stand in the same relation to the whole as the ten of the allies to their fleet." He adds, "Both Plato, Legg. iii. 14, and Ctesias ap. Photium, p. 39, make the numbers of the Persian ships something above a thousand." And so also the later Schol. explains the statement in the text,

Ξέρξῃ δὲ, καὶ γὰρ οἶδα, χιλιὰς μὲν ἦν
ὧν ἦγε πλῆθος, αἱ δ' ὑπέρκομποι τάχει
ἑκατὸν δὶς ἦσαν ἑπτά θ'· ὧδ' ἔχει λόγος.
μή σοι δοκοῦμεν τῇδε λειφθῆναι μάχῃ;
ἀλλ' ὧδε δαίμων τις κατέφθειρε στρατὸν
τάλαντα βρίσας οὐκ ἰσορρόπῳ τύχῃ.
θεοὶ πόλιν σῴζουσι Παλλάδος θεᾶς.
ΑΤ. ἔτ' ἆρ' Ἀθηνῶν ἔστ' ἀπόρθητος πόλις;

ἐκ τούτων ἱ ἦσαν αἱ προηγούμεναι.—ἀπὸ τούτων δὲ αἱ ἄρισται καὶ ὑπέρκομποι καὶ ἐπαιρόμεναι διὰ τὸ εἶναι ταχεῖαι, σ' ἦσαν ζ'. Herodotus however, who wrote late enough to admit some of the popular exaggerations into the account, says Xerxes had 1207 (vii. 89. 184), and it is remarkable enough that if the 207 swift ships be counted exclusively, the two statements exactly agree. Can it be that the historian had in view the very words of the poet? It is not, perhaps, too much to suggest, that by καὶ γὰρ οἶδα, put in the mouth of the messenger, Aeschylus alludes to some particular and certain information of his own, as opposed to exaggerated rumours current at the time. There is a discrepancy however in the reckoning of the Greek ships, which Herodotus, viii. 48, makes 378.

344. ὑπέρκομποι. Hermann defends the MSS. reading against the correction ὑπέρκοποι, adopted by Blomf., Weil, Dind. See on Theb. 386.

345. λόγος, 'the reckoning.' More commonly the phrase means, 'I have said my say,' as Ag. 1639. Theb. 214.

346. μή σοι δοκοῦμεν. 'Do we seem to you to have been behind them (in forces) in this battle?' See on Prom. 980. Cho. 169. After λειφθῆναι understand ἐκείνων. There is little force in Hermann's argument, that if the two next verses (which he assigns to Atossa) are continued to the messenger, we must of necessity read δοκῶμεν, with Heath and MS. Guelph., "*ita se habet ratio, ne nos hac ex parte putes in pugna inferiores fuisse.*" Not to object that this would rather require ἵνα μὴ δοκῶμεν, and that it is very awkward to separate τῇδε from μάχῃ, we may fairly explain the connexion as follows:—"With such a force we certainly ought to have proved superior, and so we should have been, as far as human means went; but such a discomfiture as this (or, under these circumstances) none but a god could have effected." And he goes on to remark, "As the gods are against *our* cause, so they preserve Athens." Now Athens had just before been captured and burnt by Xerxes, Herod. viii. 53; Atossa therefore, who is supposed to have heard of the news despatched by express to Persia (ibid. 54), naturally asks, "What! has Athens then after all escaped destruction?" "Yes," replies the messenger, "for a city consists not of mere walls, but of inhabitants also, and while the latter remain there is a secure fortress." It seems unnecessary to interpret ἀνδρῶν ὄντων, *eorum qui viri sunt*; indeed, these words are opposed to an implied genitive πόλεως ἁρπασθείσης. The Athenians had abandoned the city to be ravaged by the enemy, and had retired to their ships, Herod. viii. 41. The present verse contains the only allusion the poet has ventured to make to so untoward an event; and he has ingeniously turned it rather to the credit of his countrymen than to their disgrace. In ἕρκος ἀσφαλὲς Müller (Diss. ad Eumen. p. 79) finds an allusion to the policy of Themistocles to fortify Athens and the Piraeus, which Aeschylus, as his political opponent, desires to ridicule. See on Prom. 1089. Compare the answer of Themistocles to Adimantus, Herod. viii. 61, ἐδήλου λόγῳ ὡς εἴη καὶ πόλις καὶ γῆ μέζων ἤπερ κείνοισι, ἔστ' ἂν διηκόσιαι νῆές σφι ἔωσι πεπληρωμέναι.

350. ἔτ' ἆρ'. The Med. has ἔστ' ἆρ', but most MSS. ἔτ' ἄρ'. This and the next verse are assigned to the messenger in the MSS., and v. 349 to Atossa. Dindorf transposes 349 and 350, giving 350 to Atossa, 349 and 351 to the messenger. If any change is to be made in the per-

ΑΓ. ἀνδρῶν γὰρ ὄντων ἕρκος ἐστὶν ἀσφαλές.
ΑΤ. ἀρχὴ δὲ ναυσὶ ξυμβολῆς τίς ἦν, φράσον·
[τίνες κατῆρξαν, πότερον Ἕλληνες, μάχης,
ἢ παῖς ἐμὸς πλήθει καταυχήσας νεῶν ;]
ΑΓ. ἦρξεν μὲν, ὦ δέσποινα, τοῦ παντὸς κακοῦ
φανεὶς ἀλάστωρ ἢ κακὸς δαίμων ποθέν.
ἀνὴρ γὰρ Ἕλλην ἐξ Ἀθηναίων στρατοῦ
ἐλθὼν ἔλεξε παιδὶ σῷ Ξέρξῃ τάδε,
ὡς, εἰ μελαίνης νυκτὸς ἵξεται κνέφας,
Ἕλληνες οὐ μενοῖεν, ἀλλὰ σέλμασι
ναῶν ἐπενθορόντες ἄλλος ἄλλοσε
δρασμῷ κρυφαίῳ βίοτον ἐκσωσοίατο.
ὁ δ᾽ εὐθὺς ὡς ἤκουσεν, οὐ ξυνεὶς δόλον
Ἕλληνος ἀνδρὸς, οὐδὲ τὸν θεῶν φθόνον,
πᾶσιν προφωνεῖ τόνδε ναυάρχοις λόγον·
Εὖτ᾽ ἂν φλέγων ἀκτῖσιν ἥλιος χθόνα
λήξῃ, κνέφας δὲ τέμενος αἰθέρος λάβῃ,
τάξαι νεῶν στῖφος μὲν ἐν στοίχοις τρισὶν,
ἔκπλους φυλάσσειν καὶ πόρους ἁλιρρόθους·
ἄλλας δὲ κύκλῳ νῆσον Αἴαντος πέριξ,

sons of the dialogue, it would be better to distribute thus:—

ΑΤ. ἔτ᾽ ἆρ᾽ Ἀθηνῶν ἔστ᾽ ἀπόρθητος πόλις ;
ΑΓ. θεοὶ πόλιν σώζουσι Παλλάδος θεᾶς.
ΑΤ. ἀνδρῶν γὰρ ὄντων ἕρκος ἐστὶν ἀσφαλές.
ἀρχὴ δὲ ναυσὶ κ.τ.λ.

Weil edits ΑΤ. ἔτ᾽ ἆρ᾽—. ΑΓ. ἀνδρῶν —. ΑΤ. θεοὶ —. The usual boast of Athens, that she was ἀπόρθητος, is alluded to in Eur. Med. 827. Hec. 906.

351. ἀνδρῶν ὄντων, sc. ἐνόντων, while men remain in it. Cf. Thuc. vii. 77 fin. ἄνδρες γὰρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί. Aristot. Pol. vii. 10, ὁμοίως δὲ καὶ ταῖς οἰκήσεσι ταῖς ἰδίαις μὴ περιβάλλειν τοίχους, ὡς ἀνάνδρων ἐσομένων τῶν κατοικούντων. Schol. Ἀλκαῖος. Ἄνδρες γὰρ πόλεως πύργος ἀρεῖιος. (This word ἀρεϜιος may be noticed as one of the few which have come down to us with the vestiges of the written digamma.)

354. καταυχήσας. Schol. 2, θαρρήσας. There are the gravest doubts about the genuineness of this and the preceding verse. There are indeed instances of the like metrical fault sup. 253. inf. 521. Cho. 143. 184. 869. Theb. 452. Suppl. 924. Eum. 26; but see inf. 467.

357. ἀνὴρ Ἕλλην. This was Sicinnus, the slave of Themistocles. The anecdote is given in Herod. viii. 75—6. The γὰρ implies some ellipse: ('I say, an evil genius was the author, though man was the agent,) for,' &c.

360. οὐ μενοῖεν. So Monk for μένοιεν, and infra ἐκσωσοίατο for ἐκσωσαίατο. The future optative is very generally corrupted in MSS., either in the accent or the termination. See Prom. 686. The MSS. reading would give the sense *servassent*, whereas the context clearly requires *servaturi essent*.

364. τὸν θεῶν φθόνον. Again and again this doctrine of fatalism is inculcated, to cover the disgrace of the defeat. See 95. 355. 375. 720. Weil reads δαιμόνων φθόνον.

ὡς, εἰ μόρον φευξοίαθ᾽ Ἕλληνες κακὸν
ναυσὶν κρυφαίως δρασμὸν εὑρόντες τινὰ,
πᾶσιν στέρεσθαι κρατὸς ἦν προκείμενον.
τοσαῦτ᾽ ἔλεξε κάρθ᾽ ὑπ᾽ εὐθύμου φρενός·
οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἠπίστατο.
οἱ δ᾽ οὐκ ἀκόσμως, ἀλλὰ πειθάρχῳ φρενὶ
δεῖπνόν *τ᾽ ἐπορσύνοντο, ναυβάτης τ᾽ ἀνὴρ
τροποῦτο κώπην σκαλμὸν ἀμφ᾽ εὐήρετμον.
ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο
καὶ νὺξ ἐπῄει, πᾶς ἀνὴρ κώπης ἄναξ

371. ὡς, εἰ φευξοίαθ᾽. There seems some confusion here between the *oratio recta* and *obliqua*. In continuation of εὖτ᾽ ἂν λήξῃ, on which the Schol. rightly remarks ὡς ἀπὸ Ξέρξου ὁ λόγος, we might have expected ὡς, ἢν φύγωσι, προκείμενόν ἐστι, or (on the part of the messenger) ὡς, εἰ ἔφυγον, προκείμενον ἦν. Hence Hermann suspects, but with little reason, that the true reading is ὂν προκείμενον. In fact, ὡς refers to something suppressed, ἐπιλέγων ὡς προκείμενον εἴη κρατὸς στέρεσθαι, εἰ Ἕλληνες φεύξοιντο. The observation of the Schol. Med. on this verse is correct, ἀπὸ τοῦ διηγηματικοῦ ἐπὶ τὸ μιμητικὸν, 'a transition from narrative to imitation,' that is, from relating what the speaker himself said, to the personal convictions of the actor.

373. στέρεσθαι. Some MSS. have στερίσκεσθαι, which indicates an ancient reading πᾶσιν στερίσκεσθαι κράτους προκείμενον, where ὡς προκείμενον was taken for the accusative absolute. This accounts for the seemingly absurd remark of Schol. Med. βέλτιον κράτος τῆς τιμῆς καὶ ἀρχῆς στερίσκεσθαι, ἵν᾽ ᾖ κράτος ἀντὶ κράτους. He found the gloss τιμῆς καὶ ἀρχῆς, explanatory of κράτους, but could only reconcile it with the text by the unscholarly comment at the end of his note. We find κράτους and κρατὸς confounded Suppl. 667. The idea of decapitation suggested to the Greek mind a notion of barbarism; hence the καρανιστῆρες δίκαι are included in the list of Persian torments Eum. 177. —For προκείμενον, *propositum*, cf. Soph. Antig. 36, φόνον προκεῖσθαι δημόλευστον ἐν πόλει. Prom. v. 265.

374. εὐθύμου Weil, with MS. Med. Vulg. ἐκθύμου. He gave the order with full confidence in its success, and in a cheerful spirit.

376. οἱ δὲ, the Persians.—οὐκ ἀκόσμως. Schol. οὐ ταραχθέντες πρὸς τὸν λόγον ἐκείνου.

377. τ᾽ is wanting in the MSS., and was added by Brunck. Blomfield suspects δεῖπνον to have been a gloss on the original reading, which the Schol. explains by εὐωχίαν.

378. τροποῦτο. The omission of the augment is justified by the rapid and almost epic narrative. See on 499 inf. To write ἐτροποῦτο was at least unnecessary. The younger student should pay particular attention to the use of the imperfect throughout the narrative, varied occasionally by the aorist where instantaneous action is contrasted, as in 391—2. 399. 411. In the present case the sailors *began deliberately* to prepare their dinner and to fasten the oars to the rowlock by the τροπωτὴρ or loop, previously to carrying into effect the order in 366—9. The whole of the poet's account of the fight has been so fully commented on and explained by Mr. Blakesley, Excursus to Herod. viii. 76 (vol. ii. pp. 400—419), that it would be useless in this place to discuss the details of the action, as compared with the narrative of Herodotus.

379. ἐπεὶ δὲ, κ.τ.λ. See 359.

380. πᾶς ἀνὴρ κώπης ἄναξ, 'every rower.' The preparation of the Persians to intercept the Greeks is described. Eurip. frag. Teleph. xx. κώπης ἀνάσσει. Cycl. 86, κώπης ἄνακτες. Androm. 447, ψευδῶν ἄνακτες. Alcest. 498, πέλτης ἄναξ. *Ibid.* 1040, οἵτινες τετραζύγων ὄχων ἀνάσσουσ᾽. Supra 98, πηδήματος ἀνάσσων.—ὅπλων ἐπιστάτης, i.e. ὁπλίτης. Blomfield compares Eur. Hel. 1267, ναῦν δεῖ παρεῖναι, κἀρετμῶν ἐπιστάτας. The Schol. is clearly

ἐς ναῦν ἐχώρει, πᾶς θ' ὅπλων ἐπιστάτης.
τάξις δὲ τάξιν παρεκάλει νεὼς μακρᾶς,
πλέουσι δ' ὡς ἕκαστος ἦν τεταγμένος·
καὶ πάννυχοι δὴ διάπλοον καθίστασαν
ναῶν ἄνακτες πάντα ναυτικὸν λεών·
καὶ νὺξ ἐχώρει, κοὐ μάλ' Ἑλλήνων στρατὸς
κρυφαῖον ἔκπλουν οὐδαμῇ καθίστατο.
ἐπεί γε μέντοι λευκόπωλος ἡμέρα
πᾶσαν κατέσχε γαῖαν εὐφεγγὴς ἰδεῖν,
πρῶτον μὲν ἠχῇ κέλαδος Ἑλλήνων πάρα
μολπηδὸν ηὐφήμησεν, ὄρθιον δ' ἅμα
ἀντηλάλαξε νησιώτιδος πέτρας
ἠχώ· φόβος δὲ πᾶσι βαρβάροις παρῆν
γνώμης ἀποσφαλεῖσιν· οὐ γὰρ ὡς φυγῇ
παιᾶν' ἐφύμνουν σεμνὸν Ἕλληνες τότε,
ἀλλ' εἰς μάχην ὁρμῶντες εὐψύχῳ θράσει.
σάλπιγξ δ' ἀϋτῇ πάντ' ἐκεῖν' ἐπέφλεγεν·
εὐθὺς δὲ κώπης ῥοθιάδος ξυνεμβολῇ
ἔπαισαν ἅλμην βρύχιον ἐκ κελεύσματος,
θοῶς δὲ πάντες ἦσαν ἐκφανεῖς ἰδεῖν.
τὸ δεξιὸν μὲν πρῶτον εὔτακτον κέρας

wrong in explaining ἐπιστήμων. But for its connexion with the similar expression just illustrated, the phrase ought rather to mean 'every captain of the heavy-armed marines.'

384. διάπλοον καθίστασαν. When the expected movement of the Greeks did not take place in the evening, the Persian fleet was kept rowing about all night to prevent the escape of the enemy; so that in the morning the Greeks were fresh for the attack, while the sailors of the Persian fleet were worn out by service.

386. οὐ μάλα, *omnino non.*

392. πέτρας. One MS. has πέρας, which Hermann formerly preferred (on Eur. Hel. 955), and has now rejected only from its want of better MS. authority. See on Suppl. 258.

396. ὁρμῶντες. It is perhaps best to understand this actively for θαρσύνοντες ἀλλήλους.

397. πάντ' ἐκεῖν'. Cf. 232. Schol. τὰ τῶν Ἑλλήνων ἐξέκαιεν καὶ ἀνήγειρεν. He uses ἐκεῖνος as indicating the opposite side to his own. So Il. xviii. 188, πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκεῖνοι. Hermann compares 262, ὡς πάντα γ' ἐστ' ἐκεῖνα διαπεπραγμένα, and Herod. vii. 34, ἐζευγμένου τοῦ πόρου ἐπιγενόμενος χειμὼν μέγας συνέκοψέ τε ἐκεῖνα πάντα καὶ διέλυσε. Cf. Theb. 40. Eur. Phoen. 1103. With ἐπέφλεγεν compare Virgil's 'Martem accendere cantu,' Aen. vi. 165.

399. ἅλμην βρύχιον. They struck the water just beneath the surface. See on Prom. 1103.

401. εὐτάκτως Herm., Blomf., Dind., with the Med. and several other MSS. This reading makes κόσμῳ little better than a tautology; and adjectives are sometimes confounded with their adverbs, as πρευμενῆ with πρευμενῶς in 222. On δεξιὸν κέρας the Schol. remarks τὸ Θεμιστοκλέους, which appears to be an error.

ἡγεῖτο κόσμῳ, δεύτερον δ' ὁ πᾶς στόλος
ἐπεξεχώρει, καὶ παρῆν ὁμοῦ κλύειν
πολλὴν βοήν, Ὦ παῖδες Ἑλλήνων, ἴτε,
ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
παῖδας, γυναῖκας, θεῶν τε πατρῴων ἕδη,
θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών.
καὶ μὴν παρ' ἡμῶν Περσίδος γλώσσης ῥόθος
ὑπηντίαζε· κοὐκέτ' ἦν μέλλειν ἀκμή·
εὐθὺς δὲ ναῦς ἐν νηῒ χαλκήρη στόλον
ἔπαισεν. ἦρξε δ' ἐμβολῆς Ἑλληνικὴ
ναῦς, κἀποθραύει πάντα Φοινίσσης νεὼς
κόρυμβ'· ἐπ' ἄλλην δ' ἄλλος ἴθυνεν δόρυ.
τὰ πρῶτα μὲν δὴ ῥεῦμα Περσικοῦ στρατοῦ
ἀντεῖχεν· ὡς δὲ πλῆθος ἐν στενῷ νεῶν

Both Diodorus xi. 18 (quoted by Herm.) and Herod. viii. 85, make the Athenians to have occupied the *left* wing, opposed to the Phoenicians; but the former assigns the right to the Aeginetans and Megarians, the latter to the Lacedaemonians. That the Athenians were drawn up against the Phoenicians is clear from 412; indeed the latter, on the morning of the battle, bore the brunt of the attack along the whole Greek line; see the plan of the battle in Mr. Blakesley's Herodotus, vol. ii. p. 400. The Aeginetans, according to Herod. viii. 93, gained the first credit in the conflict, the Athenians being second; and it is probable that τὸ δεξιὸν κέρας refers to the former in the present passage. Strabo indeed, viii. p. 375, speaks of Aegina as ἡ καὶ θαλαττοκρατήσασά ποτε καὶ περὶ πρωτείων ἀμφισβητήσασά ποτε πρὸς Ἀθηναίους ἐν τῇ περὶ Σαλαμῖνα ναυμαχίᾳ, probably because the first ship that grappled with the enemy was commanded by Ameinias of Pallene, Herod. viii. 84, whom some have called the brother of the poet, but erroneously, as both Hermann and Mr. Blakesley are of opinion. Indeed, it would be strange that neither Herodotus nor Aeschylus made the slightest allusion to the circumstance: the former at least could have had no reason for suppressing it, and every motive for mentioning it, if only from the celebrity of the play. Moreover, as Blomfield observes, Aeschylus belonged to a different deme, viz. Eleusis. See the Medicean 'Life of Aeschylus,' where however the later tradition is given, that the poet himself μετέσχε τῆς ἐν Σαλαμῖνι ναυμαχίας σὺν τῷ νεωτάτῳ τῶν ἀδελφῶν Ἀμεινίᾳ. To this Ameinias, whoever he was, the poet may be supposed to allude in Ἑλληνικὴ ναῦς (411), for the dignity of tragic narrative would not allow the mention of the name. The later Schol. says ναῦς Ἀθηναϊκὴ, ἤγουν ὁ Λυκομήδης ὁ Αἰσχραίου παῖς. But his exploit referred to the battle of Artemisium; Herod. viii. 11.

403. ὁμοῦ, i. e. ἅμα προσιόντων. Weil renders it ἐγγὺς, *ex propinquo.*

410. στόλον. The ἔμβολον, or beak, i. e. the projecting beam armed with pointed iron or copper, which must in these early ships have occupied nearly the place of our bowsprit, as it carried away πάντα κόρυμβα, the whole figure-head; cf. Il. i. 241; ix. 241.

415. ἐν στενῷ. Schol. μεταξὺ Σαλαμῖνος καὶ Αἰγίνης, wrongly, as the strait between Salamis and the mainland was the scene of the fight. The meaning will be best understood by referring to Mr. Blakesley's plan of the battle. The position was due to the acuteness of Themistocles. Thuc. i. 74, ὃς αἰτιώτατος ἦν ἐν τῷ στενῷ ναυμαχῆσαι, ὅπερ σαφέστατα ἔσωσε τὰ πράγματα. Herod. viii. 60, τὸ γὰρ ἐν στεινῷ ναυμαχέειν πρὸς ἡμέων ἐστί. The allied fleets of the Persians lined the shore on each side, but had no

ἤθροιστ᾽, ἀρωγὴ δ᾽ οὔτις ἀλλήλοις παρῆν,
αὐτοὶ δ᾽ ὑφ᾽ αὑτῶν ἐμβόλοις χαλκοστόμοις
παίοντ᾽ ἔθραυον πάντα κωπήρη στόλον,
Ἑλληνικαί τε νῆες οὐκ ἀφρασμόνως
κύκλῳ πέριξ ἔθεινον· ὑπτιοῦτο δὲ
σκάφη νεῶν, θάλασσα δ᾽ οὐκέτ᾽ ἦν ἰδεῖν,
ναυαγίων πλήθουσα καὶ φόνου βροτῶν.
ἀκταὶ δὲ νεκρῶν χοιράδες τ᾽ ἐπλήθυον.
φυγῇ δ᾽ ἀκόσμως πᾶσα ναῦς ἠρέσσετο,
ὅσαιπερ ἦσαν βαρβάρου στρατεύματος.
τοὶ δ᾽, ὥστε θύννους ἤ τιν᾽ ἰχθύων βόλον,
ἀγαῖσι κωπῶν θραύσμασίν τ᾽ ἐρειπίων
ἔπαιον, ἐρράχιζον· οἰμωγὴ δ᾽ ὁμοῦ
κωκύμασιν κατεῖχε πελαγίαν ἅλα,
ἕως κελαινῆς νυκτὸς ὄμμ᾽ ἀφείλετο.

room to take a part with the Phoenicians in the conflict. To this he alludes in *οὔτις ἀρωγὴ παρῆν*.

417. *αὐτοὶ δ᾽*. If the text be right, *δὲ* here marks the apodosis, like *ἐπεὶ—δὲ*, Cho. 613. Ag. 211—17. But Blomfield's *αὐτοί θ᾽* is very plausible; 'they *both* broke away their own banks of oars striking against the prows, and *also* the Greek ships battered them from all points of a circle.' Weil thinks a verse has dropped out after 418.—*παίοντ᾽* some take for *παίοντο*, others, perhaps more correctly, for *παίοντα*, agreeing with *στόλον*. The Schol. took it for *παίοντε*, which is defensible by *βάζοντε* for *βάζοντες* in Hes. Opp. 186. Blomf. gives *παισθέντ᾽* after Porson. But Hermann well compares Prom. 904, *θολεροὶ δὲ λόγοι παίουσ᾽ εἰκῇ στυγνῆς πρὸς κύμασιν ἄτης*. Similarly *θείνοντας* is used inf. 911. The construction seems to be, *αὐτοὶ ὑφ᾽ αὑτῶν ἔθραυον κωπήρη στόλον παίοντα ἐμβόλοις*, i. e. *ἐγκρουσθέντα*, 'dashing against the brazen prows of their own vessels.' Thucyd. vii. 34. 5, *ἐμβαλλόμεναι καὶ ἀναρραγεῖσαι τὰς παρεξειρεσίας ὑπὸ τῶν Κορινθίων νεῶν, ἐπ᾽ αὐτὸ τοῦτο παχυτέρας τὰς ἐπωτίδας ἐχουσῶν*.

419. *οὐκ ἀφρασμόνως*, promptly and actively. So Ag. 281, *οὐδ᾽ ἀφρασμόνως ὕπνῳ νικώμενος*. For *φράζεσθαι* is to mark or notice any thing, as Eum. 125. But the word here involves the notion of watching an opportunity and skilfully using it.

423. *ἐπλήθυον*. Cf. Suppl. 598. Cho. 1046. It seems that *πληθύνω* is used both as active and neuter, on the analogy of *ταχύνω*, *βραδύνω*, &c., Ag. 842. 1341. The *ῠ* is shortened as in *ἀπύω*, sup. 126, according to both epic and comic usage; but the licence is rare in tragedy. On the word *χοιράδες* see Eum. 9.

426. *ὥστε θύννους*. The huge tunny is still captured in the Mediterranean by stabbing and beating it with poles or pikes when driven into a narrow space. —*βόλον*, a net full of fishes, or perhaps tunnies struck with a harpoon, *ἰχθυβόλῳ μαχανᾷ*, Theb. 122.

429. *κωκύμασιν*. Hermann reads *καυχήμασιν*, which seems, to say the least, a needless alteration. We have *στεναγμὸν οἰμωγήν θ᾽ ὁμοῦ* in Eur. Heracl. 833; while on the other hand Homer combines *οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν*. By *πελαγίαν ἅλα* the open sea is meant, as contrasted with the *ἀκταὶ* and *χοιράδες* of v. 423. The Saronic gulf was sometimes called *πέλαγος*, Strabo, viii. p. 369.

430. *ἀφείλετο*. Schol. *λείπει τὴν μάχην*. Scholefield well compares Thucyd. iv. 134, *ἀφελομένης νυκτὸς τὸ ἔργον*, Weil Xen. Hellen. i. 2, 16, *Ἀλκιβιάδης δὲ ἐδίωκεν—μέχρι σκότους ἀφείλετο*.

κακῶν δὲ πλῆθος, οὐδ᾽ ἂν εἰ δέκ᾽ ἤματα
στιχηγοροίην, οὐκ ἂν ἐκπλήσαιμί σοι·
εὖ γὰρ τόδ᾽ ἴσθι, μηδάμ᾽ ἡμέρᾳ μιᾷ
πλῆθος τοσουτάριθμον ἀνθρώπων θανεῖν.

ΑΤ. αἰαῖ, κακῶν δὴ πέλαγος ἔρρωγεν μέγα
Πέρσαις τε καὶ πρόπαντι βαρβάρων γένει.

ΑΓ. εὖ νῦν τόδ᾽ ἴσθι, μηδέπω μεσοῦν κακόν·
τοιάδ᾽ ἐπ᾽ αὐτοῖς ἦλθε συμφορὰ πάθους,
ὡς τοῖσδε καὶ δὶς ἀντισηκῶσαι ῥοπῇ.

ΑΤ. καὶ τίς γένοιτ᾽ ἂν τῆσδ᾽ ἔτ᾽ ἐχθίων τύχη;
λέξον τίν᾽ αὖ φῂς τήνδε συμφορὰν στρατῷ
ἐλθεῖν κακῶν ῥέπουσαν εἰς τὰ μάσσονα.

ΑΓ. Περσῶν ὅσοιπερ ἦσαν ἀκμαῖοι φύσιν,
[ψυχήν τ᾽ ἄριστοι κεὐγένειαν ἐκπρεπεῖς,]
αὐτῷ τ᾽ ἄνακτι πίστιν ἐν πρώτοις ἀεί,
τεθνᾶσιν αἰσχρῶς δυσκλεεστάτῳ μόρῳ.

ΑΤ. οἳ ᾽γὼ τάλαινα ξυμφορᾶς κακῆς, φίλοι·
ποίῳ μόρῳ δὲ τούσδε φῂς ὀλωλέναι;

ΑΓ. νῆσός τις ἐστὶ πρόσθε Σαλαμῖνος τόπων,

431. *οὐδ᾽—οὐκ*. Compare Ag. 1612, *ὃς οὐδ᾽* (MSS. *οὐκ*) *ἐπειδὴ τῷδ᾽ ἐβούλευσας μόρον δρᾶσαι τόδ᾽ ἔργον οὐκ ἔτλης αὐτοκτόνως*. Demosth. p. 907, *οὐδ᾽ ἂν νῦν—οὐκ ἄν ποτ᾽ ἐλάχομεν τὴν δίκην αὐτῷ*. Plat. Resp. x. § 9, *οὐδ᾽ ὑπὸ τῆς τῶν σιτίων πονηρίας—οὐκ οἰόμεθα δεῖν σῶμα ἀπόλλυσθαι*.—*στιχηγορεῖν*, *ordine narrare*, Blomf. Schol. Med. *ἐφεξῆς λέγοιμι*.

434. Pindar, writing two years after the battle, Isthm. iv. 50, calls it *ἀνάριθμος ἀνδρῶν φόνος*.

435. *κακῶν πέλαγος*. This was a not uncommon proverb, and there seems little truth in the fanciful remark of Schol. Med, *εὔκαιρος ἡ τροπὴ ἀπὸ τῶν ἐν πελάγει ἀτυχησάντων*. By the particle *δὴ* Atossa emphasizes *κακῶν πλῆθος* in 431, with which compare Suppl. 463.

437. *μεσοῦν*. The infinitive rather than the participle; cf. 433. In both cases the infinitive without the article is exegetical, by a very common Attic usage, of *τόδε*. Translate, 'Has not yet reached even the middle.' Ran. 924, *ἐπειδὴ τὸ δρᾶμ᾽ ἤδη μεσοίη*. Med. 59, *ἐν ἀρχῇ πῆμα κοὐδέπω μεσοῖ*. One might suspect the word to be here properly used of the tongue in an equal balance, which tongue was said *μηδέπω μεσοῦν* till weights were added to turn the preponderating scale.

439. *τοῖσδε*, sc. *κακοῖς* in 435, which he speaks of as yet actually present.—*δὶς ἀντισηκῶσαι*, not only to be equivalent in weight, but to outweigh them by as much more. The *greater* calamity is the loss of the most noble and distinguished of the Persians, which he proceeds to describe, as contrasted with the mere *ὄχλος* or multitude which had perished.

440. *καὶ τίς*, 'surely none,' &c. See Ag. 271.

444. In all probability, this verse is an interpolation, not only because *three* lines should, by the ordinary law of antithetic correspondence, answer to the preceding three; but because *κεὐγένειαν* does not sound like an Aeschylean crasis.

448. *μόρῳ δὲ ποίῳ* Weil, who cites the same formula in Antig. 772.

449. *νῆσός τις*. Psyttalea, now *Lipsokoutali*, between Salamis and the mainland. See Mr. Blakesley's Map of the

βαιὰ, δύσορμος ναυσὶν, ἣν ὁ φιλόχορος
Πὰν ἐμβατεύει ποντίας ἀκτῆς ἔπι.
ἐνταῦθα πέμπει τούσδ', ὅπως ὅταν νεῶν
φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίατο,
κτείνοιεν εὐχείρωτον Ἑλλήνων στρατὸν,
φίλους δ' ὑπεκσώζοιεν ἐναλίων πόρων·
κακῶς τὸ μέλλον ἱστορῶν· ὡς γὰρ θεὸς
ναῶν ἔδωκε κῦδος Ἕλλησιν μάχης,
αὐθημερὸν φράξαντες εὐχάλκοις δέμας

battle (Herod. vol. ii. p. 400). The same event is described Herod. viii. 76, ἐς δὲ τὴν νησίδα τὴν Ψυττάλειαν καλεομένην ἀπεβίβαζον τῶν Περσέων, τῶνδε εἵνεκεν, ὡς ἐπεὰν γένηται ναυμαχίη, ἐνταῦθα μάλιστα ἐξοισομένων τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων, —— ἵνα τοὺς μὲν περιποιῶσι τοὺς δὲ διαφθείρωσι. Pausan. i. 36, 2, νῆσος δὲ πρὸ Σαλαμῖνός ἐστι καλουμένη Ψυττάλεια· ἐς ταύτην τῶν βαρβάρων ὅσον τετρακοσίους ἀποβῆναι λέγουσιν, ἡττωμένου δὲ τοῦ Ξέρξου ναυτικοῦ, καὶ τούτους ἀπολέσθαι φασὶν ἐπιδιαβάντων ἐς τὴν Ψυττάλειαν τῶν Ἑλλήνων. ἄγαλμα δὲ ἐν τῇ νήσῳ σὺν τέχνῃ μέν ἐστιν οὐδὲν, Πανὸς δὲ ὡς ἕκαστον ἔτυχε ξόανα πεποιημένα. It is clear from hence that Pan was worshipped in the island. It was, as it were, under the protection of that deity, who had assisted the Athenians on a former occasion, Herod. vi. 105. In Soph. Ajac. 695, he is invoked as Πὰν ἁλίπλαγκτος, perhaps in allusion to this very island, which was a kind of appendage to Salamis. The island itself, Pausanias observes, iv. 36, 4, was obscure, and known to history only for the destruction of the Persians in it. The meaning of the epithet δύσορμος ναυσὶ is pretty clear from Strabo, ix. p. 395, who calls it νησίον ἔρημον πετρῶδες, ὅ τινες εἶπον λιμένα τοῦ Πειραιῶς. It lay exactly off the entrance to the Piraeus, and afforded no real shelter for ships. Casaubon proposed λήμην τοῦ Πειραιῶς, 'the eye-sore of Piraeus,' a conjecture which seems to have been generally accepted.

452. ὅταν. There can be no reasonable doubt that the text is right. Hermann and Weil retain ὅταν against Elmsley's ὅτ' ἐκ νεῶν, which Blomf. and Dind. adopt. The very words of Xerxes are transferred as nearly as possible to the narrative, but the subjunctive passes into the optative because the action is past, though expressed by the *praesens historicum* πέμπει. Thus, πέμπω ὑμᾶς, ὅπως, ὅταν ἐχθροὶ νῆσον ἐκσώζωνται, κτείνητε αὐτούς. He uses the present ἐκσώζωνται, rather than ἐκσωθῶσιν, because the mere attempt to land there is anticipated. Hence the messenger says *cum se reciperent*, not *recepissent*. There is a very similar construction in Trach. 164, χρόνον προτάξας ὡς τρίμηνον ἡνίκ' ἂν χώρας ἀπείη κἀνιαύσιος βεβὼς, where the very words of Hercules were προτάσσω σοι χρόνον, ὡς ἡνίκ' ἂν ἀπῶ, κ.τ.λ. So also *ib.* 687, ἕως ἂν —ἁρμόσαιμί που. Nor was the idiom unknown to the prose writers, as Antipho, p. 133–34, οὗτοι δὲ θάνατον τῷ μηνύτῃ τὴν δωρεὰν ἀπέδοσαν, ἀπαγορευόντων τῶν φίλων τῶν ἐμῶν μὴ ἀποκτείνειν τὸν ἄνδρα πρὶν ἂν ἐγὼ ἔλθοιμι.—νεῶν φθαρέντες, i. e. shipwrecked, as the poets often use ναυτίλους ἐφθαρμένους, e. g. Iph. Taur. 276. The genitive depends on the notion of going out, as διώκεσθαι πόλεως Cho. 281. Eur. Androm. 715, φθείρεσθε τῆσδε, δμῶες. Schol. μετὰ φθορᾶς ἐξέλθοιεν. Like ἔρρειν (the Latin *errare*, cf. inf. 912), φθείρεσθαι often implies losing one's way, and thence arriving out of time and place, as in Dem. Mid. p. 560, φθείρεσθαι πρὸς τοὺς πλουσίους. Ar. Eccl. 248, τί δ' ἢν Κέφαλός σοι λοιδορῆται προσφθαρείς; Eur. Hel. 774, πόντου 'πὶ νώτοις ἄλιον ἐφθείρου πλάνον.

454. κτείνοιεν. Porson and Dindorf read κτείνειαν, several copies having κτείνειεν, which however is only the error of Є for O. The present tense seems more appropriate to ἐκσωζοίατο, and indeed is more consistent with the usage of the Greeks; for the intention, not the result, is expressed. Besides, the next verse has ὑπεκσώζοιεν.

456. ἱστορῶν. Schol. σκοπῶν. Similarly Eum. 433, πατέρα δ' ἱστορεῖς καλῶς, 'you are well informed about,' &c.

ὅπλοισι ναῶν ἐξέθρωσκον· ἀμφὶ δὲ
κυκλοῦντο πᾶσαν νῆσον, ὥστ' ἀμηχανεῖν
ὅποι τράποιντο· πολλὰ μὲν γὰρ ἐκ χερῶν
πέτροισιν ἠράσσοντο, τοξικῆς τ' ἄπο
θώμιγγος ἰοὶ προσπίτνοντες ὤλλυσαν.
τέλος δ' ἐφορμηθέντες ἐξ ἑνὸς ῥόθου
παίουσι, κρεοκοποῦσι δυστήνων μέλη,
ἕως ἁπάντων ἐξαπέφθειραν βίον.
[Ξέρξης δ' ἀνῴμωξεν κακῶν ὁρῶν βάθος·
ἕδραν γὰρ εἶχε παντὸς εὐαγῆ στρατοῦ,

460. ὥστ' ἀμηχανεῖν, scil. τοὺς Πέρσας. Herod. viii. 95, Ἀριστείδης δὲ ὁ Λυσιμάχου —παραλαβὼν πολλοὺς τῶν ὁπλιτέων, οἳ παρατετάχατο παρὰ τὴν ἀκτὴν τῆς Σαλαμινίης χώρης, γένος ἐόντες Ἀθηναῖοι, ἐς τὴν Ψυττάλειαν νῆσον ἀπέβησε ἄγων, οἳ τοὺς Πέρσας τοὺς ἐν τῇ νησίδι ταύτῃ κατεφόνευσαν πάντας. Müller observes that the poet dwells with delight on this feat of his friend Aristides.

463. θώμιγγος, the bow-string, Eum. 173. "Sane sagittarii in Graecorum exercitu ab Herodoto non memorantur. Sed quidni fuerint nonnulli?" Weil. Hermann on Eur. Herc. F. 1371 thus remarks on the tenses here employed:— "unumquodque telum προσπεσὸν ὤλεσε, continua προσπιτνόντα ὤλλυσαν." But it is evident that προσπίτνοντα, 'as they kept falling,' suits the context still better.

464. ἐξ ἑνὸς ῥόθου. 'With one simultaneous shout.' Cf. 408. The word involves the notion of loud and stormy or confused speaking, generally in abuse (Theb. 7), sometimes in assent or encouragement, as in ὁμορροθεῖν, ἐπιρροθεῖν.

465. κρεοκοποῦσι. The MSS. give κρεωκοποῦσι, as κερωτυπούμεναι in Ag. 638, except that the Med. here has the true reading by a correction, which Porson had restored by an obvious conjecture.

467–473. These verses are doubtless an addition by another hand. In the first place, the flight of Xerxes has nothing to do with the direct object of the ῥῆσις, which was to describe the slaughter of the bravest Persians, sup. 448, and which is alluded to by Atossa in 476, without reference to the flight of her son. Secondly, the account seems in itself apocryphal, differing as it does from that of Herodotus, who makes Xerxes only to have *contemplated* flight after the battle (δρησμὸν ἐβούλευε, viii. 97), and even states that he remained ὀλίγας ἡμέρας μετὰ τὴν ναυμαχίην, *ibid.* 113. Thirdly, the metre of 467 and 471 is faulty, and it is remarkable that three others, equally violating the law of caesura, viz. 503. 505. 511, occur in a passage which internal evidence renders not less suspicious than the present. There are undoubtedly some such verses elsewhere to be found in the plays of Aeschylus (see sup. 354); but those few are exceptional, occurring only at wide intervals. Fourthly, πελαγίας ἁλὸς seems borrowed from 429, where it has a meaning, while here it is a tame and otiose epithet. For whether the height occupied by Xerxes was Mount Aegaleos or the Heracleum (see Mr. Blakesley on Herod. viii. 90), both these points, so far from commanding the *open* sea, are in the very narrowest parts of the channel. Lastly, ἵησ', with the variant ἤϊξ', in 472, is open to suspicion. For though the active ἱέναι may have been used intransitively, as in Phoen. 1312 (where δι' Ἀχέροντος ἱέναι is the same as δι' Ἀ. ἐλθεῖν), and like ῥίπτειν Hel. 1325, and ἰάπτειν Suppl. 541, still the elision of the ι is very unusual (see on Prom. 1037), and the use of the present tense is not satisfactory in this place. Hermann indeed, perhaps on these grounds, has tacitly adopted ἤϊξ', referring only to Porson on Hec. 31, and Elmsl. on Bacch. 147, for the trisyllabic form of the more Attic ᾄσσω.

468. εὐαγῆ. On this somewhat rare and obscure word Hermann has introduced into his notes a long philological monograph. We have πύργον εὐαγῆ λαβὼν in Eur. Suppl. 654, and λευκῆς χιόνος

ὑψηλὸν ὄχθον ἄγχι πελαγίας ἁλός·
ῥήξας δὲ πέπλους κἀνακωκύσας λιγύ,
πεζῷ παραγγείλας ἄφαρ στρατεύματι,
†ἵησ' ἀκόσμῳ ξὺν φυγῇ. τοιάνδε σοι
πρὸς τῇ πάροιθε ξυμφορὰν πάρα στένειν.]

ΑΤ. ὦ στυγνὲ δαῖμον, ὡς ἄρ' ἔψευσας φρενῶν
Πέρσας· πικρὰν δὲ παῖς ἐμὸς τιμωρίαν
κλεινῶν Ἀθηνῶν ηὗρε, κοὐκ ἀπήρκεσαν
οὓς πρόσθε Μαραθὼν βαρβάρων ἀπώλεσεν,
ὧν ἀντίποινα παῖς ἐμὸς πράξειν δοκῶν
τοσόνδε πλῆθος πημάτων ἐπέσπασεν.
σὺ δ' εἰπὲ ναῶν αἳ πεφεύγασιν μόρον,
ποῦ τάσδ' ἔλειπες; οἶσθα σημῆναι τορῶς;

ΑΓ. ναῶν δὲ ταγοὶ τῶν λελειμμένων σύδην
κατ' οὖρον οὐκ εὔκοσμον αἴρονται φυγήν.
στρατὸς δ' ὁ λοιπὸς ἔν τε Βοιωτῶν χθονὶ

εὐαγεῖς βολαὶ Bacch. 662, apparently in much the same sense as the present passage, i. e. as synonymous with εὐαυγῆ, the genitive here being like Σαρωνικοῦ πορθμοῦ κάτοπτον in Ag. 298. So τηλαυγεῖ παρ' ὄχθῳ Soph. Trach. 525. As Parmenides is said to have written καθαρᾶς εὐαγέος ἠελίοιο λαμπάδος ἔργ' ἀΐδηλα, and Empedocles ἄθρει μὲν γὰρ ἄνακτος ἐναντίον ἀγέα κύκλον, one can hardly resist the conclusion that αὐγὴ is a digammated form of the obsolete ἀγὴ, like αὐάτα for ἀϝατα, i. e. ἄτα, Pind. Pyth. ii. 28. iii. 24. Indeed, we have ἀγὴ, from ἄγνυμι, sup. 427, and the ideas of *light* and *breaking* have several common relations. There appears to have been a distinct adjective (in sense at least) εὐαγὴς, 'easily broken,' with the α long, as it seems to be in the text; also εὐᾱγὴς from ἄγος, 'pious,' and possibly yet another εὐᾱγὴς meant εὐκαμπὴς (cf. περιαγὴς or περιηγὴς), not from ἄγω, *duco*, but because there is a connexion between *bending* and *breaking*, as in trying to make a hoop out of a thin piece of wood. Nor can it be denied that Empedocles and Parmenides may have alluded to the *circular* orb of the sun. The grammarians, as usual, confound all these senses. Hermann's conclusion is that εὐαγὴς (ᾰ) means here and elsewhere *serene* (Schol. καθαρὰν), from the purity of bright air; but few will assent to his interpretation of this verse, 'ex toto exercitu loco propter altitudinem sereno sedem habuit Xerxes.'

475. πικρὰν δέ. The sense would be improved by reading πικράν γε, especially as καὶ follows in the next verse.

482. ναῶν δέ. Dindorf and Hermann are probably right in retaining δὲ, the reading of all the MSS., to the rejection of γε, which later editors had introduced from ed. Rob. The narrative, as Schol. 2 observes, is continued from 473 (or rather, from v. 466), without regard to Atossa's interruption.

483. αἴρονται. The MSS. by a usual error give αἰροῦνται, corrected by Elmsley on Heracl. 505.—κατ' οὖρον, cf. Theb. 687. Schol. ὅπου ὁ ἄνεμος αὐτοὺς φέρει.

484. ἔν τε Βοιωτῶν χθονί. See inf. 801, whence it appears that part of the army remained there, and therefore that the imperfect διώλλυτο must be taken in its strict sense, like ἀπολλύμενοι Ar. Ach. 71, 'remained perishing while the rest retreated.' There is nothing which directly answers to τε, the poet having attended rather to οἱ μὲν and οἱ δέ. Weil reads οἱ δ' ἐκπερῶμεν, with Hartung. Hermann's view of the construction seems correct: 'Quum duplex divisio sit, una

διώλλυθ', οἱ μὲν ἀμφὶ κρηναῖον γάνος
δίψῃ πονοῦντες, οἱ δ' ὑπ' ἄσθματος κενοὶ
* * * * *
[διεκπερῶμεν ἔς τε Φωκέων χθόνα,
καὶ Δωρίδ' αἶαν, Μηλιᾶ τε κόλπον, οὗ
Σπερχειὸς ἄρδει πεδίον εὐμενεῖ ποτῷ·
κἀντεῦθεν ἡμᾶς γῆς Ἀχαιίδος πέδον
καὶ Θεσσαλῶν πόλεις ὑπεσπανισμένους
βορᾶς ἐδέξαντ'. ἔνθα δὴ πλεῖστοι θάνον
δίψῃ τε λιμῷ τ', ἀμφότερα γὰρ ἦν τάδε.
Μαγνητικὴν δὲ γαῖαν ἔς τε Μακεδόνων
χώραν ἀφικόμεσθ', ἐπ' Ἀξιοῦ πόρον,
Βόλβης θ' ἕλειον δόνακα, Παγγαῖόν τ' ὄρος,
Ἠδωνίδ' αἶαν. νυκτὶ δ' ἐν ταύτῃ θεὸς
χειμῶν' ἄωρον ὦρσε, πήγνυσιν δὲ πᾶν
ῥέεθρον ἁγνοῦ Στρυμόνος. θεοὺς δέ τις

locorum in quibus afflictus est exercitus, altera mortuorum et servatorum, ambas complicat, ita dicens, reliquus exercitus et in Boeotia periit [peribat], alii prae siti ad fontes haerentes, alii autem anhelitu exhausti et in Phocidem ac Doridem et ad sinum Maliacum pervenimus.' The opinion has long forced itself upon the mind of the present editor, that the whole passage from v. 487 to v. 516 is not genuine. See the reasons specified on v. 499. Elmsley on Heraclid. 194 observes, but without any suspicion of the passage, "Graeciae regiones a Xerxe peragratas hoc ordine recenset poeta: Boeotiam, Phocidem, Doridem, agrum Maliacum, Achaiam, Thessaliam, Magnesiam, Macedoniam."

490. Ἀχαιίδος. Most MSS. have Ἀχαΐδος, but see on Theb. 28. A district of Thessaly next to the Melian gulf was known as Achaia. Strab. ix. p. 433, ἡ χώρα δὲ Φθιῶτις καλεῖται καὶ Ἀχαϊκὴ, συνάπτουσα τοῖς Μαλιεῦσιν. Thucydides, viii. 3, mentions the Ἀχαιοὺς τοὺς Φθιώτας καὶ τοὺς ταύτῃ Θεσσαλῶν.

492. θάνον. The augment is perhaps rather absorbed than omitted, as in 312. 460. Hermann suspects the verse, and thinks that ἔθνησκον would be more appropriate to the sense. He suggests that the poet may have written ἔνθα δὴ πλεῖστον σίνος. Herod. viii. 115, ὅκου δὲ πορευόμενοι γινοίατο, καὶ κατ' οὕστινας ἀνθρώπους, τὸν τούτων καρπὸν ἁρπάζοντες ἐσιτέοντο· εἰ δὲ καρπὸν μηδένα εὕροιεν, οἱ δὲ τὴν ποίην τὴν ἐκ τῆς γῆς ἀναφυομένην καὶ τῶν δενδρέων τὸν φλοιὸν περιλέποντες, καὶ τὰ φύλλα καταδρέποντες κατήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων, καὶ ἔλειπον οὐδέν· ταῦτα δ' ἐποίευν ὑπὸ λιμοῦ· ἐπιλαβὼν δὲ λοιμός τε τὴν στρατιὰν καὶ δυσεντερίη κατ' ὁδὸν ἔφθειρε.

496. Βόλβης. A lake near the Strymon, now *Beshek*. See Thucyd. iv. 103.

498. ἄωρον, παρὰ καιρὸν Schol. 'Frigus ab hac anni tempestate alienum, sc. non expectandum,' Schütz. Stanley shows, from Her. viii. 109, that the battle took place late in the autumn.

499. ἁγνοῦ Στρυμόνος. See Suppl. 250. Herodotus says nothing about crossing the Strymon on the ice, but merely states (viii. 118) that Xerxes arrived at Eion on the Strymon, where there was a bridge by which they had formerly crossed, and he does not say it had been destroyed. Mr. Blakesley remarks how entirely uncertain all the details of the retreat of Xerxes appear to have been. It seems indeed strange that Herodotus should not have noticed important facts of this kind, if they had already been recorded by Aeschylus. That he has not done so adds great weight to the suspicion,

τὸ πρὶν νομίζων οὐδαμοῦ, τότ᾽ ηὔχετο
λιταῖσι γαῖαν οὐρανόν τε προσκυνῶν.]
ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο
στρατὸς, περᾷ κρυσταλλοπῆγα διὰ πόρον·
χὤστις μὲν ἡμῶν πρὶν σκεδασθῆναι θεοῦ
ἀκτῖνας ὡρμήθη, σεσωσμένος κυρεῖ·
φλέγων γὰρ αὐγαῖς λαμπρὸς ἡλίου κύκλος
μέσον πόρον διῆκε θερμαίνων φλογί·

resting on other grounds, that a part if not the whole of this ῥῆσις from v. 487, is not from the hand of the poet. We should have expected, from 566 and 730 inf., that something was added in the original play about the escape of Xerxes through Thrace, instead of a general and vague statement about the movements of the defeated army. It seems altogether improbable that the messenger, who has hitherto only described the result of the day's conflict, and whom we might have supposed to have set off instantly after the event with express speed, should have lingered long enough in Greece to be a witness of the slow march and protracted sufferings of the army, and even to have accompanied the survivors into Persia! This is to destroy the very notion of a special messenger; for rumour must long ago have anticipated him. Yet the sense of v. 512 is explicit, that the remainder of the army *have returned* to the land of their hearths. It is impossible to reconcile this with the known practice of the Persian ἄγγαροι, and with the arrangements for a speedy announcement distinctly implied in v. 14, and what is more, distinctly related as a fact by Herod. viii. 98. We can only explain away this difficulty, by assuming that *unity of time* was, as in the Agamemnon, wholly disregarded, and not only this, but all consistency and probability was sacrificed, even in a real history, to scenic necessity. Turn we now to the metre, and we shall find the gravest grounds for doubt. There are two principal points here to attend to; violated caesura, and omitted augment. We find not less than four verses, 491. 503. 505, and 511, which fall under the objection raised on the former head against 467 and 471. As for the second, πιπτον in 508 can only be compared with the spurious πέσον in 315; and when these two instances are set aside, no other *really similar* examples of omitted augment can be adduced from Aeschylus, the choral odes being of course excepted (cf. Suppl. 561. 575. Ag. 223. Cho. 411. 599). For, not to discuss at present a few only apparent instances, as Cho. 188. 725. 916, it is clear that supra 312. 460. 492, may be regarded as cases of augment absorbed by the preceding vowel; and τροποῦτο in 378 as rather slurred by the rapidity of pronunciation than actually omitted, though in truth, as far as the metre is concerned, ἐτροποῦτο might have been written. But πίπτον is a form in itself highly improbable in a genuine tragic senarius. Attempts have been made by Porson and others to get rid of at least some of these irregularities; thus, the former would transpose 503, κρυσταλλοπῆγα διὰ πόρον στρατὸς περᾷ (Weil, with Heimsoeth, διαπ. π. στρ.), and Blomfield reads in 508, ἔπιτνον δ᾽ ἐπ᾽ ἀλλήλοισιν. In this last and some other cases, the remedy is worse than the disease, as in 315, ναὸς ἔπεσον ἐκ μιᾶς, and in 460, πᾶσαν ἐκυκλοῦντο νῆσον· The practice of the other tragic writers who do appear occasionally to omit the augment in narratives, cannot be accepted as a testimony of much weight against the uniform usage of Aeschylus as exhibited in his extant plays.

501. γαῖαν οὐρανόν τε. The Persians worshipped those elements.—προσκυνῶν, viz. in thanksgiving for the opportune passage across the river.

502. θεοκλυτῶν. Photius: θεοκλυτήσαντες· θεοῦ ἀκούσαντες· θεὸν ἐπικαλούμενοι. The adjective θεόκλυτος occurs in Theb. 130.

507. διῆκε. From διϊέναι, used intransitively. See 472. The accusative is less usual than the genitive; but it is defended by Eur. Phoen. 1397, ὁ πρόσθε τρωθεὶς στέρνα Πολυνείκους βίᾳ διῆκε λόγχην.

πίπτον δ᾽ ἐπ᾽ ἀλλήλοισιν· ηὐτύχει δέ τοι,
ὅστις τάχιστα πνεῦμ᾽ ἀπέρρηξεν βίου.
ὅσοι δὲ λοιποὶ κἄτυχον σωτηρίας,
Θρῄκην περάσαντες μόγις πολλῷ πόνῳ,
ἥκουσιν ἐκφυγόντες, οὐ πολλοί τινες,
ἐφ᾽ ἑστιοῦχον γαῖαν· ὡς στένειν πόλιν
Περσῶν ποθοῦσαν φιλτάτην ἥβην χθονός.
ταῦτ᾽ ἔστ᾽ ἀληθῆ· πολλὰ δ᾽ ἐκλείπω λέγων
κακῶν, ἃ Πέρσαις ἐγκατέσκηψεν θεός.]
ΧΟ. ὦ δυσπόνητε δαῖμον, ὡς ἄγαν βαρὺς
ποδοῖν ἐνήλλου παντὶ Περσικῷ γένει.
ΑΤ. οἳ ᾽γὼ τάλαινα διαπεπραγμένου στρατοῦ.
ὦ νυκτὸς ὄψις ἐμφανὴς ἐνυπνίων,
ὡς κάρτα μοι σαφῶς ἐδήλωσας κακά.
ὑμεῖς δὲ φαύλως αὔτ᾽ ἄγαν ἐκρίνατε.
ὅμως δ᾽, ἐπειδὴ τῇδ᾽ ἐκύρωσεν φάτις
ὑμῶν, θεοῖς μὲν πρῶτον εὔξασθαι θέλω·
ἔπειτα Γῇ τε καὶ Φθιτοῖς δωρήματα
ἥξω λαβοῦσα πέλανον ἐξ οἴκων ἐμῶν·
ἐπίσταμαι μὲν ὡς ἐπ᾽ ἐξειργασμένοις,
ἀλλ᾽ ἐς τὸ λοιπὸν εἴ τι δὴ λῷον πέλοι.

508. ηὐτύχει. The common reading is εὐτυχής. The Med. and some others have εὐτυχεῖ, which Hermann retains. The objection to the present is that it seems to imply a state of happiness consequent on death, contrary to the sense of the passage, which evidently refers to the very time of the event; 'happy was he who met the quickest death.'

512. Some of the difficulty of this passage would be removed by reading ἥξουσιν.

515. Hermann on Eur. Hec. 574 remarks that ταῦτ᾽ ἐστ᾽ ἀληθῆ should rather have been τἀληθῆ, and he suspects the passage has been interpolated. Perhaps, ταῦτ᾽ ἐστὶ τἀνθάδ᾽· ἄλλα δ᾽ κ.τ.λ.

518. ἐνήλλου. The Med. and others have ἐνήλου, and the aorist ἁλομένα is found Eum. 345. The metaphor or image of a demon leaping down on the devoted head of a victim is a favourite one with Aeschylus, as in the passage last quoted; inf. 895. Ag. 1146. 1638.

522. φαύλως ἄγαν. Schol. οὐκ ἀληθῶς. The meaning is rather, 'too lightly,' or carelessly, as of but little import. Cf. 217 seqq.

523. φάτις ὑμῶν. Schol. ἡ ὑμῶν κρίσις (*interpretation*) ἡ λέγουσά μοι εὔξασθαι θεοῖς καὶ Δαρείῳ. On ἐκύρωσεν see 229.

526. ἥξω, κ.τ.λ. The order is, λαβοῦσα πέλανον (ὡς) δωρήματα.—πέλανον ἐξ οἴκων, as πελάνῳ μυχόθεν βασιλείων (βασιλείῳ), Ag. 96.

527. ἐπ᾽ ἐξειργασμένοις. So Ag. 1350, ἕστηκα δ᾽ ἔνθ᾽ ἔπαισ᾽ ἐπ᾽ ἐξειργασμένοις. Cho. 725, κεύθουσ᾽ ἐπ᾽ ἔργοις διαπεπραγμένοις καλῶς. See also Dem. Mid. p. 524. In this expression ἐπὶ does not so much signify *after* or *consequent upon* as *on* or *with*, i. e. it refers to the state of affairs at the time of the action. Cf. Antig. 556, ἀλλ᾽ οὐκ ἐπ᾽ ἀρρήτοις γε τοῖς ἐμοῖς λόγοις, 'with my words unsaid.' Eur. Ion 228, ἐπ᾽ ἀσφάκτοις μήλοις. Hom. Il. iv. 175, ἀτελευτήτῳ ἐπὶ ἔργῳ.

528. The interpretations given in the Scholia show, as Weil has remarked, an

ὑμᾶς δὲ χρὴ 'πὶ τοῖσδε τοῖς πεπραγμένοις
πιστοῖσι πιστὰ ξυμφέρειν βουλεύματα·
καὶ παῖδ', ἐάν περ δεῦρ' ἐμοῦ πρόσθεν μόλῃ,
παρηγορεῖτε, καὶ προπέμπετ' εἰς δόμους,
μὴ καί τι πρὸς κακοῖσι πρόσθηται κακόν.

ΧΟ. ὦ Ζεῦ βασιλεῦ, νῦν *Περσῶν
τῶν μεγαλαύχων καὶ πολυάνδρων
στρατιὰν ὀλέσας
ἄστυ τὸ Σούσων [ἠδ' Ἐκβατάνων]
πένθει δνοφερῷ κατέκρυψας.
πολλαὶ δ' ἁταλαῖς χερσὶ καλύπτρας
κατερεικόμεναι
διαμυδαλέοις δάκρυσι κόλπους
τέγγουσ' ἄλγους μετέχουσαι.
αἱ δ' ἁβρόγοοι Περσίδες, ἀνδρῶν
ποθέουσαι ἰδεῖν ἀρτιζυγίαν,

ancient variant εἴ τι δὴ λοιπὸν πέλοι, in the sense of 'surviving.'

529. ὑμᾶς δὲ, κ.τ.λ. 'But 'tis your part, now that the matter has ended thus, to engage in faithful consultations with the royal councillors.' Cf. 2 and 677. If this be the sense, which is not quite clear, the chorus, who are themselves πιστοὶ, sup. 2, are exhorted to take counsel with others bearing the same title. And this view furnishes an easy interpretation of ὦ πιστὰ πιστῶν inf. 677, i.e. 'faithful out of the whole number of the faithful.' Cf. πίστιν ἐν πρώτοις v. 445, which implies there were ranks and gradations among the Πιστοί.

533. πρόσθηται κακὸν, i.e. commit suicide; a euphemism. The MSS. give πρόσθητε, by a very common error, especially of the Med. See Suppl. 927.—Here Atossa leaves the stage to prepare the libations for the invocation of Darius.

534 seqq. The chorus raise a lamentation over the defeat, which they attribute to Zeus as the prime cause, and the Nemesis which attends pride, but to Xerxes as the unhappy agent. They contrast his reign with that of Darius (556). The king himself has barely escaped paying the penalty of his folly (566), and the slain hosts are left unburied, the food of fishes. There is an end of kingly authority now that the prestige of infallibility and divinity has passed away from royalty through the recent disaster (586—596). Salamis is now the sepulchre of the Persian empire.—The Commos commences with v. 550.—νῦν Περσῶν. A syllable is wanting, as δὴ, μὲν, or γὰρ, unless we should read νῦν μεγάλαυχον κ.τ.λ., Περσῶν being ejected as a gloss, and perhaps also ἠδ' Ἀγβατάνων below.

539. ἁταλαῖς. The Med. and all but one copy, with ed. Rob., give ἁπαλαῖς. Weil and Dind. prefer ἀμαλαῖς. In the next verse Hermann has inserted μαῖαι γονάδες, from the reading of one MS., which has μαγνάδ κατερεικόμεναι, and he compares, what does not seem very much to the purpose, supra 63—4. This seems however only to be a variant διαμαγδαλέοις, i.e. διαμυγδαλέοις.—On καλύπτρας see Suppl. 112. Schol. τὰ τῆς κεφαλῆς σκεπάσματα, i.e. the cloth which muffles the face of oriental women.

543. ἁβρόγοοι. The MSS. place the accent on the penult, and so Herm. and Blomf. ἁβρόγοοι Dindorf and Linwood on Eum. 177. For the epithet 'with dainty sighs,' see 139. Schol. αἱ ἐντρυφῶσαι τοῖς δάκρυσιν. With the uncontracted ποθέουσαι compare τρομέονται sup. 64. ἀρτιζυγίαν, 'their young husbands,' νεόζυγας ἄνδρας.

λέκτρων τ' εὐνὰς ἁβροχίτωνας,
χλιδανῆς ἥβης τέρψιν, ἀφεῖσαι,
πενθοῦσι γόοις ἀκορέστοις.
[κἀγὼ δὲ μόρον τῶν οἰχομένων
αἴρω δοκίμως πολυπενθῆ.]
νῦν γὰρ πρόπασα μὲν στένει στρ. ά.
γαῖ' Ἀσὶς ἐκκενουμένα·
Ξέρξης μὲν ἄγαγεν, ποποῖ,
Ξέρξης δ' ἀπώλεσεν, τοτοῖ,
Ξέρξης δὲ πάντ' ἐπέσπε δυσφρόνως
βαρίδεσσι ποντίαις.
τίπτε Δαρεῖος μὲν οὕτω τότ' ἀβλαβὴς ἐπῆν
τόξαρχος πολιήταις,
Σουσίδαις φίλος ἄκτωρ·
πεζοὺς δὲ καὶ θαλασσίους ἀντ. ά.

547. ἀκορέστοις. So Hermann for the vulg. ἀκορεστοτάτοις. Though he has omitted to quote ἀτεκμαρτοτάτης in 894, he is certainly right in saying that the superlative is here tame and unpoetical, whatever force may be attributed to his observation, "omnis sermo ita institutus est, ut vix dubites quin singulae ejus partes, commemoratio Jovis, matrum, uxorum, chori ipsius, paroemiaco terminatae fuerint." The reading of the MSS. ἀκορεστάτοις, is of the same nature as the vulgate in Suppl. 8, namely, an attempt to make up the full complement of syllables of an ordinary anapaestic verse. Only one MS. has ἀκορεστατάτοις, with γρ. ἀκορεστάταις. Another has ἀκορεστυτήτοις, which Hermann attributes to a confusion of two readings, ἀκορέστοις and ἀκορήτοις.

549. αἴρω μόρον. Schol. βαστάζω. The real object of αἴρω is rather perhaps πένθος ἕνεκα μόρου, implied in πολυπενθῆ. The two verses however read very like an interpolation. Perhaps we should read νόμον, 'I take up the mournful strain (threnos) for the dead.'—δοκίμως, 'in the approved manner,' alludes to the Persian custom of professional or hired mourners, as exhibited at the end of the play. Cf. Cho. 415. Theb. 859.

550. νῦν γάρ. Most MSS. add δή, and so Hermann; but Blomf. and Weil give νῦν δή.

551. γαῖ' Ἀσίς. The MSS. give Ἀσίας or Ἀσιὰς, by an error similarly corrected in Prom. 754.

552 seqq. Ξέρξης μὲν, κ.τ.λ. These words are the burden of the lamentations implied in στένει preceding. See inf. 912. They contrast the ill success of Xerxes with the general good fortune of Darius, conveniently forgetting the disaster the latter had met with on the plains of Marathon. The exact correspondence between Ξέρξης and νᾶες inf., each thrice repeated, will be noticed by the student of antistrophic laws. See inf. 651—2. 656—7. 690—1. 696—7. Each sentence seems to be recited by a single choreutes in turn.

554. πάντ' ἐπέσπε (ἐφέπειν, sup. 39) δυσφρόνως. 'Managed imprudently.' Compare εὔφρων 'prudent,' in 768. Blomfield denies this sense to the word, which he renders *aegre, calamitose*. The later Schol. rightly explains κακοφρόνως.

560. The δὲ (for which the MSS. give τε or τε γὰρ) seems necessary on account of the preceding μέν. The sense is, 'Why was Darius ever a successful commander; while the present expedition, which conveyed the Persian troops, also destroyed them?' The αἵδ' (Med. αἱ δ') suits the sense, but not the metre. Schütz suggested λινόπτεροι. Hermann has given ἐκκεκενωμένα in 551, and here ὁμόπτεροι κυανώπιδες. This is plausible; compare κεχειρωμένας in Theb. 315. But ἐκκενου-

†αἶδ' ὁμόπτεροι κυανώπιδες
νᾶες μὲν ἄγαγον, ποποῖ,
νᾶες δ' ἀπώλεσαν, τοτοῖ,
νᾶες πανωλέθροισιν ἐμβολαῖς,
διὰ δ' Ἰαόνων χέρας;
τυτθὰ δ' ἐκφυγεῖν ἄνακτ' αὐτὸν ὡς ἀκούομεν
Θρῄκης ἂμ πεδιήρεις
δυσχίμους τε κελεύθους.
τοὶ δ' ἄρα πρωτόμοιροι, φεῦ, στρ. β'.
λειφθέντες πρὸς ἀνάγκαν, ἐή,
ἀκτὰς ἀμφὶ Κυχρείας, ὀά,
*ἔρρανται· στένε καὶ δακνάζου, βαρὺ δ' ἀμβόασον

μένα seems of itself more likely to be right (cf. Theb. 319), and it is possible that κυανώπιδες was pronounced *kwan*—rather than *kyan*—just as *pueri* is a spondee in Lucretius, iv. 1023. Perhaps, αἶδ' εὔπτεροι κυανώπιδες κ.τ.λ. The meaning of ὁμόπτεροι is very uncertain. Like ὠκύπτεροι in Suppl. 714, it may refer to the equal oars (εὐηρέ' ἐρετμὰ, τά τε πτερὰ νηυσὶ πέλονται, Od. xi. 125), as Homer speaks of νῆες ἐῖσαι. Or it said of the sails, it may signify 'uniform,' i.e. all of eastern character, as contrasted with Greek, though collected from various tributary nations. Hermann's idea, that the poet meant πεζοὺς καὶ θαλασσίους ὁμοίως, is too refined and subtle for the straightforward style of Aeschylus.

565. διὰ δ'. Hermann corrects διά γ', adding "naves dicuntur Persarum, quarum ἐμβολαὶ fuerint propter Iones πανώλεθροι." Rather μὲν is to be supplied with ἐμβολαῖς, by a usage not uncommon with Aeschylus, e. g. Suppl. 15. The genitive χερῶν or χερὸς would seem better than χέρας. Weil also has ἐξ Ἰαόνων χερὸς, but διὰ may have been a monosyllable. By 'Ionians' we must not understand those of Asia Minor, but the Athenians, as in 180, Ἰαόνων γῆν οἴχεται πέρσαι θέλων.

566. ἐκφυγεῖν ὡς ἀκούομεν. On the mixed construction see 190. Dind. reads αὐτόπουν ἀκούομεν, "egregie," as Weil thinks.—τυτθὰ, Schol. ὃ ἡμεῖς λέγομεν παρ' ὀλίγον.

570. πρωτόμοιροι. So one Paris MS. for the vulg. πρωτόμοροι, two others giving πρωτόμορφοι. Blomfield and Dindorf, to suit the antistrophe, in which the common reading is redundant by a syllable, rather clumsily insert δὴ after πρωτόμοροι, from Heath. Hermann, who has restored the antistrophic verse by an admirable conjecture, well observes that the exclamations accurately correspond throughout, and therefore that φεῦ is wrongly omitted by Brunck and others in 578. Those killed at first in the naval engagement are contrasted with those who subsequently died by starvation in the retreat. Translate: 'And those who perished at first, left unburied of necessity, are dabbled in the brine on the shores of Salamis. Lament for them and be stung with grief, and raise a deep cry of woe to the very heaven, and strain your mournful voices in loud and cheerless tones of sorrow.'

572. Κυχρείας. Schol. τῆς Σαλαμῖνος. Strabo, ix. p. 393, ἐκαλεῖτο δ' [ἡ Σαλαμὶς] ἑτέροις ὀνόμασι τὸ παλαιόν· καὶ γὰρ Σκιρὰς καὶ Κυχρεια ἀπό τινων ἡρώων,— καὶ Κυχρείδης ὄφις, ὃν φησὶν Ἡσίοδος τραφέντα ὑπὸ Κυγχρέως ἐξελαθῆναι ὑπὸ Εὐρυλόχου λυμαινόμενον τὴν νῆσον.

574. ἔρρανται. This word occurs in all the MSS. after ἄπαιδες in 581. Hermann long ago transferred it to this place; and it certainly satisfies at once metre and sense, though it is not easy to account for such a mistake of the copyists. For the sense compare 277. From ῥαίνω a rare form of the third person plural is inflected after the analogy of κέκρανται (συμφοραί) Hippol. 1255. We have ἐξέφθινται inf. 911, δεδμανται Theocr. xv. 131. πέφανται in Ag. 365 is rather uncertain in sense;

οὐράνι' ἄχη, ὀά,
τεῖνε δὲ δυσβάϋκτον
βοᾶτιν τάλαιναν αὐδάν.
γναπτόμενοι δὲ δίνᾳ, φεῦ, ἀντ. β'.
σκύλλονται πρὸς ἀναύδων, ἐή,
παίδων τᾶς ἀμιάντου, ὀά.
πενθεῖ δ' ἄνδρα δόμος στερηθεὶς, τοκέες δ' ἄπαιδες,
δαιμόνι' ἄχη, ὀά,
δυρόμενοι γέροντες,
τὸ πᾶν δὴ κλύουσιν ἄλγος.
τοὶ δ' ἀνὰ γᾶν Ἀσίαν θὴν στρ. γ'.
οὐκ ἔτι Περσονομοῦνται,
οὐδ' ἔτι δασμοφοροῦσιν
δεσποσύνοισιν ἀνάγκαις,

but πέφανται, *occisi sunt*, from φένω, occurs Il. v. 531. Weil and Dindorf read ἔρρουσι.

575. οὐράνι' ἄχη. Cf. Suppl. 788, ἴυζε δ' ὀμφὰν οὐρανίαν. Blomfield inclines to the sense 'heaven-sent,' like δαιμόνι' ἄχη inf. 582.

578. δίνᾳ. So Hermann for ἁλὶ δεινὰ or δεινᾷ. See sup. 570. When δίνᾳ had wrongly been written δεινᾷ, it was not unnatural for a transcriber to supply a substantive, guided by a false reading πρωτόμοροι in 570. But δεινὴ ἅλς is an expression which, although it might be defended by δεινοὺς κόλπους ἁλὸς, Od. v. 52, is scarcely justified by the context. On the other hand, δίνᾳ is perfectly appropriate. The bodies were both lacerated by the current dashing them against the rocks, and gnawed by the fishes. Dindorf has ἁλὸς αἰνά.

580. ἀναύδων παίδων τᾶς ἀμιάντου. This remarkable expression, which Hermann thinks intentionally oriental, 'the voiceless children of the pure,' is like Hesiod's *descriptive* nomenclature, ἀνόστεος for a cuttle-fish, φερέοικος for a snail; and so δασύπους for a hare, λιμνοχαρὴς for a frog, Hom. Batr. 12. Compare ἡ ἀνθεμουργὸς inf. 614, for μέλισσα. The epithet 'voiceless' applied to fish was a favourite one with the poets. So Horace has 'mutis piscibus,' Sophocles ἐλλοῖς ἰχθύσιν Ajac. 1295. Aristot. Hist. An. iv. 9, οἱ δ' ἰχθύες ἄφωνοι μέν εἰσιν,— ψόφους δέ τινας ἀφιᾶσι καὶ τριγμοὺς οὓς λέγουσι φωνεῖν.

584. γέροντες. In apposition with τοκέες. 'Bereaved parents, elders bewailing their heaven-sent woes, now hear all their woe.' Cf. Ag. 416.

586. θήν. So Dind. for δὴν, though in his latest edition he retains the vulgate, with Hermann. But δὴν is *diu*, a word scarcely used in tragedy, and not very intelligible except on the supposition that the poet meant 'having long been subject to the Persian yoke, they are now no longer so.' Whereas θὴν, 'doubtless' (Prom. 949), has an appropriate irony. Weil gives γᾶν Ἀσιηνὰν, with Meineke. By γᾶν Ἀσίαν the Greek colonies of Asia Minor and their frequent struggles for independence are clearly meant. The sentiment sounds rather ambiguously in the mouth of a Persian. It is not like the language of a sincere monarchist, but rather that of one who sympathizes with liberals. We have before seen that the poet writes as if forgetful that he ought not to put Athenian sentiments in the mouths of Persians. One can hardly doubt that the extravagance of Oriental king-worship is here depicted in a popular light, as viewed by the Greeks. He speaks of it as a tyranny by which men are tongue-tied and coerced. No one will suppose that any Persian could unfeignedly regret the dissolution of such an iron rule. There is a clever irony in the utterance of such slavish lamentations.

οὐδ' ἐς γᾶν προπίτνοντες
ἄρξονται· βασιλεία
γὰρ διόλωλεν ἰσχύς.
οὐδ' ἔτι γλῶσσα βροτοῖσιν ἀντ. γ'.
ἐν φυλακαῖς· λέλυται γὰρ
λαὸς ἐλεύθερα βάζειν,
ὡς ἐλύθη ζυγὸν ἀλκᾶς.
αἱμαχθεῖσα δ' ἄρουραν
Αἴαντος περικλύστα
νᾶσος ἔχει τὰ Περσῶν.

ΑΤ. φίλοι, κακῶν μὲν ὅστις ἔμπειρος κυρεῖ,
ἐπίσταται βροτοῖσιν ὡς ὅταν κλύδων
κακῶν ἐπέλθῃ, πάντα δειμαίνειν φιλεῖ·
ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναι
τὸν αὐτὸν αἰεὶ δαίμον' οὐριεῖν τύχης.
ἐμοὶ γὰρ ἤδη πάντα μὲν φόβου πλέα
ἐν ὄμμασιν τἀνταῖα φαίνεται θεῶν,

590. *ἐς γᾶν προπίτνοντες.* This act was detested by the Greeks. See on Ag. 892.

593. *γλῶσσα ἐν φυλακαῖς.* The Athenian *παρρησία*, which generally meant the right to abuse those in power with impunity, is here pointedly alluded to.

596. *ὡς ἐλύθη.* 'Now that the yoke of power has been removed.' The same use of *ὡς* seems to occur Ag. 327.—*ἀλκᾶς*, Schol. recent. *τῆς βασιλικῆς δυνάμεως.*

597. *ἄρουραν.* So Porson for *ἄρουρα*, one MS. having *ἀρουραι* (without accent). With the feminine *περικλύστα* compare *δυσοίστα* Eum. 758, *παναρκέτη* Cho. 61, *εὐφιλήτη* Theb. 104, *πολυτιμήτη* Ar. Pac. 978.—*τὰ Περσῶν*, sc. *πράγματα*, 'all that belonged to the Persians.' Compare 999, *οὐκ ὄλωλεν μεγάλως τὰ Περσᾶν;* Blomf. and Dind. write *Περσᾶν* against the MSS.

600. *κακῶν μὲν, κ.τ.λ.* The general sense is this: 'Every one who is well versed in misfortune is aware that when evils come suddenly upon a man, he is full of fear and anxiety about the future; while on the other hand, when he is in prosperity, he is too ready to believe that adversity can never reach him. Now I, who once imagined the Persians to be invincible, am full of the gravest apprehensions now that they have experienced a reverse.' The Schol. Med. gives a good summary of the sense: *ἔθος ἔχουσιν οἱ δυστυχοῦντες δυστυχίαν φαντάζεσθαι, οἱ δὲ εὐτυχοῦντες εὐτυχίαν.*

604. The order is, *φιλεῖ πεποιθέναι τὸν αὐτὸν δαίμονα τύχης ἀεὶ οὐριεῖν.* It is by no means self-evident whether *οὐριεῖν* is here intransitive, like *εὐροεῖν* (Schol. *οὐριοδρομεῖν*), or whether *αὐτὸν* is to be supplied, as *κατουρίσας* is active Prom. 986. See also on Cho. 309. Photius has *οὐρίσαι· ἀποκαταστῆσαι εἰς οὔριον.* It is not unlikely that the poet wrote either *τύχην* or *τυχας.* For the metaphor compare Iph. Taur. 1317, *πνεῦμα ξυμφορᾶς.* Theb. 702, *δαίμων—ἴσως ἂν ἔλθοι θελεμωτέρῳ πνεύματι.*

605. *ἐμοὶ γὰρ*, '(I am led to make these remarks,) *for*,' &c.

606. *τὰ ἀνταῖα θεῶν*, 'adversa deorum,' Hermann; or, as I formerly rendered it, 'a diis missa adversa.' Schol. Med. *ἀνταῖα· ἐναντία φαίνεται τὰ θεῶν· οἷον, ἀντικειμένους ἡμῖν ὁρῶ τοὺς θεούς.* And so one of the later Scholiasts, *ἐναντία καὶ δυστυχῆ ἃ τοῖς ἀνθρώποις θεοὶ ἐπιφέρουσιν.* They seem to have read *ἐν ὄμμασίν τ' ἀνταῖα*, and to have construed *πάντα θεῶν*, for *τὰ θεῶν.* There are other interpretations of the verse, which seem less suited to the context. Hesych. *ἀνταίας· πολεμίας, ἐχθρᾶς.* Id. *ἀνταίαν· ἔκτοπον, χαλεπὴν*, and *ἀνταία· ἐναντία, ἱκέσιος· Αἰσχύλος Σεμέλῃ.* Weil places a colon at the end of 605, and supposes a verse lost after this, so that the sense was 'both (the omens or prodigies) of the gods seem against us, and a dismal boding cry yet rings in my ears.'

βοᾷ δ' ἐν ὠσὶ κέλαδος οὐ παιώνιος·
τοία κακῶν ἔκπληξις ἐκφοβεῖ φρένας.
τοιγὰρ κέλευθον τήνδ' ἄνευ τ' ὀχημάτων
χλιδῆς τε τῆς πάροιθεν ἐκ δόμων πάλιν
ἔστειλα, παιδὸς πατρὶ πρευμενεῖς χοὰς
φέρουσ', ἅπερ νεκροῖσι μειλικτήρια,
βοός τ' ἀφ' ἁγνῆς λευκὸν εὔποτον γάλα,
τῆς τ' ἀνθεμουργοῦ στάγμα, παμφαὲς μέλι,
λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα,
ἀκήρατόν τε μητρὸς ἀγρίας ἄπο
ποτὸν, παλαιᾶς ἀμπέλου γάνος τόδε·
τῆς τ' αἰὲν ἐν φύλλοισι θαλλούσης βίον
ξανθῆς ἐλαίας καρπὸς εὐώδης πάρα,
ἄνθη τε πλεκτὰ, παμφόρου γαίας τέκνα.
ἀλλ', ὦ φίλοι, χοαῖσι ταῖσδε νερτέρων

607. *οὐ παιώνιος.* 'Non medicabilis,' Blomf., and so Schol. *ἀλλὰ φθαρτικός.* Elsewhere *παιώνιος* is clearly used in this sense, as Suppl. 1051. Ag. 495 and 821; but as both *παιωνίζειν* and *παιανίζειν* were in use (cf. Theb. 257. frag. 156), we cannot reasonably doubt that the poet meant 'a sound not like that of a paean,' *παιὰν Ἐρινύων*, Ag. 628. 1087. Originally *παίων* may have meant 'the time-beater' of a song (compare *ἀνάπαιστος*); then the song itself, as distinguished from others in which this was not done; then, from the connexion between music and healing by *ἐπῳδαὶ* (see on Prom. 487), it signified 'a healer' or 'the god of healing,' as Ag. 1219. That *παιὼν* and *παιὰν* were identical, further appears from the fact that the god of healing is called by either name indiscriminately, as Ag. 99. 144. 1219. Eur. Ion 125. See also Ar. Pac. 454.

610. *πάλιν ἔστειλα.* Her first appearance, in royal estate, was at v. 152. She had retired at v. 533, and now returns, divested of external splendour.

613. The highly poetical passage which follows, and in which, though coloured with eastern imagery, the queen appears to describe Grecian rather than Persian rites, was perhaps had in view by Euripides, Iph. Taur. 165 seqq. Schol. *σημείωσαι τὸ εἶδος τῶν χοῶν* ('remark the kind of libations' enjoined). These consist of (1) milk, (2) honey, (3) water, (4) wine, (5) oil. These were the common ingredients offered to earth, as being produced from it, and were supposed to have a soothing effect on the spirits of the dead. Compare Cho. 120.—*μετὰ λιβάσιν*, cf. Eur. Hec. 355. The *μελίκρητον* is meant, Od. xi. 27.

618. *θαλλούσης βίον.* Though *βίον* may be taken as an accusative of duration, it is probable that *θάλλειν* has the same active sense as in Theocr. xxv. 16, *μελιηδέα ποίην λειμῶνες θαλέθουσι.* Pind. Ol. iii. 40, *οὐ καλὰ δένδρε' ἔθαλλε χῶρος.* The expression for an evergreen tree is a very pretty one. To write *ἴσον* with Dindorf or *χεροῖν* with Blomfield, instead of *βίον*, or *εὐφύλλοισι τροφαῖς* with Weil, is surely unnecessary. One of the later Scholiasts has *πάρεστι γοῦν ταῖς ἐμαῖς χερσὶ*, and omits any mention of *βίον.* But *χερσὶ* was probably only added as a supplement to *πάρα.* In fact, *χεροῖν* could not possibly stand in this place. Compare Iph. Taur. 633 seqq., where the same epithet occurs in *ξανθῷ ἐλαίῳ*, of the greenish-yellow berry and its oil.

ὕμνους ἐπευφημεῖτε, τόν τε δαίμονα
Δαρεῖον ἀνακαλεῖσθε· γαπότους δ' ἐγὼ
τιμὰς προπέμψω τάσδε νερτέροις θεοῖς.

ΧΟ. βασίλεια γύναι, πρέσβος Πέρσαις,
σύ τε πέμπε χοὰς θαλάμους ὑπὸ γῆς,
ἡμεῖς θ' ὕμνοις αἰτησόμεθα
φθιμένων πομποὺς
εὔφρονας εἶναι κατὰ γαίας.
ἀλλὰ χθόνιοι δαίμονες ἁγνοὶ,
Γῆ τε καὶ Ἑρμῆ, βασιλεῦ τ' ἐνέρων,
πέμψατ' ἔνερθε ψυχὴν ἐς φῶς·
εἰ γάρ τι κακῶν ἄκος οἶδε πλέον,
μόνος ἂν θνητῶν πέρας εἴποι.
ἦ ῥ' ἀΐει μου μακαρίτας ἰσοδαίμων βασιλεὺς στρ. ά.
βάρβαρα σαφηνῆ
ἱέντος τὰ παναίολ' αἰανῆ δύσθροα βάγματα,
παντάλαν' ἄχη
διαβοᾶσαι;

622. *δαίμονα Δαρεῖον.* See on 222. For the custom of singing a paean with a libation (Xen. Anab. vi. 1 init.), even a funeral one, see Cho. 143, compared with Ag. 236—7. The hymn which follows, 630 seqq., is corrupt and difficult. It is sung by the chorus responding to the queen's command. Its general resemblance to a Commos or Lamentation has been remarked by K. O. Müller, Hist. Gr. Lit. p. 320, but it is in fact a *ψυχαγωγία*. The powers below are entreated to give the imprisoned soul leave to return to earth, and Darius himself is implored in terms of abject reverence and humility to appear as the sole remedy of present troubles.

624. *προπέμψω.* Compare *χοὰς προπομπὸς* Cho. 21. From v. 680 compared with 682, it seems as if Atossa here proceeds to the thymele in the orchestra.

625. *πρέσβος.* Schol. *τιμία παρὰ Πέρσαις.* Cf. Agam. 828, *ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε.*

629. *κατὰ γαίας.* So Dind., Herm., with the Med. for the vulg. *κατὰ γαῖαν.* 'And we with hymns will entreat the conductors of the dead below the earth to favour us,' i. e. to send up the soul of Darius.

633. *ἄκος οἶδε πλέον.* 'For if he knows any further remedy (i. e. besides our prayers to the gods) for our woes, he alone of mortals can tell us the end of them,' i. e. if there is any remedy for our woes which he knows of, he alone can tell us how to carry it into effect. With this use of *πλέον*, referring to previous efforts not directly mentioned, compare *χείματος ἄλλο μῆχαρ* Ag. 192.

637—8. The force of the article appears to be this, that it distinguishes the epithets to *βάγματα* from the predicate *βάρβαρα σαφηνῆ*, like *δέξαισθ' ἱκέτην τὸν θηλυγενῆ στόλον*, Suppl. v. 27. 'Does the king hear me uttering these varied dismal appeals (so as to be) clear to him though expressed in barbaric voice?' More fully, *ἱέντος τὰ παναίολα βάγματα ὥστε σαφηνῆ αὐτῷ εἶναι καίπερ βάρβαρα ὄντα.* To Darius, Greek words were *βάρβαρα*.

640. The old reading was *διαβοάσω*, which could only be explained as the deliberative conjunctive, like Cho. 885, *μητέρ' αἰδεσθῶ κτανεῖν;* Eum. 785, *στενάζω; τί ῥέξω; γένωμαι δυσοίστα πολίταις;* Ar. Ran. 1, *εἴπω τι τῶν εἰωθότων;* The future of *βοᾶν* appears always to be *βοήσομαι*. Hermann gives *διαβοᾶσαι*, which he refers to Darius; 'Does he hear our request for him to declare through the earth the cause of our woes?' But the more simple meaning is, 'Does he hear me uttering sounds of woe, to declare our griefs to him even in Hades below?'

νέρθεν ἆρα κλύει μου;
ἀλλὰ σύ μοι, Γᾶ τε καὶ ἄλλοι χθονίων ἁγεμόνες, ἀντ. ά.
δαίμονα μεγαυχῆ
ἰόντ' αἰνέσατ' ἐκ δόμων, Περσᾶν Σουσιγενῆ θεόν·
πέμπετε δ' ἄνω,
οἷον οὔπω
Περσὶς αἶ' ἐκάλυψεν.
ἦ φίλος ἀνὴρ, φίλος ὄχθος· στρ. β'.
φίλα γὰρ κέκευθεν ἤθη.
Ἀϊδωνεὺς δ' ἀναπομπὸς ἀνείης,
Ἀϊδωνεὺς,
†Δαρεῖον, οἷον ἄνακτα Δαρειὰν, ἐή.
οὔτε γὰρ ἄνδρας ποτ' ἀπώλλυ ἀντ. β'.
πολεμοφθόροισιν ἄταις,

645. *ἰόντ' αἰνέσατ'.* Schol. *αἰνέσατε ἐλθεῖν ἐξ Ἅιδου.*

647. *οἷον οὔπω, κ.τ.λ.* It was both a Spartan and a Persian custom, according to Herod. vi. 58, to say of their departed kings, *τὸν ὕστατον αἰεὶ ἀπογενόμενον τῶν βασιλέων τοῦτον δὴ γενέσθαι ἄριστον.*

649. The MSS. give *ἦ φίλος ἀνὴρ ἦ φίλος ὄχθος*, where *ἦ* is evidently interpolated. Hermann remarks here, 'Tumulus in scena conspicitur, editus locus, fortasse aliqua columna ornatus, ante quam deinde apparet umbra Darii. Non est enim veri simile eam ex sacello prodire, sed per *ἀναπίεσμα* ex tumulo summo emergere.' (Cf. 660.) The ghost of Darius doubtless appeared on the stage (Schol. Med. on 677, *ὑποκρίνεται ὁ Δαρεῖος*); but there are difficulties in supposing the tomb itself to have been there, unless the chorus also stood on the stage, or close to it (*ἐγγὺς*, v. 682). All the requirements of the play are sufficiently met by assuming that the *thymele* in the orchestra represented the tomb. The chorus, stationed there, entreated the ghost to appear on that very spot (v. 660), but the laws of the tragic stage required that he should speak from the *λογεῖον*. In the Choephoroe, v. 4, the tomb of Agamemnon would seem to have been on the stage, as Orestes speaks of it as close to him, *τύμβου ἐπ' ὄχθῳ τῷδε.* And indeed it must have been so, unless we conceive Electra to have walked into the orchestra with the libations at v. 142. But the lock she exhibits at 160 seems to have been picked up out of sight of the chorus, and therefore not on the thymele.

653. Both this and the antistrophic verse are corrupt. Dindorf has *δῖον ἀνάκτορα Δαριᾶνα*, Weil *θεῖον ἀνάκτορα Δαριανῆ*, Hermann *δάϊον οἷον ἄνακτα Δαρεῖον, solum hostibus terribilem.* If *οἷον* be retained, we must understand *emitte qualem regem* for *emitte regem, qualis fuit!* i. e. *οἷον* is attracted to *ἄνακτα*, instead of *οἷος ἦν*. The Schol. however has *τὸν μόνον γενόμενον βασιλέα διὰ τὸ κηδεμονικὸν*, and a Paris MS. also gives *οἷον*. It is likely that *Δαρεῖον* was a marginal gloss to explain *ἄνακτα*. The Schol. found *Δαρειὰν* or *Δαρείαν*, but was evidently perplexed to explain it. See on v. 663. Prof. F. W. Newman proposes *δαίμονα θεῖον ἄνακτα Περσᾶν.*

θεομήστωρ δ' ἐκικλήσκετο Πέρσαις,
θεομήστωρ δ'
ἔσκεν, ἐπεὶ στρατὸν εὖ διῴκει.
βαλὴν, ἀρχαῖος βαλὴν, ἴθι, ἱκοῦ, στρ. γ'.
ἔλθ' ἐπ' ἄκρον κόρυμβον ὄχθου,
κροκόβαπτον ποδὸς εὔμαριν ἀείρων,
βασιλείου τιάρας φάλαρον πιφαύσκων.
βάσκε πάτερ ἄκακε Δαρειὰν, οἶ.

656. θεομήστωρ, 'divine councillor,' θεόφιν μήστωρ ἀτάλαντος, Il. vii. 366. See sup. 556.—οὔτε is followed by δὲ as in Il. xxiv. 368, οὔτ' αὐτὸς νέος ἐσσὶ, γέρων δέ τοι οὗτος ὀπηδεῖ. Dindorf needlessly reads οὐδὲ γὰρ κ.τ.λ.

658. εὖ διῴκει. So I have ventured to correct the vulgate εὖ ἐποδώκει, guided not only by the natural run of the metre (which is logaoedic), but by the evident requirement of the context. Like πόλιν διοικεῖν, Thucyd. viii. 21, Oed. Col. 1535, στρατὸν διῴκει means 'he used to govern the people.' The original reading of the Med. was ὑποδώκει, which I think may be traced to a corruption of ὑποδιῴκει for εὖ διῴκει. It is remarkable that two MSS. have the gloss διώκει. The Schol. explains ὑπὸ τὸν ἑαυτοῦ πόδα ἡνιόχει, apparently from a notion that the word was formed from ὑπὸ πόδα and ὄχος. Hence Dindorf, whom Weil follows, read εὖ ποδούχει,—a *vox nihili*, though ποδοχεῖν or ποδοκεῖν are cited from late grammarians. In referring ἐποδώκει to ἐφοδόω (for ἐφωδώκει) there is the double licence to defend of an Ionicism (π for φ) and an omitted augment, though the latter need not give much concern. Hermann edits εὖ τόθ' ὡδώκει. But the pluperfect is by no means well suited to the context. Professor Newman suggests εὖ πεδῴκει, supposing πεδοικεῖν to be a Sicilian form for μετοικεῖν. But he does not say what μετοικεῖν στρατὸν could mean.

659. βαλήν. This is said to be a Phoenician word for βασιλεὺς, akin to *Bel* or *Baal*, 'Lord.' The Schol. tells us Euphorion attributed it to the dialect of Thurii in Magna Graecia. The verse is twice quoted by Eustathius, who preserves the true reading, most of the MSS. having βαλλήν.

660. ἐπ' ἄκρον κόρυμβον. This seems to have been the regular position for ghosts in a tragedy. Cf. Hecub. 94, ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς φάντασμ' Ἀχιλέως.

661. εὔμαριν. Schol. εἶδος ὑποδήματος. See Orest. 1370. Blomf. conjectures εὔβαριν, as Arist. Lysistr. 47, has περιβαρίδες, and Hesych. explains βηρίδες by ὑποδήματα. The confusion of μ and β is very frequent.

662. τιάρας. Hermann adopts the reading of the Med. τιήρας, as a less common form. What is meant by φάλαρον is not very clear: perhaps the small peak or point projecting from the top of the royal cap, as seen in the Assyrian sculptures. Schol. φαίνων, δεικνύων τῆς περικεφαλαίας τὸν λόφον. It was worn erect by the king only, Xen. Anab. ii. 5, 23. Ar. Av. 487, βασιλεὺς ὁ μέγας διαβάσκει ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος ὀρθήν. Photius, κυρβασία, τιάρα· ἣ οἱ μὲν βασιλεῖς ὀρθῇ ἐχρῶντο· οἱ δὲ στρατηγοὶ ἐπικεκλιμένῃ. It is said that the Sultan to this day wears the same distinctive appendage.

663. πάτερ ἄκακε. Cf. 654. Δαρειὰν is a very questionable form; yet Hermann, after Lobeck, and Dindorf admit it, while Weil edits Δαριανεῦ. Blomfield, from the well-known passage in Ran. 1028, ἐχάρην γοῦν ἡνίκ' ἀπηγγέλθη περὶ Δαρείου τεθνεῶτος, Ὁ χορὸς δ' εὐθὺς τὼ χεῖρ' ὡδὶ συγκρούσας εἶπεν ἰαυοῖ, reads Δαρεῖ' ἰαυοῖ, and this is an ingenious restoration of the passage. But there is so much difficulty in reconciling the verses of Aristophanes with any part of the play as we now have it, that it is to be feared the words he alluded to must have perished in the alterations which appear, on grounds already stated, to have been made at a somewhat later time. It is possible that we should read Δαρεῖ', ἰαὶ οἶ, for ἰαὶ, according to Hesychius, was βάρβαρον θρήνημα. See Soph. frag. 54. Professor Newman proposes βάσκε, πατὴρ ἀκάκας ὁ Περσᾶν.

ὅπως καινά τε κλύῃς νέα τ' ἄχη, ἀντ. γ'.
δέσποτα, δεσπότου, φάνηθι.
Στυγία γάρ τις ἐπ' ἀχλὺς πεπόταται·
νεολαία γὰρ ἤδη κατὰ πᾶσ' ὄλωλε.
βάσκε πάτερ ἄκακε Δαρειὰν, οἶ.
αἰαῖ, αἰαῖ· ἐπῳδός.
ὦ πολύκλαυτε φίλοισι θανὼν,
†τί τάδε, δυναστᾶν δυνάστα, †περὶ τὰ
σὰ διδύμα δι' ἄνοιαν ἁμαρτίᾳ
πάσᾳ γᾷ τᾷδ'
ἐξέφθινται τρίσκαλμοι
νᾶες ἄναες ἄναες;

ΔΑΡΕΙΟΥ ΕΙΔΩΛΟΝ.

ὦ πιστὰ πιστῶν ἥλικές θ' ἥβης ἐμῆς

664. καινά τε νέα τε. If the verse is right (as the metre indicates), the two words must have suggested a very different sense to the mind of the Greek, e. g. 'not only strange, but also disastrous.'

665. δεσπότου. Schol. recent. τοῦ Ξέρξου. And there seems no reason why the genitive should not depend on ἄχη. Hermann takes δέσποτα δεσπότου, like πιστὰ πιστῶν in 677, κακὰ κακῶν Oed. Col. 1238, as an oriental formula, *o qui maxime et verissime dominus es*. But this use of the genitive singular is essentially different, and remains to be proved by examples. Dindorf and Weil read δέσποτα δεσποτᾶν.

666. ἀχλὺς πεπόταται. Eum. 356, τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται, καὶ δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις.

667. νεολαία. Schol. ἡ νεότης. The compound κατόλλυμι (assuming *tmesis*) is not elsewhere found in good Greek; whence Blomf. and Herm. give κατὰ γᾶς ὄλωλε from two MSS.

671. τί τάδε κ.τ.λ. This seems one of the passages which cannot be restored with any thing like certainty, and therefore it may as well be left to itself. The only corrections admitted are δυναστᾶν δυνάστα, 'King of Kings,' proposed in former editions of this play for δύνατα δύνατα (Schol. Med. ἀντὶ τοῦ δυνάστα), and δι' ἄνοιαν (so Blomf., Herm.) for διάγοιεν or διαγόεν. Hermann, reading τί τᾷδε &c., first placed the question at the end of the sentence, which gives this sense, such as it is:—'Why, O Ruler of Rulers, have the ill-fated triremes been lost to all this land by this double mistake about your affairs resulting from infatuation?' *Double*, i. e. inasmuch as it was the error of Darius repeated, or in reference to the πεζοὶ καὶ θαλάσσιοι, v. 560. There can be little doubt however that περὶ τὰ σὰ is corrupt. Perhaps περισσᾷ σᾷ διδύμᾳ κ.τ.λ., 'this second needless (or extravagant) folly.' The bacchiac metre also suggests τί ταύτᾳ for τί τᾷδε. The MSS. give τί τάδε—τᾷ σᾷ (one only τὰ σὰ)—δίδυμα ἁμάρτια or δ' ἁμάρτια. The Schol. Med. has ἁμάρτια· ὁμοῦ ἡρμοσμένα. γρ. δὲ τὰ ἁμαρτήματα.

675. ἐξέφθινται. So Blomf., Herm. for ἐξέφθινθ' αἱ. Cf. 911. The corruption arose from the rarity of this form of the perfect (see on 574), and the more familiar epic aorist in —ντο.—νᾶες ἄναες is like γάμος ἄγαμος &c., where α has rather the sense of δυς. Hermann with several copies reads νᾶες, ἄναες νᾶες. Dindorf ἄναες, οἰοῖ. Weil ἄναες ἄνανδροι. One is rather tempted to change the order, νᾶες, νᾶες ἄναες.—τρίσκαλμοι, Schol. τριήρεις.

677. The ghost of Darius rises through a trap-door, and appears on the stage

Πέρσαι γεραιοὶ, τίνα πόλις πονεῖ πόνον;
στένει, κέκοπται, καὶ χαράσσεται πέδον·
λεύσσων δ' ἄκοιτιν τὴν ἐμὴν τάφου πέλας
ταρβῶ, χοὰς δὲ πρευμενὴς ἐδεξάμην.
ὑμεῖς δὲ θρηνεῖτ' ἐγγὺς ἑστῶτες τάφου,
καὶ ψυχαγωγοῖς ὀρθιάζοντες γόοις
οἰκτρῶς καλεῖσθέ μ'· ἔστι δ' οὐκ εὐέξοδον,
ἄλλως τε πάντως χοἰ κατὰ χθονὸς θεοὶ
λαβεῖν ἀμείνους εἰσὶν ἢ μεθιέναι.
ὅμως δ' ἐκείνοις ἐνδυναστεύσας ἐγὼ
ἥκω· τάχυνε δ', ὡς ἄμεμπτος ὦ χρόνου.
τί ἔστι Πέρσαις νεοχμὸν ἐμβριθὲς κακόν;

ΧΟ. σέβομαι μὲν προσιδέσθαι,
σέβομαι δ' ἀντία λέξαι
σέθεν ἀρχαίῳ περὶ τάρβει.

(Schol. Med. ὑποκρίνεται ὁ Δαρεῖος). He addresses the chorus at the Thymele, which represented his tomb.

Ibid. πιττὰ πιστῶν may stand for πιστότατοι, like δῖε Πελασγῶν Suppl. 944; but see on 529. Schol. recent. ὥσπερ φαμὲν κάλλιστοι καλλίστων, βουλόμενοι μεγίστην ὑπεροχὴν δηλῶσαι, τοιοῦτόν ἐστι καὶ τὸ νῦν τὸ πιστὰ πιστῶν. Other Scholia wrongly explain, 'O faithful sons of faithful fathers.'

679. στένει κ.τ.λ. What is meant by the plain being 'cut up and ploughed,' i.e. whether by the violent gestures, impatient stamping, &c., of those who evoke Darius, or by the noise and turmoil of the army and war chariots, or riven by an earthquake to give the ghost a passage to the upper world, is not clear. The later Scholiasts understand the θρῆνοι and ὀδυρμοὶ, but the Greek words are as inapplicable to the mere sounds of grief as they seem peculiarly appropriate to the tramp of armies. If we suppose Darius to have been roused by the latter, the question τίνα πόλις πονεῖ πόνον may mean simply, 'What expedition is the state engaged in?' 'What work is going on?' He then proceeds to say that the χοαὶ, θρῆνοι, and οἰκτισμοὶ made him fear something was wrong, and that the presence of his queen at the tomb induced him to appear. Hermann is so dissatisfied with the Scholiast's explanation, that he suspects the passage is in some way corrupt.

684. οὐκ εὐέξοδον. Schol. ἀπολογεῖται ὡς βραδύνας.

685. Compare Eum. 451, ἄλλως τε πάντως χὤτε δεόμενος τύχοι.

687. ἐνδυναστεύσας. See on Cho. 348, κατὰ χθονὸς ἐμπρέπων σεμνότιμος ἀνάκτωρ. Hermann renders it *potitus loco primario*.

688. τάχυνε δ'. So the Med. by the first hand, corrected to τάχυνα, the reading of the other MSS. With ἄμεμπτος χρόνου compare the anxiety of the ghost in Hamlet to return to his prison-house before the crowing of the cock. Propert. v. 7, 91, 'Luce jubent leges Lethaea ad stagna reverti,' scil. Manes emissos.

689. τί ἔστι. See on Suppl. 301.

691. ἀντία σέθεν λέξαι. Cf. Od. xv. 377, ἀντία δεσποίνης φάσθαι, 'to speak in presence of the mistress.' Yet inf. 697 it seems opposed to χαρίσασθαι (Schol. τὰ πρὸς χάριν εἰπεῖν), 'I fear to give a favourable account, and yet I fear to say what is unwelcome.' The Schol. on that verse has ἀληθεῦσαι· λυπηθήσῃ γάρ. Did he not read ἄρτια φάσθαι? This use of σέβομαι, *vereor*, with the infinitive, is rare.

692. ἀρχαίῳ περὶ τάρβει. Cf. δέος παλαιὸν inf 699. περὶ here has the sense of *prae* in *prae metu*. Similarly ἀμφὶ is found in ἀμφὶ τάρβει Cho 538, ἀμφὶ θυμῷ, *prae ira*, Soph. frag. 147, Eur. Orest. 825 ἀμφὶ φόβῳ. We have also περὶ φόβῳ Cho. 32.

ΔΑ. ἀλλ' ἐπεὶ κάτωθεν ἦλθον σοῖς γόοις πεπεισμένος,
μή τι μακιστῆρα μῦθον ἀλλὰ σύντομον λέγων
εἰπὲ καὶ πέραινε πάντα, τὴν ἐμὴν αἰδῶ μεθείς.

ΧΟ. δίεμαι μὲν χαρίσασθαι,
δίεμαι δ' ἄρτια φάσθαι
λέξας δύσλεκτα φίλοισιν.

ΔΑ. ἀλλ' ἐπεὶ δέος παλαιὸν σοὶ φρενῶν ἀνθίσταται,
τῶν ἐμῶν λέκτρων γεραιὰ ξύννομ', εὐγενὲς γύναι,
κλαυμάτων λήξασα τῶνδε καὶ γόων σαφές τι μοι
λέξον. ἀνθρώπεια δ' ἄν τοι πήματ' ἂν τύχοι βροτοῖς.
πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ
γίγνεται θνητοῖς, ὁ μάσσων βίοτος ἢν ταθῇ πρόσω.

ΑΤ. ὦ βροτῶν πάντων ὑπερσχὼν ὄλβον εὐτυχεῖ πότμῳ,
ὅς θ' ἕως ἔλευσσες αὐγὰς ἡλίου ζηλωτὸς ὢν

694. μακιστῆρα. Schol. μήκους ἐχόμενον. The same word occurs in the MSS. Suppl. 460, but there μαστικτῆρα is probably the true reading. Hesych. μακιστήρ· βέλος. Used as an epithet (like ἐνδυτὴρ πέπλος Trach. 674, καρανιστὴρ δίκη Eum. 177, ποδιστὴρ πέπλος Cho. 987) to a missile weapon, the meaning was *far-flying*, whence it naturally took place as a substantive, 'a far-flyer,' on the principle noticed sup. 580. Applied to a discourse, it meant 'prolix;' in both cases from μῆκος. Some copies give μακεστῆρα, to which Hermann rather inclines, on the analogy of μακεδνὸς (for μηκεδανός).

695. τὴν ἐμὴν αἰδῶ. 'Your awe of me.' Cf. Prom. 396.

696. δίεμαι. The MSS. have δείομαι or δίομαι. The latter is approved by Buttmann (Irreg. verbs, p. 61, Fishlake); but the epic poets use δίω intransitively, 'I am afraid,' and δίομαι in the true middle sense, 'to have a person afraid of you,' i.e. to make him fly before you and to pursue him. So μεταδιόμενοι Suppl. 798, ἐπιδιόμεναι Eum. 337; and hence it seems hardly likely that δίομαι should have been so differently employed in this place. But δίεμαι certainly meant 'to fly,' as ἵπποι πεδίοιο δίενται Il. xxiii. 475, and σταθμοῖο δίεσθαι Il. xii. 304. Hermann therefore appears right in restoring the latter form. Blomfield edits δέομαι with Pauw. Were there authority for this word in the sense of 'to fear,' it would far better suit δέος, which follows in evident reference to the present verse.

697. MSS. and vulg. ἀντία φάσθαι. As above suggested (from the explanation of the Schol. Med. ἀληθεῦσαι), ἄρτια φάσθαι is probably right. For we have ἀντία λέξαι in 691, to which ἀντία φάσθαι is a tautology. The poet seems to have had in mind the Homeric ἄρτια βάζειν, i.e. καίρια.

698. λέξας. We have here an instance of a verse corresponding to another in kind, yet not in the exact measure of the syllables. Hermann, who assumes this to be invariably necessary, corrects προλέγων. Weil adopts ἐρέων from Heimsoeth; but a future participle is clearly inadmissible.

699. δέος παλαιὸν φρενῶν. The former reverence for the speaker while alive. Cf. 692. This is addressed to the chorus. In the next verse he turns to his wife:—'Well then, since the awe of your mind which you used to feel for me prevents *you* from replying, do you, aged partner of my bed,' &c.

702. Perhaps ἀνθρώπεια γάρ τοι κ.τ.λ.

706. ὅς θ' ἕως. One Paris MS. gives this reading: the Med. ὣς ἕωστ', others ὡς ἕως. The sense is, ὃς ζῶν τε ζηλωτὸς

βίοτον εὐαίωνα, Πέρσαις ὡς θεός, διήγαγες,
νῦν τέ σε ζηλῶ θανόντα πρὶν κακῶν ἰδεῖν βάθος.
πάντα γὰρ, Δαρεῖ', ἀκούσει μῦθον ἐν βραχεῖ χρόνῳ·
διαπεπόρθηται τὰ Περσῶν πράγμαθ', ὡς εἰπεῖν ἔπος.

ΔΑ. τίνι τρόπῳ; λοιμοῦ τις ἦλθε σκηπτὸς, ἢ στάσις πόλει;
ΑΤ. οὐδαμῶς, ἀλλ' ἀμφ' Ἀθήνας πᾶς κατέφθαρται στρατός.
ΔΑ. τίς δ' ἐμῶν ἐκεῖσε παίδων ἐστρατηλάτει; φράσον.
ΑΤ. θούριος Ξέρξης, κενώσας πᾶσαν ἠπείρου πλάκα.
ΔΑ. πεζὸς ἢ ναύτης δὲ πεῖραν τήνδ' ἐμώρανεν τάλας;
ΑΤ. ἀμφότερα· διπλοῦν μέτωπον ἦν δυοῖν στρατευμάτοιν.
ΔΑ. πῶς δὲ καὶ στρατὸς τοσόσδε πεζὸς ἤνυσεν περᾶν;
ΑΤ. μηχαναῖς ἔζευξεν Ἕλλης πορθμὸν, ὥστ' ἔχειν πόρον.
ΔΑ. καὶ τόδ' ἐξέπραξεν, ὥστε Βόσπορον κλῇσαι μέγαν;
ΑΤ. ὧδ' ἔχει· γνώμης δέ που τις δαιμόνων ξυνήψατο.

ἦσθα, καὶ νῦν ζηλωτὸς εἶ θανών. Or perhaps, ὦ πάντων ὑπερσχὼν ὄλβον, ὅς τε ζηλωτὸς διήγαγες, νῦν γέ σε ζηλῶ κ.τ.λ. But cf. Soph. Phil. 156, ὅπου θ' ὁ χείρων—κἀποφθίνει τὰ χρηστά. To show the syntax more clearly, Πέρσαις ὡς θεὸς has been marked off by commas: cf. 159. 654. The epithet εὐαίων was peculiarly applied to the life of gods, as Trach. 81, βίοτον εὐαίων' ἔχειν, said of Hercules after his apotheosis. Compare Eur. Ion 125. Bacch. 424.

709. ἐν βραχεῖ χρόνῳ. Cf. 688. Hermann has λόγῳ with two or three MSS.

711. πόλει. Darius is thinking only of sedition and pestilence *at home*, not of the loss of the army *abroad*.—σκηπτὸς, κεραυνὸς ἄνωθεν διάπυρος, Photius. Eur. Andr. 1046, διέβα—σκηπτὸς σταλάσσων τὸν Ἅιδα φόνον.

713. τίς δ' ἐμῶν. Schol. Ἡρόδοτος (vii. 2) ζ' φησὶ Δαρείου παῖδας εἶναι, Ἑλλάνικος δὲ ιά. According to Herodotus also (see Mr. Blakesley's Excursus on lib. vii. 225) Darius had eleven children in all, of whom five were by Atossa, his Sultana subsequent to his accession to the throne.

714. κενώσας. Sup. 12, πᾶσα γὰρ ἰσχὺς Ἀσιατογενὴς ᾤχωκε.

715. πεῖραν τήνδ' ἐμώρανεν. Eur. frag. inc., οὐδεὶς σιδήρῳ ταῦτα μωραίνει πέλας. The construction may be compared with Ajac. 42, τήνδ' ἐπεμπίπτει βάσιν. Ibid. 290, τήνδ' ἀφορμᾷς πεῖραν. Suppl. 183, τόνδ' ἐπόρνυται στόλον.

717. τοσόσδε, viz. greater than any fleet could convey.—ἤνυσεν περᾶν, 'managed to cross,' is a precisely equivalent expression. But the Greek use is not by any means common. Eur. Hipp. 400, οὐκ ἐξήνυτον Κύπριν κρατῆσαι.

718. ὥστ' ἔχειν πόρον, 'so as to have a road.' The Schol. took this to mean 'so as to stop the current,' ἐπέχειν τὸ ὕδωρ. Ἕλλης πορθμὸν, i.e. the Bosporus.

720. γνώμης που ξυνήψατο. Schol. ἴσως καὶ συνήργησεν αὐτῷ. See on 364. inf. 738. Says Atossa, 'it certainly must have been some god who aided him in his design.' 'Alas,' replies Darius, 'he was surely a god of power, to divert him thus far from the path of sense.'—'(He *was* so diverted,) as one may see by the result in the harm he has effected.'—'How then have they fared, that you are thus lamenting over them?'

ΔΑ. φεῦ· μέγας τις ἦλθε δαίμων, ὥστε μὴ φρονεῖν καλῶς.
ΑΤ. ὡς ἰδεῖν τέλος πάρεστιν, οἷον ἤνυσεν κακόν.
ΔΑ. καὶ τί δὴ πράξασιν αὐτοῖς ὧδ' ἐπιστενάζετε;
ΑΤ. ναυτικὸς στρατὸς κακωθεὶς πεζὸν ὤλεσε στρατόν.
ΔΑ. ὧδε παμπήδην δὲ λαὸς πᾶς κατέφθαρται δορί;
ΑΤ. πρὸς τάδ' ὡς Σούσων μὲν ἄστυ πᾶν κενανδρίαν στένει.
ΔΑ. ὢ πόποι κεδνῆς ἀρωγῆς κἀπικουρίας στρατοῦ.
ΑΤ. Βακτρίων δ' ἔρρει πανώλης δῆμος, οὐδέ τις γέρων.
ΔΑ. ὢ μέλεος, οἵαν ἄρ' ἥβην ξυμμάχων ἀπώλεσεν.
ΑΤ. μονάδα δὲ Ξέρξην ἔρημον φασὶν οὐ πολλῶν μέτα—
ΔΑ. πῶς τε δὴ καὶ ποῖ τελευτᾶν; ἔστι τις σωτηρία;
ΑΤ. ἄσμενον μολεῖν γέφυραν γαῖν δυοῖν ζευκτηρίαν.
ΔΑ. καὶ πρὸς ἤπειρον σεσῶσθαι τήνδε; τοῦτ' ἐτήτυμον;
ΑΤ. ναί· λόγος κρατεῖ σαφηνής· τῷδέ γ' οὐκ ἔνι στάσις.
ΔΑ. φεῦ· ταχεῖά γ' ἦλθε χρησμῶν πρᾶξις· ἐς δὲ παῖδ' ἐμὸν
Ζεὺς ἀπέσκηψεν τελευτὴν θεσφάτων. ἐγὼ δέ που
διὰ μακροῦ χρόνου τάδ' ηὔχουν ἐκτελευτήσειν θεούς.

724. ναυτικὸς στρατὸς κ.τ.λ. So Artemisia says, Herod. viii. 68, δειμαίνω μὴ ὁ ναυτικὸς στρατὸς κακωθεὶς τὸν πεζὸν προσδηλήσηται.

726. πρὸς τάδ' ὡς. *Ita ut propterea*, Hermann. Of course this is not to be confounded with ἐς τοσοῦτον ὥστε. For στένει it seems probable we should read στένειν.

727. κεδνῆς ἀρωγῆς. There is no irony; the Schol. rightly adds τῆς ἀπολομένης, 'alas for the loss of so noble an army.' Ἀρωγὴ and ἐπικουρία are military terms for the sailors or soldiers of an expedition (Ag. 47. Suppl. 701), regarded as subordinate to the design of the commander. Blomf. reads κενῆς with several MSS., in reference to κενανδρίαν, but this would be a pointless rejoinder. Cf. 912, αἰαῖ κεδνᾶς ἀλκᾶς.

728. οὐδέ τις γέρων. 'And that no mere reserve force of old men, but the flower of the land.' Schol. ὅ ἐστι, πάντες νέοι. To this military ἡλικία the next verse alludes. See on Theb. 11. Ag. 74.

731. ποῖ τελευτᾶν. Compare Suppl. 597. Cho. 519. "We do not ask 'where,' much less 'whither does a man end,' but 'what is the end of a man.'" The Greek idiom is familiar to most students.

732. For μολεῖν the Schol. Med. records a variant φυγεῖν.—γαῖν δυοῖν is the correction of Askew for ἐν δυοῖν. There can be little doubt that the Schol. found the same reading, τὸν Ἑλλήσποντον ὃς ζεύγνυσιν Ἀσίαν καὶ Εὐρώπην.

734. τῷδέ γ' οὐκ. The Med. has τοῦτό γ' οὐκ, others τούτῳ or τούτω δ' οὐκ. Schol. Med. τοῦτο οὐκ ἄδηλον. Dind. and Herm. read τοῦτο κοὐκ, &c. Blomfield seems more likely to be right in reading τῷδε, as οὗτος and ὅδε are constantly confused in the oblique cases. Κρατεῖ is used absolutely, as in Ag. 10, ὧδε γὰρ κρατεῖ—κέαρ. Suppl. 289, φάτις πολλὴ κρατεῖ. Strabo, xvi. p. 760, ἡ κρατοῦσα μάλιστα φήμη.

ἀλλ' ὅταν σπεύδῃ τις αὐτὸς, χὠ θεὸς ξυνάπτεται.
νῦν κακῶν ἔοικε πηγὴ πᾶσιν ηὑρῆσθαι φίλοις.
παῖς δ' ἐμὸς τάδ' οὐ κατειδὼς ἤνυσεν νέῳ θράσει,
ὅστις Ἑλλήσποντον ἱρὸν, δοῦλον ὥς, δεσμώμασιν
ἤλπισε σχήσειν ῥέοντα, Βόσπορον, ῥόον θεοῦ,
καὶ πόρον μετερρύθμιζε, καὶ πέδαις σφυρηλάτοις
περιβαλὼν πολλὴν κέλευθον ἤνυσεν πολλῷ στρατῷ·
θνητὸς ὢν θεῶν δὲ πάντων ᾤετ', οὐκ εὐβουλίᾳ,
καὶ Ποσειδῶνος κρατήσειν· πῶς τάδ' οὐ νόσος φρενῶν
εἶχε παῖδ' ἐμόν; δέδοικα μὴ πολὺς πλούτου πόνος
οὑμὸς ἀνθρώποις γένηται τοῦ φθάσαντος ἁρπαγή.

ΑΤ. ταῦτα τοῖς κακοῖς ὁμιλῶν ἀνδράσιν διδάσκεται
θούριος Ξέρξης· λέγουσι δ', ὡς σὺ μὲν μέγαν τέκνοις
πλοῦτον ἐκτήσω ξὺν αἰχμῇ, τὸν δ' ἀνανδρίας ὕπο
ἔνδον αἰχμάζειν, πατρῷον δ' ὄλβον οὐδὲν αὐξάνειν.

738. ὅταν σπεύδῃ τις. Schol. ὅταν σπουδάζῃ τις εἰς κακὰ ἢ εἰς καλὰ, ὁ θεὸς συνεπιλαμβάνεται. Cf. frag. 291, φιλεῖ δὲ τῷ κάμνοντι συσπεύδειν θεός. Eur. Hel. 1443, ἕλκουσι δ' ἡμῖν πρὸς λέπας τὰς συμφορὰς σπουδῇ σύναψαι. Iph. T. 910, ἢν δέ τις πρόθυμος ᾖ στένειν τὸ θεῖον μᾶλλον εἰκότως ἔχει.

740. τάδε, viz. that the expedition would end in κακά. There seems no need to transpose this before the preceding line, and to read κακῶν δ' ἔοικε πηγὴν—εὑρέσθαι, with Heimsoeth and Weil. The sense is, ἤνυσεν τάδε, οὐκ εἰδὼς ὁποῖα ἀποβήσεσθαι ἤμελλε.

741. ὅστις, *quippe qui*. See on Prom. 38. On the merely metaphorical sense of this passage see sup. 71. The Hellespont is called ἱρὸς on the same principle as the poet adds ῥόον θεοῦ to enhance the presumption of a mortal in meddling with the elements which do not own his control. Schol. Med. διὰ τὸ ἱδρῦσθαι αὐτόθι Διὸς ἱερὸν, ὡς Μνασέας· ἢ τὸν ἀνειμένον, ὡς ἱερὸν ἰχθῦν.—σχήσειν ῥέοντα is, 'to stop it from flowing.'

743. μετερρύθμιζε, 'attempted to change,' i.e. to convert from a watery way to a dry one; or perhaps, 'was for teaching it a lesson of obedience.'—πέδαις. Cho. 567, ποδώκει περιβαλὼν χαλκεύματι. Of course no other chains are meant than those which fastened the bridge of boats. See Herod. vii. 35.

746. πῶς τάδ' οὐ, κ.τ.λ. 'Duae locutiones in unum confusae sunt, πῶς τάδ' οὐκ ἦν νόσος φρενῶν, et πῶς οὐκ εἶχε νόσος φρενῶν παῖδ' ἐμόν;' Hermann.

747. πολὺς πλούτου πόνος. Cf. Cho. 130, ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα. Eur. Ion 1088, ἄλλων πόνον εἰσπεσών. Blomf. and Dind. give πόρος.

749. τοῖς κακοῖς. Dindorf and Weil read τοι for τοῖς, which is perhaps right. The force of the article may however be well expressed, 'with *those* bad men,' not, of course, demonstratively, but in reproach and contempt. On the evil counsellors of the youthful Xerxes see Herod. vii. 5, 6, where however the arguments adduced by them are wholly different.

752. ἔνδον αἰχμάζειν. Hermann after Blomfield thinks the allusion is to a fighting cock, which Pindar, Ol. xii. 14, calls ἐνδομάχας ἀλέκτωρ. See on Eum. 828, ἐνοικίου δ' ὄρνιθος οὐ λέγω μάχην. The Schol. has οἰκουρεῖν, i. e. he does all his fighting at home, or fights not at all.

τοιάδ' ἐξ ἀνδρῶν ὀνείδη πολλάκις κλύων κακῶν
τήνδ' ἐβούλευσεν κέλευθον καὶ στράτευμ' ἐφ' Ἑλλάδα.

ΔΑ. τοιγάρ σφιν ἔργον ἐστὶν ἐξειργασμένον
μέγιστον, ἀείμνηστον, οἷον οὐδέπω
τόδ' ἄστυ Σούσων ἐξεκείνωσεν πεσὸν,
ἐξ οὗτε τιμὴν Ζεὺς ἄναξ τήνδ' ὤπασεν,
ἓν' ἄνδρα πάσης Ἀσίδος μηλοτρόφου
ταγεῖν ἔχοντα σκῆπτρον εὐθυντήριον.
Μῆδος γὰρ ἦν ὁ πρῶτος ἡγεμὼν στρατοῦ·
ἄλλος δ' ἐκείνου παῖς τόδ' ἔργον ἤνυσεν,
φρένες γὰρ αὐτοῦ θυμὸν ᾠακοστρόφουν.
τρίτος δ' ἀπ' αὐτοῦ Κῦρος, εὐδαίμων ἀνὴρ,
ἄρξας ἔθηκε πᾶσιν εἰρήνην φίλοις·
Λυδῶν δὲ λαὸν καὶ Φρυγῶν ἐκτήσατο,
Ἰωνίαν τε πᾶσαν ἤλασεν βίᾳ·
θεὸς γὰρ οὐκ ἤχθηρεν, ὡς εὔφρων ἔφυ.

755. σφιν. This may possibly be used for ἐκείνῳ, as σφε is for νιν in Prom. 9. Theb. 1022. Supra 200; and this is Hermann's opinion on Oed. Col. 1487 (1490). Nevertheless, Xerxes and his advisers may equally well be understood. And so Schol. Med. τοῖς προτρεψαμένοις, with the later Scholiasts. Similarly in Herod. vii. 10 fin., Artabanus says to Mardonius, in deprecating the expedition, ἀκούσεσθαί τινά φημι τῶν αὐτοῦ τῇδε ὑπολειπομένων, Μαρδόνιον μέγα τι κακὸν ἐξεργασμένον Πέρσας, ὑπὸ κυνῶν τε καὶ ὀρνίθων διαφορεύμενον. On the syntax of the dative see Suppl. 960.

757. ἐξεκείνωσεν πεσόν. Hermann has edited ἐξερήμωσεν πέσος, objecting both to the Ionicism and to πεσὸν referring to ἔργον. He explains a various reading πεσσὸν by supposing σ was superscribed to correct the final ν. We need not however press the construction too closely; the sense clearly is, 'such an *event* as has never befallen Susa,' &c. The metaphor is perhaps from a thunderbolt, as in 711.

761. Μῆδος. Schol. Κῦρος πρῶτος προσεκτήσατο Πέρσαις τὴν ἀρχὴν Μήδων ἀφελόμενος. Κύρου υἱὸς Καμβύσης, ἀδελφοὶ δὲ κατὰ Ἑλλανικὸν Μάραφις, Μέρφις. He appears rather to mean Astyages, the father of Cyaxares II., and grandfather of Cyrus the elder; though Hermann thinks Cyaxares I., the father of Astyages, may be meant, and thus ἐκείνου παῖς τόδ' ἔργον ἤνυσεν would mean that Astyages was the next king who carried out the designs of his father, and his grandson Cyrus the third, which is the account of Herodotus. Xenophon, however, makes Cyaxares II. intervene between his father Astyages and Cyrus.

766—7. There is a marked distinction between ἐκτήσατο, 'gained them,' and ἤλασεν βίᾳ, 'drove them against their will.' Schol. συνήγαγεν τῇ ἰδίᾳ δυνάμει. For the subjection of Asiatic Ionia was by no means palatable to the Athenians, who fined Phrynichus 1000 drachms for his tragedy called Μιλήτου ἅλωσις (Strabo xiv. p. 635). See on 41. The poet means to say, that Ionia at least fought for its independence, and did not ignobly succumb.

768. ὡς εὔφρων ἔφυ, i. e. διότι οὕτως εὔφρων ἔφυ (Κῦρος). Compare οἷος for ὅτι τοῖος, Prom. 929, and the note there. Iph. Taur. 1180, σοφήν σ' ἔθρεψεν Ἑλλὰς, ὡς ᾔσθου καλῶς. This idiom has a close analogy in the Latin *qua fuit prudentia*. We have δυσφρόνως in the contrary sense supra 544.

Κύρου δὲ παῖς τέταρτος ἴθυνε στρατόν·
πέμπτος δὲ Μάρδος ἦρξεν, αἰσχύνη πάτρᾳ
θρόνοισί τ' ἀρχαίοισι· τὸν δὲ σὺν δόλῳ
'Αρταφρένης ἔκτεινεν ἐσθλὸς ἐν δόμοις
ξὺν ἀνδράσιν φίλοισιν, οἷς τόδ' ἦν χρέος.
[ἕκτος δὲ Μάραφις, ἕβδομος δ' 'Αρταφρένης.]
κἀγὼ πάλου τ' ἔκυρσα, τοῦπερ ἤθελον,
κἀπεστράτευσα πολλὰ σὺν πολλῷ στρατῷ·
ἀλλ' οὐ κακὸν τοσόνδε προσέβαλον πόλει.
Ξέρξης δ' ἐμὸς παῖς ὢν νέος νέα φρονεῖ,

769. Κύρου παῖς, Cambyses.

770. Μάρδος. Otherwise called Μέρδις or Σμέρδις, the brother of a Magian, who succeeded to the throne by assuming the name of and personating the real Smerdis, who had been murdered by his brother Cambyses. See Herod. iii. 65, 67. Darius speaks of him as αἰσχύνη πάτρᾳ because he had again subjected the Persian throne to the Median dynasty, to which the Magi belonged. Herod. iii. 73. The Schol. Med. suggests that the true reading is Μάρδις, not Μάρδος, and so Weil. Dindorf gives Μέρδις.

772. 'Αρταφρένης. One of the seven conspirators against Smerdis and the Magi, though not mentioned in the list by Herod. iii. 70, unless he is to be identified with Intaphernes. The Schol. tells us that Hellanicus called him Δαφέρνης, which closely resembles the latter name. Hermann, who transposes 763 after this verse, from the remark of the Schol. on φρένες οἰακοστρόφουν, "ὁ 'Αρταφέρνης, ὃν ἐτυμολογεῖ ὁ ἀρτίας ἔχων φρένας," here observes, "Ceterum ex eo quod Artaphernes prae reliquis conjuratis hic laudatur, (est autem hoc nomen in septem illis apud Ctesiam p. 815, non etiam apud Herodotum iii. 70,) colligi posse puto, similia, ut ab Herodoto de Otane, ab aliis de Artapherne tradita fuisse; isque est ille dolus, qui hanc prudentiae et calliditatis laudem Artapherni conciliavit." The transposition of the verses, though plausible, is not manifestly right. For first, if the Schol. had found v. 763 as Hermann places it, he would hardly have repeated the name as if to inform us who was the person meant, when it had occurred in his text; and, secondly, it is clear enough that he did actually find it just where our MSS. place it, because he supplies the name that was wanting in ἄλλος ἐκείνου παῖς, though wrongly, from the obscurity of the history of Cyaxares II. Mr. Blakesley on Herod. v. 25 seems to agree with Hermann's view; but he surely errs in making this Artaphernes the son of Darius' half-brother, also called Artaphernes.

773. οἷς τόδ' ἦν χρέος. Schol. recent. τὸ φονεῦσαι αὐτὸν, ὤφειλον γὰρ τῷ 'Αρταφρένῃ, ὡς φίλοι, πρὸς πάνθ' ὑπηρετεῖν αὐτῷ.

774. ἕκτος δὲ Μάραφις. This Maraphis was the brother of Cyrus, according to Hellanicus cited by the Schol. But the verse seems either spurious, or the passage has been patched up by the interpolator to whom allusion has often been made, by inserting two names from a list which the poet had given of the seven conspirators, in order to suit ἕκτος with πέμπτος in 770, and so absurdly placing them in the succession of the Persian kings. Blomfield and Hermann think there is here a lacuna; but it is to be feared that more wrong has been done to the poet than by the carelessness of a scribe.

775. πάλου τ' ἔκυρσα, i. e. ἔκυρσά τε καὶ ἐπεστράτευσα. The Med. has πάλου δ', which is quite defensible: cf. 548. Schol. ὁ δὲ ἀντὶ τοῦ δὴ νῦν (i. e. in the present passage the sense is καὶ ἐγὼ δὴ κ.τ.λ.). On this passage the Schol. remarks: κακῶς· μετὰ γὰρ τὴν τῶν Μάγων καθαίρεσιν Δαρεῖος ὁ μέγας ἦρξεν. Ought we not to correct καλῶς?

777. κακὸν τοσόνδε. This is a tacit admission that the Persian cause suffered *some* harm under Darius at Marathon. See on 552.

778. ὢν νέος νέα φρονεῖ. The Med. has νέος ἐὼν, κ.τ.λ. Hermann has admitted Meineke's improbable emendation, ἐνεὸς ὢν ἐνεὰ φρονεῖ. Monk transposes φρονεῖ νέα, and so Dindorf. The vulgate is however defended by frag. 295, τὸ γὰρ βρότειον σπέρμ' ἐφήμερα φρονεῖ, which the editors alter to ἐφ' ἡμέραν or ἐφ' ἡμέρᾳ. Antig. 1104, συντέμνουσι γὰρ θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι. Eur. Suppl. 744, Κάδμου κακόφρων λαός. Iph. A. 391, ὤμοσαν τὸν Τυνδάρειον ὅρκον οἱ κακόφρονες.

κοὐ μνημονεύει τὰς ἐμὰς ἐπιστολάς·
εὖ γὰρ σαφῶς τόδ' ἴστ', ἐμοὶ ξυνήλικες,
ἅπαντες ἡμεῖς, οἳ κράτη τάδ' ἔσχομεν,
οὐκ ἂν φανεῖμεν πήματ' ἔρξαντες τόσα.

ΧΟ. τί οὖν, ἄναξ Δαρεῖε; ποῖ καταστρέφεις
λόγων τελευτήν; πῶς ἂν ἐκ τούτων ἔτι
πράσσοιμεν ὡς ἄριστα Περσικὸς λεώς;

ΔΑ. εἰ μὴ στρατεύοισθ' ἐς τὸν Ἑλλήνων τόπον,
μηδ' εἰ στράτευμα πλεῖον ᾖ τὸ Μηδικόν·
αὐτὴ γὰρ ἡ γῆ ξύμμαχος κείνοις πέλει.

ΧΟ. πῶς τοῦτ' ἔλεξας; τίνι τρόπῳ δὲ συμμαχεῖ;

ΔΑ. κτείνουσα λιμῷ τοὺς ὑπερπόλλους ἄγαν.

ΧΟ. ἀλλ' εὐσταλῆ τοι λεκτὸν ἀροῦμεν στόλον.

ΔΑ. ἀλλ' οὐδ' ὁ μείνας νῦν ἐν Ἑλλάδος τόποις
στρατὸς κυρήσει νοστίμου σωτηρίας.

ΧΟ. πῶς εἶπας; οὐ γὰρ πᾶν στράτευμα βαρβάρων
περᾷ τὸν Ἕλλης πορθμὸν Εὐρώπης ἄπο;

780. εὖ σαφῶς ἴστε. This seems a combination of two phrases, εὖ ἴστε and σαφῶς ἴστε. The conjecture of Heimsoeth, adopted by Weil, is plausible: οὐ γὰρ, σαφῶς κ.τ.λ.—ἐμοὶ ξυνήλικες, cf. supra 4.

783. ποῖ καταστρέφεις; 'To what point and purport do you bring your words to an end?' i. e. how do you sum up these remarks for our benefit? Cf. Suppl. 597, ἔνισπε δ' ἡμῖν ποῖ κεκύρωται τέλος. Ibid. 436, ἄνευ δὲ λύπης οὐδαμοῦ καταστροφή.

787. μηδ' εἰ — ᾖ. This may be regarded as one of the clearest instances of εἰ used with the subjunctive. See Suppl. 394. The construction is, πράσσοιτε ἂν ὡς ἄριστα, εἰ μὴ στρατεύοισθε μηδ' εἰ πλεῖον ᾖ, κ.τ.λ. He might indeed have said μηδ' εἰ πλεῖον εἴη, or πράξετε ὡς ἄριστα ἢν μὴ στρατεύησθε μηδ' ἢν πλεῖον ᾖ. But he preferred the optative because of πράσσοιμεν ἂν preceding, and the epic use εἰ ᾖ because it was more convenient for the metre than the Attic εἴη, and not as conveying any refined difference of meaning between εἰ μὴ ᾖ and ἢν μὴ ᾖ. Compare εἰ προδῶ Eum. 228. εἰ πύθῃ Eur. Rhes. 830. For the general sense it may be remarked that no particular expedition is here alluded to. It was enough for the poet to flatter his countrymen by making the Persian King warn his people of the hopelessness of attempting to subjugate Greece, however numerous their forces should be.

790. ὑπερπόλλους. So Hermann for the reading of the Med. ὑπερπώλους. The others have ὑπερκόμπους. The context requires the mention of *numbers*, i. e. of more than the land could furnish food for. Cf. Herod. vii. 49, where Artabanus reminds Xerxes τὴν χώρην πλεῦνα ἐν πλεῦνι χρόνῳ γινομένην λιμὸν τέξεσθαι. The τὸ λεπτόγεων of Attica is well known from Thucyd. i. 2.

791. εὐσταλῆ λεκτὸν στόλον. One less numerous because more select, and more easily provided for on an expedition.

795. περᾷ, viz. as the messenger had said, sup. 510 seqq.

ΔΑ. παῦροί γε πολλῶν, εἴ τι πιστεῦσαι θεῶν
χρὴ θεσφάτοισιν, ἐς τὰ νῦν πεπραγμένα
βλέψαντα· συμβαίνει γὰρ οὐ τὰ μέν, τὰ δ' οὔ.
κεἴπερ τάδ' ἐστί, πλῆθος ἔκκριτον στρατοῦ
λείπει κεναῖσιν ἐλπίσιν πεπεισμένος.
μίμνουσι δ' ἔνθα πεδίον Ἀσωπὸς ῥοαῖς
ἄρδει, φίλον πίασμα Βοιωτῶν χθονί·
οὗ σφιν κακῶν ὕψιστ' ἐπαμμένει παθεῖν,
ὕβρεως ἄποινα κἀθέων φρονημάτων·
οἳ γῆν μολόντες Ἑλλάδ' οὐ θεῶν βρέτη
ᾐδοῦντο συλᾶν οὐδὲ πιμπράναι νεώς·
βωμοὶ δ' ἄϊστοι, δαιμόνων θ' ἱδρύματα
πρόρριζα φύρδην ἐξανέστραπται βάθρων.
τοιγὰρ κακῶς δράσαντες οὐκ ἐλάσσονα
πάσχουσι, τὰ δὲ μέλλουσι, κοὐδέπω κακῶν
κρηπὶς ὕπεστιν, ἀλλ' ἔτ' † ἐκπαιδεύεται.

798. *οὐ τὰ μέν, τὰ δ' οὔ.* Compare Eur. Hel. 647, *δυοῖν γὰρ ὄντοιν οὐχ ὁ μὲν τλήμων, ὁ δ' οὔ.* Phoen. 1641, *οὐ γὰρ τὸ μέν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρύ.* He means that all the predictions of the oracles are evidently coming to pass, and therefore, to judge by the result so far, the entire and speedy fulfilment of them may be looked for.

799. *εἴπερ τάδ' ἐστί.* 'If this is really the case' (viz. that the oracles are coming to pass), 'it is with a vain hope of retrieving his fortunes that Xerxes is now about to leave select forces in Greece.' Schol. *λείπει· ὁ Ξέρξης.* Hermann needlessly marks a lacuna. The 300,000 men left under the command of Mardonius are alluded to. See Herod. viii. 113, where however they are said to have been drafted from the main body in Thessaly, not in Boeotia.

803. *κακῶν ὕψιστα.* i. e. *μέγιστα.* Cf. Suppl. 473.— *ἐπαμμένει παθεῖν.* Prom. 623. Schol. *τὴν ἐν Πλαταιαῖς πεζομαχίαν φησί.*

806. *ᾐδοῦντο συλᾶν.* The Greek doctrine was that a calamitous return always awaited a sacrilegious army. See Ag. 336. The impiety of the Persians in this respect is often mentioned by Herodotus, as viii. 33, *τὸ ἐν Ἄβαισι ἱρὸν συλήσαντες ἐνέπρησαν.* Ibid. 109, *ἐμπιπράς τε καὶ καταβάλλων τῶν θεῶν τὰ ἀγάλματα.* But the allusion is principally to the burning of the Athenian acropolis, viii. 53, *τὸ ἱρὸν συλήσαντες ἐνέπρησαν πᾶσαν τὴν ἀκρόπολιν.* Cf. ix. 42, *ἔστι λόγιον ὡς χρεόν ἐστι Πέρσας ἀπικομένους ἐς τὴν Ἑλλάδα, διαρπάσαι τὸ ἱρὸν τὸ ἐν Δελφοῖσι, μετὰ δὲ τὴν διαρπαγὴν ἀπολέσθαι πάντας.*

809. *κακῶς δράσαντες.* On *δράσαντι παθεῖν* see Ag. 516. Cho. 305.

811. *ἐκπαιδεύεται.* Schutz, followed by Blomf., Weil, Dind., reads *ἐκπιδεύεται,* 'wells forth.' The Schol. Med. explains *αὔξεται,* which seems to refer to the vulgate in the sense of 'grows up from infancy.' The confusion of metaphor throws grave doubts on the truth of an emendation which at first sight seems almost self-evident. For *κρηπὶς* is properly the low platform or basement upon which a temple or other structure was erected. Hence when the poet says, 'Not yet is the foundation underneath,' he should mean, 'not yet have the evils commenced;' how then can he with propriety add, 'but they yet well (or spring) forth'? Even if *κρηπὶς* could signify the bottom of a cistern, it would be incorrect to say 'not yet is the bottom underneath,' for 'not yet is it reached.' On the whole it is not certain that the vulgate is wrong:— 'The foundations for the superstructure of woe are hardly yet laid, but it is still

τόσος γὰρ ἔσται πέλανος αἱματοσφαγὴς
πρὸς γῇ Πλαταιῶν Δωρίδος λόγχης ὕπο·
θῖνες νεκρῶν δὲ καὶ τριτοσπόρῳ γονῇ
ἄφωνα σημανοῦσιν ὄμμασιν βροτῶν
ὡς οὐχ ὑπέρφευ θνητὸν ὄντα χρὴ φρονεῖν.
ὕβρις γὰρ ἐξανθοῦσ' ἐκάρπωσε στάχυν
ἄτης, ὅθεν πάγκλαυτον ἐξαμᾷ θέρος.
τοιαῦθ' ὁρῶντες τῶνδε τἀπιτίμια
μέμνησθ' Ἀθηνῶν Ἑλλάδος τε, μηδέ τις
ὑπερφρονήσας τὸν παρόντα δαίμονα
ἄλλων ἐρασθεὶς ὄλβον ἐκχέῃ μέγαν.
Ζεύς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν
φρονημάτων ἔπεστιν εὔθυνος βαρύς.
πρὸς ταῦτ' ἐκεῖνον, σωφρονεῖν κεχρημένον,
πινύσκετ' εὐλόγοισι νουθετήμασι
λῆξαι θεοβλαβοῦνθ' ὑπερκόμπῳ θράσει.
σὺ δ', ὦ γεραιὰ μῆτερ ἡ Ξέρξου φίλη,

only in its infancy,' 'still it is being reared up to maturity.' So *αἴρειν* and *ἐξαίρειν,* and *extollere,* are used both of rearing children and building houses, &c. Hermann gives *ἐκμαιεύεται,* 'they are yet in process of being produced,' i. e. yet forthcoming; a correction of which few will approve. One might rather hazard *ἐκπληθύεται,* which gives a good and natural sense. The passive *πληθύεται* occurs Suppl. 598.

812. *αἱματοσφαγής.* Cf. Ag. 1360, *ἐκφυσιῶν ὀξεῖαν αἵματος σφαγήν.* The meaning is simply *πέλανος αἵματος ἀπὸ σφαγῆς.* Hermann has this sensible remark against those who prefer the various reading of two MSS. *αἱματοσταγὴς,* 'Multa sibi in hoc genere poetae permittunt, quae ad amussim exacta aliquid vitii habere videntur.'

813. *Δωρίδος λόγχης.* Blomfield thinks it strange that the poet should have paid so much honour to the Peloponnesians, and suspects that this was said "in gratiam Syracusanorum." But 'the Dorians' may here mean the Peloponnesians generally; see on 183. Still, there is evident reference to the historical fact, that the Spartans bore the chief part in that renowned conflict, the battle of Plataeae.

817. *ἐκάρπωσε στάχυν.* A fine metaphor from corn: 'Pride after coming into blossom has filled with grain the ear of delusion, whence it reaps a crop of tears.' Cf. Theb. 597, *ἄτης ἄρουρα θάνατον ἐκκαρπίζεται,* where see the note. So in Ag. 745, *ἄτη* is a child of *ὕβρις.*

820. *μέμνησθ' Ἀθηνῶν Ἑλλάδος τε.* With what feelings these glowing words would be heard in the Attic theatre can easily be imagined. This speech of Darius is altogether one of the finest in Aeschylus from its highly poetical language and noble piety. It stands in striking contrast with the feebler passages which seem to have been interpolated in the play.—On the subjunctive *μή τις ἐκχέῃ* see Suppl. 351.

825. *σωφρονεῖν κεχρημένον.* The MSS. have *κεχρημένοι,* which has been variously but not satisfactorily explained. The later Schol. mentions another reading, *ἢ κεχρημένον, ἀντὶ τοῦ χρείαν ἔχοντα καὶ ἄξιον ὄντα σωφρονεῖν,* and this seems very admissible. But it is perhaps better construed absolutely like *σωφρονεῖν εἰρημένον* Ag. 1598, 'it having been told him by the oracle to be discreet,' i.e. warn him to beware, as you have the authority of the oracles on your side. So *ἐκέχρητο, praedictum erat,* Herod. vii. 220. These oracles are the same as those alluded to in 735 and 797.

ἐλθοῦσ᾽ ἐς οἴκους κόσμον ὅστις εὐπρεπὴς
λαβοῦσ᾽ ὑπαντίαζε παιδί· πάντα γὰρ
κακῶν ὑπ᾽ ἄλγους λακίδες ἀμφὶ σώματι
στημορραγοῦσι ποικίλων ἐσθημάτων.
ἀλλ᾽ αὐτὸν εὐφρόνως σὺ πραΰνον λόγοις·
μόνης γάρ, οἶδα, σοῦ κλύων ἀνέξεται.
ἐγὼ δ᾽ ἄπειμι γῆς ὑπὸ ζόφον κάτω·
ὑμεῖς δέ, πρέσβεις, χαίρετ᾽ ἐν κακοῖς ὅμως
ψυχῇ διδόντες ἡδονὴν καθ᾽ ἡμέραν,
ὡς τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ.
ΧΟ. ἦ πολλὰ καὶ παρόντα καὶ μέλλοντ᾽ ἔτι
ἤλγησ᾽ ἀκούσας βαρβάροισι πήματα.
[ΑΤ. ὦ δαῖμον, ὥς με πόλλ᾽ ἐσέρχεται κακὰ
ἄλγη, μάλιστα δ᾽ ἥδε συμφορὰ δάκνει,
ἀτιμίαν γε παιδὸς ἀμφὶ σώματι
ἐσθημάτων κλύουσαν, ἥ νιν ἀμπέχει.
ἀλλ᾽ εἶμι, καὶ λαβοῦσα κόσμον ἐκ δόμων

830. *πάντα*. Weil reads *κάρτα*. The construction is harsh, *πάντα λακίδες στημορραγοῦσι*. Like *λακίδες ἔφλαδον πρόστερνοι στολμοὶ πέπλων* Cho. 29, i.e. *ὥστε λακίδας γίγνεσθαι*. The Schol. explains the construction, *πάντα ἀμφὶ σώματι στημορραγοῦσι λακίδες, οἷον διαρρέουσιν*. Thus *πάντα ἐσθημάτων στημορραγοῦσι λακίδες* is for *πάντες στήμονες ἐσθημάτων ῥήγνυνται ἐς λακίδας*, 'all the threads are torn so as to produce tatters.' Hermann says, "*πάντα* ita intelligendum est, ac si dixisset poeta *πάντα γὰρ λακίδες ὄντα στημορραγεῖ*." Dind. gives *παντὶ* with Canter, but it is out of the natural order of the words.

833. *σὺ* is emphatic, as invariable tragic usage, as well as the next verse, sufficiently proves.

836. *χαίρετ᾽ ἐν κακοῖς ὅμως*. 'Go and be happy though in the midst of troubles, indulging yourselves while you can, since wealth is of no avail to the dead.' The moral of the remark is contained in the last line, that riches and glory are but transient possessions; cf. 816. Hermann thus rightly renders *καθ᾽ ἡμέραν*, which properly means 'during the day,' 'while the day lasts.' Dindorf reads *ψυχὴν διδόντες ἡδονῇ* with Pauw; Aldus and Robortello having *ψυχήν*. He is followed by Weil, rightly, perhaps.

838. *οὐδὲν ὠφελεῖ*, i.e. *οὐδὲν ὄφελός ἐστι*. Cf. Prom. 850. With these words the ghost of Darius disappears, descending through the *ἀναπίεσμα* or trap-door.

841—7. It is much to be feared that the speech of Atossa, as we now have it, is spurious. The Schol. Med. seems to ignore it. And, first, the sentiment is little short of ridiculous, 'Many griefs crowd upon me, but *especially* I am hurt at hearing of the ragged clothes of my son; but I will go and bring him new ones.' (Or is this a satire on Persian splendour?) Secondly, the *γε* in 843 is intolerable, and the phrase *ἀτιμία ἐσθημάτων ἀμφὶ σώματι* at least questionable, since this is not a classical usage of *ἀτιμία*. Thirdly, *παῖδ᾽ ἐμῷ* in 846 is a violation of a well-known Attic law, and Lobeck's *παῖδ᾽ ἐμὸν* is as improbable as Hermann's *παιδὶ πειρασώμεθα*, while Weil's *μου τέκνῳ* is hardly Greek. Fourthly, the tame and feeble words, 'I will *try* to meet my son,' seem patched up from 830. It is likely from the address in 828 that Aeschylus made Atossa speak in this place; but the genuine *ῥῆσις* has been superseded. Something was doubtless said about the words of consolation alluded to in 833.

ὑπαντιάζειν παῖδ᾽ ἐμῷ πειράσομαι·
οὐ γὰρ τὰ φίλτατ᾽ ἐν κακοῖς προδώσομεν.]
ΧΟ. ὦ πόποι, ἦ μεγάλας ἀγαθᾶς τε πολισσονόμου
βιοτᾶς ἐπεκύρσαμεν, [στρ. ά.
εὖθ᾽ ὁ γηραιὸς
πανταρκὴς ἀκάκας ἄμαχος βασιλεὺς
ἰσόθεος Δαρεῖος ἆρχε χώρας.
πρῶτα μὲν εὐδοκίμους στρατιὰς ἀπεφαινόμεθ᾽, ἠδὲ νομίσματα πύργινα [ἀντ. ά.
πάντ᾽ ἐπεύθυνον.
νόστοι δ᾽ ἐκ πολέμων ἀπόνους ἀπαθεῖς
* * εὖ πράσσοντας ἆγον οἴκους.
ὅσσας δ᾽ εἷλε πόλεις πόρον οὐ διαβὰς Ἅλυος ποταμοῖο, [στρ. β΄.

848. During the absence of Atossa (who, if she returns again on the stage, is a mute person henceforth), the chorus gives a sketch of the Persian dominions in Asia Minor, contrasting as before the former prosperity with the recent reverses. Schol. Med. *θαυμαστικῶς σύγκρισιν ποιεῖται τῶν ἐπὶ Δαρείου εὐτυχημάτων πρὸς τὰ νῦν κακά*. Whether the whole of the following stasimon is from the hand of Aeschylus, appears to be doubtful; the enumeration of Asiatic cities seems dull and pedantic; we can only excuse it as meant to glorify the Greeks by magnifying the Persian influence.

851. *ἀκάκης*. Cf. *πάτερ ἄκακε* 663. *ἀβλαβὴς* 556. Homer uses the form *ἀκακήτης*. Schol. *πρᾷος, εἰρηνικός*.

853. *εὐδοκίμους στρατιάς*. This simple emendation of Wellauer and Hermann, for *εὐδοκίμου στρατιᾶς*, removes all the difficulty (which was not inconsiderable) of the construction. By taking *ἀποφαίνεσθαι* passively, it was necessary to explain the genitive by *ἀπὸ*, or *ἕνεκα*, or *ὄντες εὐδοκίμου στρατιᾶς*. Hesychius, *ἀποφανθεὶς, ἐν τῷ φανερῷ καταστάς*. The middle however is used in Eum. 298, *μοῦσαν στυγερὰν ἀποφαίνεσθαι δεδόκηκεν*. Eur. Suppl. 336, *κἀπεφηνάμην γνώμην*. Translate, 'in the first place, we used to show the world that we had armies worthy of our reputation.'

854. *νομίσματα*. So Hermann for *νόμιμα τά*. He further corrects *οἳ δὲ* for *ἠδέ*. The explanation of the Schol. suggests suspicions as to the integrity of the passage:—*οἱ δὲ δημωφελεῖς δῆμοι* (qu. *νόμοι*?) *πάντα ἐπολιτεύοντο*. The meaning seems to be, 'We used to be famous, first for our army, secondly for our civil institutions,' *νομίσματα* referring to *πολισσονόμου βιοτᾶς*. They are called *πύργινα*, 'strong,' by the same metaphor as Suppl. 186, *κρείσσων δὲ πύργου βωμός*. There are several distinct scholia, variously combined and confused in the Med., on this passage. Some grammarians understood the words thus: 'In the first place we had a good repute in war, and the *customs of nations* regulated all our acts:'—*καὶ ὁρμῶμεν* (leg. *ὡρμῶμεν*) *κατὰ νενομισμένα ἔθη ταῖς πόλεσι ταῖς πορθουμέναις, οὐ τεμένη θεῶν πορθοῦντες, οὐ τάφους ἀνασπῶντες, ὡς Ξέρξης τολμήσας ἐποίησεν*. Another gloss explains *νόμιμα τὰ πύργινα* by *τὰ νόμιμα πάντα τῶν τετειχισμένων πόλεων*, whence in the preceding it seems we should read *πυργουμέναις* for *πορθουμέναις*. Objections have been raised to the plural *ἐπεύθυνον* (see Porson on Hec. 1141), for which Dindorf edits *ἐπεύθυνεν* with Bothe. The construction however is epic, as Od. xxiv. 357, *θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων*.

859. A dactyl has been lost, perhaps *πήματος*, like *ἀπαθὴς κακῶν* Herod. i. 32. v. 19. Xen. Anab. vii. 7, 33. Weil inserts *πάλιν*, after Meineke, who scans *ἰσόθεος* in 852 as an anapaest.

860. *πόρον οὐ διαβάς*. Like Croesus, of whom the oracle had said *Κροῖσος Ἅλυν*

οὐδ' ἀφ' ἑστίας συθείς,
οἷαι Στρυμονίου πελάγους Ἀχελωΐδες εἰσὶ πάροικοι
Θρηκίων ἐπαύλων,
λίμνας τ' ἔκτοθεν αἳ κατὰ χέρσον ἐληλαμέναι πέρι πύργον ἀντ. β′.
τοῦδ' ἄνακτος ἄϊον,
Ἕλλας τ' ἀμφὶ πόρον πλατὺν εὐχόμεναι, μυχία τε Προποντὶς,
καὶ στόμωμα Πόντου·
νᾶσοί θ' αἳ κατὰ πρῶν' ἅλιον περίκλυστοι, στρ. γ′.
τᾷδε γᾷ προσήμεναι,
οἵα Λέσβος, ἐλαιόφυτός τε Σάμος, Χίος,
ἠδὲ Πάρος, Νάξος, Μύκονος, Τήνῳ τε συνάπτουσ'
Ἄνδρος ἀγχιγείτων.
καὶ τὰς ἀγχιάλους ἐκράτυνε μεσάκτους, ἀντ. γ′.

διαβὰς μεγάλην ἀρχὴν καταλύσει. The allusion seems likely to have been borrowed by a later writer than Aeschylus from Herodotus.—οὐδ' ἀφ' ἑστίας συθεὶς, i. e. not invading another country, as the Persians pretended to claim the Aegean sea for their own, Herod. iii. 96. The Schol. Med. found ποταμουδὲ ἀφ' ἑστίας, and remarks on the 'awkward crasis,' σκληροτέρα συναλιφή. Hermann considers ὅσσας εἷλε πόλεις not used as an exclamation (Schol. τὸ ὅσας θαυμαστικῶς), but referring to ἔϊον in 867, "*quotquot expugnavit urbes adjecit imperio.*"

864. Ἀχελωΐδες. We may supply πόλεις, as περιρρύτας πόλεις Eum. 77. He appears to mean Imbros, Thasos, and Samothrace. There are no alluvial islands at the mouth of the Strymon, corresponding to the Echinades at the mouth of the Achelous. The Schol. observes Ἀχελῷον γὰρ πᾶν ὕδωρ λέγουσιν. 'The watery cities of the Strymonian sea, neighbours of Thracian settlements,' may therefore be taken as a poetical phrase for 'the islands off Thrace.' Weil thinks the 'Lake-habitations' are meant, described in Herod. v. 16, the efflux of the Strymon into the lake Prasias being the 'Strymonian sea.' With these he contrasts αἱ λίμνας ἔκτοθεν κ.τ.λ., and his explanation of the passage is ingenious.

866. λίμνας ἔκτοθεν. The fortified cities on the mainland, as it were outside of the Aegean. With πύργον περιεληλαμέναι compare αἱμαχθεῖσα ἄρουραν in 597. Schol. τοῖς τείχεσι κεκυκλωμέναι. If αἳ (not αἱ) be read, εἰσὶ must be supplied, as in 872.

870. εὐχόμεναι. If the reading is right, εἶναι is understood, as in Suppl. 18, γένος ἡμέτερον βοὸς ἐξ ἐπαφῆς εὐχόμενον, i. e. 'boasting of their site near the wide Hellespont.' Schol. αἱ παρὰ τὸν Ἑλλήσποντον τὴν οἴκησιν αὐχοῦσαι. There are other readings αὐχόμεναι, αὐχώμεναι, ἐρχόμεναι. Dindorf and Hermann read ἀρχόμεναι, after Blomfield.

871. στόμωμα Πόντου. Schol. ὁ Βόσπορος (i. e. the Thracian).

872. κατὰ πρῶν' ἅλιον. Schol. αἱ κατὰ τὸν Ἑλλήσποντον. See sup. 131. In this case, πρῶν means a projecting arm of the sea. But we might also translate, 'Off the headland of the Aegean sea,' i. e. opposite to (in a southerly direction) the promontory of the Troad which juts out below the Hellespont and above these islands. See on Suppl. 818. Again, προσήμεναι clearly refers to local position, not metaphorically to political attachment, as the Schol. seems to have meant by the gloss ὑποτασσόμεναι.

877. ἀγχιάλους μεσάκτους. Neither of these epithets is easily explained. The first is applied to Salamis, Ajac. 135, where Linwood interprets it of any island which being of small circuit cannot have

Λῆμνον, Ἰκάρου θ' ἕδος,
καὶ Ῥόδον, ἠδὲ Κνίδον, Κυπρίας τε πόλεις, Πάφον,
ἠδὲ Σόλους Σαλαμῖνά τε, τᾶς νῦν ματρόπολις τῶνδ'
αἰτία στεναγμῶν.
καὶ τὰς εὐκτεάνους κατὰ κλῆρον Ἰαόνιον πολυάνδρους ἐπῳδ.
Ἑλλάνων ἐκράτει σφετέραις φρεσὶν,
ἀκάματον δὲ παρῆν σθένος ἀνδρῶν τευχηστήρων
παμμίκτων τ' ἐπικούρων.
νῦν δ' οὐκ ἀμφιβόλως θεότρεπτα τάδ' αὖ φέρομεν πολέμοισι
δμαθέντες μεγάλως πλαγαῖσι ποντίαισιν.

ΞΕΡΞΗΣ.

Ἰώ,
δύστηνος ἐγὼ στυγερᾶς μοίρας
τῆσδε κυρήσας ἀτεκμαρτοτάτης,

any part far distant from the sea. And it is likely that the adjective came to assume the place of a substantive (see on 580), for νῆσος. Thus μεσάκτους may either be a common-place term for any island, 'lying in the midst of shores,' or it will signify 'lying between the shores of Asia Minor and Greece.' The word occurs frag. 208, where however the derivation from ἀκτὴ is obviously inapplicable, and perhaps μεσάτια should be restored, like ὑστάτιος.—Ἰκάρου ἕδος, the islands of the Icarian sea. Compare ἔποικον ἕδος Ἀσίας Prom. 420, 'the settlement of ἔποικοι, or sojourners in Asia Minor.' The Schol. explains Ἰκάρου τὸν κλύδωνα, which Hermann thinks points to the reading of ed. Viet. ἕλος. But he seems rather to have loosely paraphrased 'the settlement of Icarus' by 'the Icarian sea.' The poet probably followed a tradition that the islands were first colonized by Icarus.

880. τᾶς νῦν ματρόπολις. Schol. ἄποικοι γάρ εἰσιν οἱ ἐν Κύπρῳ Σαλαμίνιοι τῶν ἐν τῇ Ἀττικῇ.

882. κατὰ κλῆρον Ἰαόνιον. 'In the district of Ionia.' Schol. Ἰωνίδας πόλεις. Hermann long ago corrected the vulg. Ἰόνιον. Cf. Ἰαονίοισι νόμοισι Suppl. 66.

885. ἐκράτει. So Hermann for ἐκράτυνε, which violates the dactylic metre, and had occurred just before in 877. Cf. Suppl. 366. Weil reads ἔλασε, comparing 767. If Ἑλλάνων be right, we must join it with πολυάνδρους. Hermann reads ἐλαύνων with several MSS., which he calls 'aperte verum,' and so also Dindorf. But the Med. has Ἑλλάνων, which perfectly satisfies both sense and metre.

886. ἀκάματον. With the long ἀ compare ἀθάνατον frag. 192, ἀπαράμυθον Prom. 193.

890. τάδ' αὖ φέρομεν. 'Formerly we were prosperous, now on the other hand we have received a fatal blow.' The Med. has θεόπρεπτα, which the Schol. explains by ὑπὸ θεῶν ἐνεχθέντα καὶ θεοῖς δόξαντα. There is a common confusion between τρέπειν and πρέπειν, as in Suppl. 296. Ag. 1299. But θεότρεπτα is *a deo conversa*. Compare Theb. 703, and with οὐκ ἀμφιβόλως ibid. 857.—For πολέμοισι Weil reads πολέμοιο.

892. 'Prodit Xerxes, regio ornatu, cum satellitibus, quorum unus vestem, quam in bello gestaverat, et arma tenet. Non enim squalidum et lacerum producere Aeschyleum est. Ideo monuerat Darius Atossam (830), ut filio dignum ornatum ferens obviam iret: quod factum esse extra scenam apparet. Aliter ista de veste Xerxis lacerata inepte dicta essent.' *Hermann.*

ὡς ὠμοφρόνως δαίμων ἐνέβη
Περσῶν γενεᾷ· τί πάθω τλήμων ;
λέλυται γὰρ ἐμῶν γυίων ῥώμη
τήνδ᾽ ἡλικίαν ἐσιδόντ᾽ ἀστῶν.
εἴθ᾽ ὄφελε, Ζεῦ, κἀμὲ μετ᾽ ἀνδρῶν
τῶν οἰχομένων
θανάτου κατὰ μοῖρα καλύψαι.

ΧΟ. ὀτοτοῖ, βασιλεῦ, στρατιᾶς ἀγαθῆς
καὶ Περσονόμου τιμῆς μεγάλης,
κόσμου τ᾽ ἀνδρῶν,
οὓς νῦν δαίμων ἐπέκειρεν.
γᾶ δ᾽ αἰάζει τὰν ἐγγαίαν
ἥβαν Ξέρξᾳ κταμέναν, Ἅιδου
σάκτορι Περσᾶν· ᾀδοβάται γὰρ
πολλοὶ φῶτες, χώρας ἄνθος,
τοξοδάμαντες· πάνυ γὰρ † φύστις

895. δαίμων ἐνέβη. See on 518.

898. ἐσιδόντ᾽. The commentators generally take this for ἐσιδόντα, comparing Cho. 403, πέπαλται δ᾽ αὖτέ μοι φίλον κέαρ τόνδε κλύουσαν οἶκτον, and referring to Elmsley's note on Heracl. 693. We find in Homer such elisions as χαῖρε δὲ τῷ ὄρνιθ᾽ Ὀδυσεὺς, Il. x. 277. In Soph. Trach. 675, ἀργῆτ᾽ οἰὸς εὐείρου πόκῳ. Oed. Col. 1435, τάδ᾽ εἰ τελεῖτέ μοι θανόντ᾽. Eur. frag. Aeol. ii. τῷ πενηθ᾽. Ion 434, τί μοι μέλει, προσήκοντ᾽ οὐδεν ; Dindorf and Weil read ἐμοὶ for ἐμῶν.—τήνδε, emphatic ; only old men are left to protect the land.

899. εἴθ᾽ ὄφελε. On the omitted augment see Prom. 188.

903. Περσονόμου τιμῆς. Schol. τῆς τοῖς Πέρσαις νεμηθείσης. We should rather compare οὐκέτι Περσονομοῦνται in 587. The sense is nothing more than 'the honour in which the Persian sway was held.'

905. ἐπέκειρεν is here the aorist in the perfect sense. Cf. Il. xvi. 394, Πάτροκλος δ᾽ ἐπεὶ οὖν πρώτας ἐπέκερσε φάλαγγας.

907. κταμέναν. This passive aorist occurs Od. xxii. 401, and often in the early epic. Compare χύμενος Eum. 253. On the dative (which may be either acquisitively used, or that of the agent) see Cho. 360. Ἅιδου σάκτορι Περσᾶν is, 'who has crammed Hades with Persians.' Schol. τῷ πληρωτῇ, παρὰ τὸ σάσσω. Cf. σεσαγμένον Ag. 627.

908. ᾀδοβάται. This is a former emendation of Hermann for ἀγδαβάται. He compares ᾀδοφοῖται, Arist. frag. 198. Robortello has ἀδαβάται. For I and Γ confused compare αἰνεῦσι in the Med. for ἁγνεῦσι Suppl. 222. αἰὼν for ἀγὼν in Theb. 771. ἀγρεῖ for αἱρεῖ in Ag. 125. As before in 552 seqq., this must be understood as the burden of the nation's complaint implied in αἰάζει, rather than as the remark of the chorus, as Hermann has pointed out. Weil objects to the reproach implied in Ξέρξᾳ κταμέναν, and thinks both Ξέρξᾳ and Ἅιδου are interpolated. Compare Ag. 436—42.

910. φύστις. Schol. Med. ἔκφυσις, γονή. τοῦτο διὰ μέσον. It is clear therefore that he construed πολλοὶ φῶτες ἐξέφθινται. Another scholium is, ἡ πεφυρμένη καὶ ἐπὶ γῆς πεσοῦσα, whence Blomf. suspects that he found φύρσις. The word seems extremely doubtful, and it has therefore been marked with an obelus, though Hermann accepts it without a remark. The ingenious conjecture of Franz is adopted by Dindorf and Weil, πάνυ ταρφύς τις μυριὰς, i. e. συχναὶ μυριάδες. Cf. ταρφὺς ἀντέλλουσα θρὶξ, Theb. 530. Properly, μυριὰς is a substantive,

μυριὰς ἀνδρῶν ἐξέφθινται.
αἰαῖ, αἰαῖ, κεδνᾶς ἀλκᾶς.
Ἀσία δὲ χθὼν, βασιλεῦ γαίας,
αἰνῶς αἰνῶς ἐπὶ γόνυ κέκλιται.

ΞΕ. ὅδ᾽ ἐγὼν, οἰοῖ, αἰακτὸς — στρ. ά.
μέλεος γέννᾳ γᾷ τε πατρῴᾳ
κακὸν ἄρ᾽ ἐγενόμαν.

ΧΟ. πρόσφθογγόν σοι νόστου τοίαν
κακοφάτιδα βοὰν, κακομέλετον ἰὰν
Μαριανδυνοῦ θρηνητῆρος
πέμψω, πολύδακρυν ἰακχάν.

ΞΕ. ἵετ᾽ αἰανῆ πάνδυρτον — ἀντ. ά.
δύσθροον αὐδάν· δαίμων γὰρ ὅδ᾽ αὖ
μετάτροπος ἐπ᾽ ἐμοί.

though μυριάδας πόλεις occurs in Eur. Rhes. 914.—On the plural ἐξέφθινται see sup. 574.

912. In the MSS. and edd. this verse is assigned to Xerxes, and the next to the chorus. Hermann truly observes that the entire speech is the address of the chorus on receiving the king, who after his arrival on the stage first utters the words ὅδ᾽ ἐγὼν κ.τ.λ. So also Blomf., Dind., Weil, after Wellauer.

914. ἐπὶ γόνυ κέκλιται. This is a well-known metaphor from the wrestling school. See on Suppl. 85. Ag. 64, γόνατος κονίαισιν ἐρειδομένου. Herod. vi. 27, ἐς γόνυ τὴν πόλιν ἔβαλε. The Schol. took the syntax to be γαίας ἐπὶ γόνυ, for what reason it is not clear. But for the similar variation of the following anapaests in 917. 928, we should be tempted here to read γόνασιν κέκλιται. The substitution of ◡ ◡ ◡ ◡ for – – in irregular anapaestics is not very uncommon, e. g. Eur. Troad. 124. 136. Ion 889. Hec. 62.

918. The common reading τὰν has been altered to τοίαν, not only because the antistrophic verse (925) seems to demand the change of καὶ into κἀγὼ, in order to give any thing like a reasonable sense ; but because the meaning here is, 'Such (i. e. in accordance with the previous declaration of Xerxes) is the ill-boding strain I will send forth in addressing you on your return, namely, that of a Mariandynian mourner,' not the sounds of joy with which you ought to have been greeted.

919. κακομέλετον. Not from μέλος, but μελετὴ, *mala meditantem*. On the Mariandynian mourners see Hesych. in Μαριανδυνῶν θρῆνος. Müller, Dor. i. p. 367, and Blomfield's Glossary. Cf. Κισσίας νόμοις ἰηλεμιστρίας Cho. 415. The Scholiast says that the Mariandynian flutes (αὐλοὶ) were peculiarly adapted for the music of dirges. They were a people of Asia Minor west of Paphlagonia, who seem to have been famous for the worship of Adonis. Photius, Μαριανδυνὸν θρηνητήν· οὕτως Αἰσχύλος.

921. πέμψω. The MSS. give this word twice. Hermann retains both, and reads in 928, κλάγξω κλάγξω δ᾽ ἀρίδακρυν ἰαχάν.

922. The MSS. have καὶ πανόδυρτον. Lachmann and Hermann omit καὶ, which should rather have been altered to κἀγὼ, 'I too, as well as you' (sup. 915). The whole of the concluding scene is *commatic*.

924. μετάτροπος. Cf. Theb. 702, δαίμων λήματος αὖ τροπαίᾳ χρονίᾳ μεταλλακτὸς ἴσως ἂν ἔλθοι. Eur. Electr. 1147, μετάτροποι πνέουσιν αὖραι δόμων. Ar. Pac. 945, σοβαρὰ θεόθεν κατέχει πολέμου μετάτροπος αὔρα. The Schol. Med. explains ἡ τύχη μεταβέβληται. But Hermann adopts one of two interpretations given in the later Scholia, δαίμων, ἡ παροῦσα δυστυχία, "*nam haec calamitas ad me redit*, ut scilicet ad auctorem." Why should not αὖ be used as in 890, implying the converse of former prosperity ?

ΧΟ. ἤσω τοι κἀγὼ πάνδυρτον,
νεοπαθέα σέβων ἀλίτυπά τε βάρη,
πόλεως γέννας πενθητῆρος
κλάγξω δ' ἀρίδακρυν αὐτάν.
ΞΕ. Ἰάνων γὰρ ἀπηύρα, στρ. β'.
Ἰάνων ναύφρακτος Ἄρης ἑτεραλκὴς,
νυχίαν πλάκα κερσάμενος
δυσδαίμονά τ' ἀκτάν.
ΧΟ. οἰοιοῖ βόα, καὶ πάντ' † ἐκπεύθου.
ποῦ δὲ φίλων ἄλλος ὄχλος;
ποῦ δέ σοι παραστάται,
οἷος ἦν Φαρανδάκης,

926. The old reading, *λαοπαθῆ τε σεβίζων ἀλίτυπα βάρη*, suited neither sense nor metre. Schol. *τὰ πάθη τῶν λαῶν σέβων*. The sense requires *νεοπαθῆ*, 'recently endured.' So *τεκοῦσα νεοπαθὴς*, Eum. 489. The error arose from supposing the word was compounded of *ναῦς*, and so *ναοπαθῆ* and *λαοπαθῆ* were successively written.

928. Weil's conjecture, *ἀρίδακρυν αὐτὰν* for *αὖ γόον ἀρίδακρυν*, restores sense and metre at the cost of but small change. Translate, 'and I will utter the tearful cry of a mourner for the race of the city,' i. e. the people of the state.

929. *Ἰάνων*. This rare form, in which the *α* is short, is preserved in several MSS. instead of the vulg. *Ἰώνων*. Hesych. *Ἴαννα· ἐν μὲν αἰχμαλωτίσι Σοφοκλέους ἀπέδοσαν Ἑλληνική· ἐπεὶ Ἴαννας* (l. *Ἴαvας*) *τοὺς Ἕλληνας λέγουσιν*. See Soph. frag. 54. Hence the name of the nymph *Ἰάνειρα* in Hes. Theog. 356. Translate: 'for our naval force, giving the victory to the other side, has suffered from the Athenians.' By *ἑτεραλκὴς* he means that the Persians who had been sent to kill the Greeks (sup. 449), were themselves slain by the Greeks. Herod. ix. 103, *ὡς εἶδον ἑτεραλκέα γινομένην τὴν μάχην*. Od. xxii. 236, *ἑτεραλκέα νίκην*. The Scholiasts, who with the MSS. assign these lines to the chorus, wrongly explain *ἀπηύρα* by *ἀφείλετο τὴν σωτηρίαν*. Blomfield well compares Hesiod, Opp. 238, *πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα*. But he sadly mutilates this and the antistrophic verse, not perceiving that the metre of 930 is Ionic.

931. *νυχίαν πλάκα κερσάμενος*. Schol. Med. *ἀποκείρας στυγνὴν πλάκα κατὰ* (l. *καὶ*) *δυσδαίμονα ἀκτὴν, τοῦτ' ἔστι κατὰ τὴν Σαλαμῖνα*. The middle participle means, 'having had it stripped' (as Mars is said *θερίζειν βροτοὺς*, Suppl. 628). Schol. recent. *νυχίαν πλάκα, τὴν Ψυττάλειαν*. There is much probability in Weil's *κερσαμένους*, 'the Ionian fleet, with victory now on their own side, has taken off those who ravaged shores that have proved fatal to themselves.' Hermann admits the conjecture of Pauw and Heath, *μυχίαν πλάκα*, by which he understands the narrow strait in which the battle was fought, comparing *μυχία Προποντὶς* in 870. This appears highly probable, for *νυχία* is an unusual term for 'deadly' or 'fatal,' though any thing dismal is often called 'black' in Aeschylus. We have *νύχιον ἅλα*, of the Euxine, in Eur. Med. 211, where it seems to refer to sailing by night. And *νύχιον* and *μύχιον* are confused in Hes. Theog. 991. Opp. 523.

933. *πάντ' ἐκπεύθου*. In the MSS. this verse is assigned to Xerxes, which is contrary to the division of the antistrophe. Hermann takes *ἐκπεύθου* passively, 'be asked,' i.e. allow yourself to be questioned, 'about the whole affair;' and Dindorf approves this. Linwood gives a more natural sense in supposing the chorus exhorting its coryphaeus to ask for further information. But the text can hardly be right as it stands. Perhaps *ἐκπύθωμαι*, 'let me hear all.'

936. *παραστάται*. Schol. recent. *συνασπισταί*.

Σούσας, Πελάγων, Ψάμμις, Δοτάμας,
ἠδ' Ἀγδαβάτας, Σουσισκάνης τ'
Ἀγβάτανα προλιπών;
ΞΕ. ὀλοοὺς ἀπέλειπον ἀντ. β'.
Τυρίας ἐκ ναὸς ἔρροντας ἐπ' ἀκταῖς
Σαλαμινιάσι, στυφέλου
θείνοντας ἐπ' ἀκτᾶς.
ΧΟ. οἰοῖ, ποῦ δέ σοι Φαρνοῦχος * *
Ἀριόμαρδός τ' ἀγαθός;
ποῦ δὲ Σευάλκης ἄναξ,
ἢ Λίλαιος εὐπάτωρ,
Μέμφις, Θάρυβις, καὶ Μασίστρας,
Ἀρτεμβάρης τ' ἠδ' Ὑσταίχμας;
τάδε σ' ἐπανερόμαν.
ΞΕ. ἰὼ ἰώ μοι, στρ. γ'.
τὰς ὠγυγίους κατιδόντες, * τὰς
στυγνὰς Ἀθάνας, πάντες ἑνὶ πιτύλῳ,
ἐὴ, ἐὴ, τλάμονες ἀσπαίρουσι χέρσῳ.
ΧΟ. ἦ καὶ τὸν Περσᾶν αὐτοῦ

938. The order of the proper names has been emended by Hermann, by transposing *Ψάμμις* from the sixth to the fourth place.

940. *Ἀγβάτανα*. Hermann's reading *τὰ Βάτανα* seems very probable, the MSS. having *τἀγβάτανα* or *τἀκβάτανα*. The name may be recognized in *Βατάνωχος* inf. 962. The use of the article is defended by the frequent occurrence of *τὰς Ἀθήνας*, *τὸ Ἄργος*, *ταῖς Θήβαις*, &c., in Euripides; but it more probably came from the preceding *τε*. There is however some metrical licence allowed in proper names.

944. *θείνοντας*. This word is used intransitively, or at least without a definite object, 'knocking against each other.' The passive *ἐθείνοντο* occurs Theb. 949.

945. *οἰοῖ*, *κ.τ.λ.* Hermann reads *οἰοιοῖ βόα, ποῦ σοι Φαρνοῦχος*, to correspond with the strophe. Perhaps *πρόκειται* has been lost from the end of the verse.

946. *Ἀριόμαρδος*. The Ἀ seems to be long; supra, 320, it was made short; and the respective epithets *ἐσθλὸς* and *ἀγαθὸς* appear to identify the name. The MSS. however have *κἀριόμαρδος* with some varieties. We might also correct *κἀριόμαρδος δ' ἀγαθός*. Cf. 263.

951. *ἐπανερόμαν*. Most MSS. give *ἐπανέρομαι*, but one has *ἐπαναιρόμην*, another *ἐπανερόμαι*, whence Wellauer and Hermann have restored the true reading. A further correction of *τάδε* into *ταῦτα* (words commonly interchanged) would better suit the strophe, 940.

954. Blomfield supplied *τὰς* at the end of the verse to suit the antistrophe (v. 969), where Hermann ventures to read *ὑπορίνεις*, in which he is followed by Weil.

956. *ἀσπαίρουσι χέρσῳ*. This is properly said of fish just taken out of the sea and landed from a net. Cf. Od. xii. 254, *ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε*. Herod. ix. 120, *ἤσπαιρον ὅκως περ ἰχθύες νεοάλωτοι*. By *ἑνὶ πιτύλῳ* he means 'by one and the same movement,' or convulsive struggle.

959. *Περσᾶν*. The MSS. have *Περσῶν*.

τὸν σὸν πιστὸν πάντ' ὀφθαλμὸν
μυρία μυρία πεμπαστὰν,
Βατανώχου παῖδ' Ἄλπιστον
* * * * *
τοῦ Σησάμα τοῦ Μεγαβάτα,
Πάρθον τε μέγαν τ' Οἰβάρην
ἔλιπες ἔλιπες; ὦ, ὦ δαΐων,
Περσαις ἀγαυοῖς κακὰ πρόκακα λέγεις.
ΞΕ. ἴυγγά μοι δῆτ' — ἀντ. γ'.
ἀγαθῶν ἑτάρων ὑπομιμνήσκεις,
ἄλαστ', *ἄλαστα στυγνὰ πρόκακα λέγων.
βοᾷ, βοᾷ μοι μελέων ἔντοσθεν ἦτορ.
ΧΟ. καὶ μὴν ἄλλους γε ποθοῦμεν,
Μάρδων ἀνδρῶν μυριόνταρχον
Ξάνθην, Ἄριόν τ' Ἀγχάρην,
Δίαιξίν τ' ἠδ' Ἀρσάκην
ἱππιάνακτας,

—αὐτοῦ τὸν σὸν, i.e. καὶ τὸν σὸν αὐτοῦ, unless, according to the correction next suggested, αὐτοῦ is the adverb.

960. πιστὸν πάντα, ᾧ τὰ πάντα πεπίστευται. But the Schol. Med. has τὸν ὄντα ὀφθαλμὸν, by which he meant to show that τὸν belonged to ὄντα, not to σόν. Probably we should read τὸν σὸν πιστόν τ' ὄντ' ὀφθαλμὸν, 'Did you leave there (αὐτοῦ ἔλιπες, v. 966) him who was the Eye of the Persians, and also your own?'

961. μυρία πεμπαστάν. 'Counting by tens of thousands.' This is conformable with the account of Herodotus, vii. 60, ἐξηρίθμησαν δὲ τόνδε τὸν τρόπον· συναγαγόντες ἐς ἕνα χῶρον μυριάδα ἀνθρώπων, καὶ συνάξαντες ταύτην ὡς μάλιστα εἶχον, περιέγραψαν ἔξωθεν κύκλον, κ.τ.λ. Schol. μετρητὴν στρατοπέδου, οἷον μυριάδα ἀριθμοῦντα τὰς ὅλας ἡγεμονίας. ἀριθμῆσαι κατὰ πεντάδα ἀνὰ μυρίους, ἔχοντα τοὺς ἀρχομένους. The last words suggest the purport of the lost verse at v. 963.

964. Σησάμα. See 324. Some copies give Σεισάμα. L. Dindorf ingeniously proposes Σισάμνα, from Herod. v. 25.

966. ὦ, ὦ δαΐων. Hermann reads οἶ', ὢ ὢ δᾴων, "*prout, hei hei, ex illis colligo, quae strenuis Persis ingentia accidisse mala narras!*"—πρόκακα, cf. Suppl. 813.

968. ἴυγγα. Schol. Med. φιλίαν. Schol. recent. ἡδονὴν, χάριν. In Latin, *suggeris mihi desiderium*. Photius, ἴυγγες· λεπτοὶ πόροι· καὶ αἱ τέρψεις. Ar. Lysistr. 1110, τῇ σῇ ληφθέντες ἴυγγι. See Theocr. ii. 17. Pind. Nem. iv. 56.

970. ἄλαστα. Hermann repeats the word, which occurs only once in the MSS. In the next verse Blomf. and Dind. read μοι μελέων ἔντοσθεν for μελέων ἔνδοθεν. Hermann has δὴ for μοι.

971. καὶ μὴν ἄλλους. So Dind. for ἄλλο. 'Well, but there is another whom we miss.' It seems advisable to retain μυριόνταρχον, for which Dindorf and Weil give μυριοταγὸν, Blomf. and Hermann μυριάδαρχον, much to the detriment of the spondaic rhythm of these anapaests. See sup. 316. The measure of the word is - - - -, as Πύθιος is a spondee in Eurip. Ion 285, τιμᾷ σ' ὁ Πύθιος ἀστραπαί τε Πύθιαι, and λογίων an iambus, ibid. 602, τῶν δ' αὖ λογίων τε χρωμένων τε τῇ πόλει. Virgil makes *omnia* a spondee, Aen. vi. 33. See on Prom. 698.

976. Ἄριόν τ'. So Ahrens for ἀρειόν τ'. The same error exists in the MSS. in Cho. 415. Hermann retains ἀρειόν τ', and alters Ξάνθην into Ξάνθιν.

Κιγδαγάταν καὶ Λυθίμναν,
Τόλμον τ' αἰχμᾶς ἀκόρεστον.
ἔταφον, ἔταφον· οὐκ ἀμφὶ σκηναῖς
τροχηλάτοισιν ὄπιθεν ἑπόμενοι—
ΞΕ. βεβᾶσι γὰρ τοίπερ ἡγέται στρατοῦ. — στρ. δ'.
ΧΟ. βεβᾶσιν, οἵ, νώνυμοι.
ΞΕ. ἰὴ ἰή, ἰὼ ἰώ.
ΧΟ. ἰὼ ἰώ, δαίμονες *δ'
ἔθεντ' ἄελπτον κακὸν
διαπρέπον, οἷον δέδορκεν Ἄτα. 989
ΞΕ. πεπλήγμεθ', †οἷαι δι' αἰῶνος τύχαι. — ἀντ. δ'.
ΧΟ. πεπλήγμεθ', εὔδηλα γάρ—
ΞΕ. νέαι νέαι δύαι δύαι.
ΧΟ. Ἰαόνων ναυβατᾶν

981. ἔταφον, ἔταφον. 'I am astounded (i.e. at their absence); they are not about your well-screened car, following in attendance behind it.' The aorist participle ταφὼν (from τέθηπα) is Homeric. Blomfield gives ἔταφεν, the supposed Aeolic form of ἐτάφησαν, with Valckenaer. By σκηνὴ τροχήλατος the ἁρμάμαξα is meant, which, as we know from Herod. vii. 41, was used by Xerxes on his expedition; ἐξήλασε μὲν δὴ οὕτω ἐκ Σαρδέων Ξέρξης· μετεκβαίνεσκε δὲ, ὅκως μιν λόγος αἱρέοι, ἐκ τοῦ ἅρματος ἐς ἁρμάμαξαν. αὐτοῦ δὲ ὄπιθεν αἰχμοφόροι Περσέων οἱ ἄριστοι. The use of these comfortable ἁρμάμαξαι is ridiculed by Aristophanes, Ach. 69, καὶ δῆτ' ἐτρυχόμεσθα παρὰ Καΰστριον πεδίον ὁδοιπλανοῦντες ἐσκηνημένοι ἐφ' ἁρμαμαξῶν μαλθακῶς κατακείμενοι. In both passages the σκηνὴ alludes to the umbrella, which is well shown in the Assyrian sculptures (Layard's Nineveh, p. 334), as an appendage to the royal chariot, as it is to this day used in India. At ἑπόμενοι there appears to be an aposiopesis, or rather, the king interrupts by the hasty explanation βεβᾶσι γὰρ, κ.τ.λ. Weil reads ἑπομένους, *miror non pone sequi*.

983. ἡγέται. Thus I have ventured to edit from Photius, ἡγέτης· ἡγεμών. ἀγρέται Toup, for ἀγρόται or ἀκρόται, from Hesych. ἀγρέταν· ἡγεμόνα, θεόν. The Schol. recognizes both MSS. readings, but in deriving the former ἀπὸ τοῦ ἄγειν καὶ ἀγείρειν he would seem rather to explain ἀγρέται. Hermann, guided by the metre of 990, gives ἀκρῶται. Cf. 444. This is supported by a gloss in the Med., εἰ δὲ ἀκρόται, οἱ ἄκροι. But the form is elsewhere unknown. Blomfield gives ἀρχέται, a plausible correction.

987. δαίμονες δ' ἔθεντ'. So Hermann for δαίμονες ἔθετ', for which he formerly proposed δαίμονες ἔθεσθ'. The antistrophic verse, about which no doubt can exist, makes the later conjecture more probable. Weil gives δαιμόνων θέντων κ.τ.λ. For the accidental omission of ν, cf. τοιάδε for τοιάνδε in Cho. 472.

989. διαπρέπον. Here, as in 565. 640, and many other places which Hermann has overlooked, διὰ was pronounced as a monosyllable. The meaning is, 'as conspicuous a calamity as Ate has ever witnessed.' Schol. οἷον κακὸν ἡ Ἄτη ἐφορᾷ. He seems to have taken this last clause as an exclamation.

990. οἷαι δι' αἰῶνος τύχαι. 'By such mischances as happen only at long intervals.' Perhaps, πεπλήγμεθ' οἵᾳ—τύχᾳ, 'with what a fate have we been smitten for ever!' and νέᾳ—δύᾳ below, as Weil edits. Cf. Eum. 533. The Med. has γρ. δαίμονος τύχαι, whence οἷαι δὲ δαίμονος τύχαι may be the true reading. This at once suits the metre better, and also takes up the words of the preceding strophe as Xerxes had done before at 968. 983, and does again at 997. 1007.

κύρσαντες οὐκ εὐτυχῶς.
δυσπόλεμον δὴ γένος τὸ Περσᾶν.
ΞΕ. πῶς δ' οὔ; στρατὸν μὲν τοσοῦτον τάλας πέπληγμαι. στρ. έ.
ΧΟ. τί δ' οὐκ; ὄλωλεν μεγάλως τὰ Περσᾶν.
ΞΕ. ὁρᾷς τὸ λοιπὸν τόδε τᾶς ἐμᾶς στολᾶς;
ΧΟ. ὁρῶ, ὁρῶ.
ΞΕ. τόνδε τ' ὀϊστοδέγμονα—
ΧΟ. τί τόδε λέγεις σεσωσμένον;
ΞΕ. θησαυρὸν βελέεσσιν;
ΧΟ. βαιά γ', ὡς ἀπὸ πολλῶν.
ΞΕ. ἐσπανίσμεθ' ἀρωγῶν.
ΧΟ. Ἰάων λαὸς οὐ φυγαίχμας.
ΞΕ. ἄγαν ἄρειος· κατεῖδον δὲ πῆμ' ἄελπτον. ἀντ. έ.
ΧΟ. τραπέντα ναύφρακτον ἐρεῖς ὅμιλον;
ΞΕ. πέπλον δ' ἐπέρρηξ' ἐπὶ συμφορᾷ κακοῦ.
ΧΟ. παπαῖ, παπαῖ.
ΞΕ. καὶ πλέον ἢ παπαῖ μὲν οὖν.
ΧΟ. δίδυμα γάρ ἐστι καὶ τριπλᾶ—
ΞΕ. λυπρά· χάρματα δ' ἐχθροῖς.
ΧΟ. καὶ σθένος γ' ἐκολούσθη.

996. *δυσπόλεμον.* Schol. *κακωθὲν πολέμῳ καὶ δυστυχῆσαν.*

997. *στρατὸν πέπληγμαι.* He speaks of the army as a part of himself, and therefore uses the accusative. Cf. *κάρα πεπληγμένος* Ar. Ach. 1218. We may however take the accusative as depending on the sense of *ἐκπάγλως στένω*, like *πάλλεσθαι ὄψιν* Suppl. 561, where see the note. Schol. *κόπτομαι, θρηνῶ ὀλέσας τοσοῦτον στρατόν.*

998. *μεγάλως.* The Med. with all the old copies give *μεγάλα.* The Schol. supplies *κακὰ*, but suggests this punctuation, *τί δ'; οὐκ ὄλωλεν μεγάλα τὰ Περσῶν;* But this could not mean, as he supposes, *τὰ μεγάλα Περσῶν.* Hermann and others give *μεγάλως*, which both sense and metre require.

999. *τᾶς ἐμᾶς στολᾶς*, 'of my garment,' as the context shows. Schol. *τῆς ὅλης στρατιᾶς*, which Weil thinks is the true interpretation.

1001. *τόνδε* Porson and Butler for *τάνδε.*

1006. *Ἰάων.* So Hermann for *ἰαόνων.* He remarks that in this play the people are only called *Ἴανες* or *Ἰάονες*, not *Ἴωνες.* As the *α* in *Ἴανες* is short (929), neither *Ἰάνων* nor *Ἰώνων* is an equally plausible conjecture.

1007. *ἄγαν ἄρειος.* Thus Wellauer for *ἀγανόρειος*, which Hermann and Weil retain without comment. We have *ἀγανόρεος* in Theb. 845, if we may trust a highly probable emendation. Dindorf also here abides by the vulgate. Wellauer's correction is however very slight, and seems in itself likely to be right.

1009. *ἐπέρρηξα.* Schol. *τοῦτο καὶ ὁ ἄγγελος προεῖπεν.* He refers to v. 470.

1011. *καὶ πλέον ἢ παπαῖ μὲν οὖν.* 'Aye, and more than *alas!*' Schol. *ὑπερβαίνει θρῆνον.* Hermann has here made a bad alteration, *καὶ πλέον, πλέον μὲν οὖν.*

ΞΕ. γυμνός εἰμι προπομπῶν.
ΧΟ. φίλων ἄταισι ποντίαισιν.
ΞΕ. δίαινε, δίαινε πῆμα, πρὸς δόμους δ' ἴθι. στρ. στ'.
ΧΟ. αἰαῖ, αἰαῖ, δύα, δύα.
ΞΕ. βόα νυν ἀντίδουπά μοι.
ΧΟ. δόσιν κακὰν κακῶν κακοῖς.
ΞΕ. ἴυζε μέλος ὁμοῦ τιθείς.
ΧΟ. ὀτοτοτοτοῖ.
βαρεῖά γ' ἅδε συμφορά.
οἳ, μάλα καὶ τόδ' ἀλγῶ.
ΞΕ. ἔρεσσ' ἔρεσσε, καὶ στέναζ' ἐμὴν χάριν. ἀντ. στ'.
ΧΟ. διαίνομαι γοεδνὸς ὤν.
ΞΕ. βόα νυν ἀντίδουπά μοι.
ΧΟ. μέλειν πάρεστι, δέσποτα.
ΞΕ. ἐπορθίαζέ νυν γόοις.
ΧΟ. ὀτοτοτοτοῖ.
μέλαινα δ' αὖ μεμίξεται
καὶ στονόεσσα πλαγά.
ΞΕ. καὶ στέρν' ἄρασσε καὶ βόα τὸ Μύσιον. στρ. ζ'.

1017. *δίαινε πῆμα.* Schol. *δάκρυε τὸ ἀτύχημα.* The second *δίαινε* is pronounced as a dissyllable, on the principle of *διάπρεπον* in 989.—*πρὸς δόμους ἴθι* is the signal for the procession of mourners to move forward, in the same manner as at the conclusion of the Seven against Thebes. The line which follows, and v. 1026, should perhaps be transposed, as Butler perceived; the eye of the transcriber having been confused by *βόα νυν κ.τ.λ.*, immediately following in both strophe and antistrophe. Cf. 1045—6.

1020. *δόσιν κακὰν κ.τ.λ.* 'An evil dispensation of evil upon evil.' The accusative depends on *στένω* implied in the preceding. Cf. Ajac. 866, *πόνος πόνῳ πόνον φέρει.* Schol. *δίδου τοῖς κακοῖς τὴν κακὴν δόσιν, ὅ ἐστι τὰ δάκρυα.* Hence Weil infers that the old reading was *κακὰν κακῶν διδοὺς δόσιν*, *miserum munus pro misero munere reddens.*—*μέλος ὁμοῦ τιθεὶς*, i. e. singing in time and harmony.

1025. *ἔρεσσε.* Schol. *τύπτε σεαυτὸν εἰς ἐμὴν χάριν.* Cf. Theb. 850, *ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῖν πίτυλον.*

1031. *αὖ.* In the Med. the *ῦ* is written by a later hand over an erasion, and in the next verse *μοι* for *καὶ*, which was first given in Stephen's edition. Hence Hermann restores *μάραγνα δ' ἀμμεμίξεται | οἴμοι, στονόεσσα πλαγὰ*, and reads *οἴμοι* for *οἳ* in the strophe (1024). The objection to *μέλαινα* seems to have some weight, that the sentence is too incomplete with the change of persons which the nature of the dialogue seems to require. There are, however, similar instances of interrupted dialogue in Eur. Suppl. 1140. 1153 (and indeed supra v. 1001, with the interposition of a verse). For the use of *μάραγνα* he compares Cho. 367, *ἀλλὰ διπλῆς γὰρ τῆσδε μαράγνης δοῦπος ἱκνεῖται.* The Schol. however explains *μέλαινα* by *πενθήρης.*

1033. *καὶ βόα.* Hermann has restored this reading from Eustathius on Dionys. Perieg. 791, *καὶ Αἰσχύλος φησὶ, βόα τὸ Μύσιον, ἤγουν θρήνει.* The MSS. give *κἀπιβόα*, whence Dindorf edits *κἀπιβῶ.* Schol. *οἱ γὰρ Μυσοὶ καὶ οἱ Φρύγες εἰσὶ μάλιστα θρηνητικοί.* See Müller, Dor. i. p. 367.

ΧΟ. ἄνι', ἄνια.
ΞΕ. καί μοι γενείου πέρθε λευκήρη τρίχα.
ΧΟ. ἄπριγδ' ἄπριγδα, μάλα γοεδνά.
ΞΕ. ἄϋτει δ' ὀξύ.
ΧΟ. καὶ τάδ' ἔρξω.
ΞΕ. πέπλον δ' ἔρεικε κολπίαν ἀκμῇ χερῶν. ἀντ. ζʹ.
ΧΟ. ἄνι', ἄνια.
ΞΕ. καὶ ψάλλ' ἔθειραν καὶ κατοίκτισαι στρατόν.
ΧΟ. ἄπριγδ' ἄπριγδα, μάλα γοεδνά.
ΞΕ. διαίνου δ' ὄσσε.
ΧΟ. τέγγομαί τοι.
ΞΕ. βόα νυν ἀντίδουπά μοι. ἐπῳδός.
ΧΟ. οἰοῖ, οἰοῖ.
ΞΕ. αἰακτὸς ἐς δόμους κίε.
ΧΟ. ἰώ, ἰώ, Περσὶς αἶα δυσβαΰκτός.
ΞΕ. ἰωὰ δὴ κατ' ἄστυ.
ΧΟ. ἰωὰ δῆτα, ναὶ, ναί.

1036. *μάλα γοεδνά.* Supply *βοῶν* from v. 1033, or *κατοικτίζων* from v. 1041. Cf. Suppl. 69, *γοεδνὰ δ' ἀνθεμίζομαι.*

1041. *κατοίκτισαι* Dindorf, with the Med. and other copies. Hermann gives *κατοίκτιζε* with Robortello and some MSS. On the one hand, the spondee here better suits the strophic verse: on the other, the middle is more usual, has greater MSS. authority, and accords with the general principle of making choral senarii consist as nearly as possible of pure iambic feet.

1042. *ἄπριγδ' ἄπριγδα,* i. e. *ψάλλω.* Cf. Cho. 417.

1047. *ἐς δόμους κίε.* Here the procession is directed to enter the palace, i.e. the central doorway on the proscenium. See sup. 1017.

1048. *δυσβαΰκτός.* So Hermann and Blomfield after Porson for the vulg. *δύσβατος.* Cf. v. 576. In three Paris MSS. *δύσβακτος* is found, and in one of them *δυσβάικτος* as a various reading, with the gloss *δυσθρήνητος.* See sup. on v. 13.

1049. *ἰωά.* So the Med. both here and in the next verse, for the vulg. *ἰώ.* The concluding verses of the play Hermann has not only corrected, but actually rewritten at about twice the present length. It is probable that there was originally one or more strophae and antistrophae, and that the epodus here (as in so many instances) is only a convenient way of disposing of corrupt verses. Still it is evident that no confidence can be placed in such extensive alterations, however plausible and ingenious they may be.—To many students the end of this play, like that of the *Seven against Thebes*, will appear devoid of interest. To the modern reader it can hardly be otherwise; but then the dialogue which we have was in fact secondary to the spectacle which we have not. It was through the eyes rather than the ears that the effect of these scenes was produced on the audience. Exclamations which seem feeble and monotonous to us, doubtless derived a thrilling significance from the tone and gestures with which they were uttered. Nothing in the slightest degree resembling the Greek *Commos* is known on the modern stage.

1050. *ἰωὰ δῆτ' ἀν' αἶαν* Weil, an ingenious and probable conjecture.

ΞΕ. γοᾶσθ' ἁβροβάται.
ΧΟ. ἰώ, ἰὼ Περσὶς αἶα δυσβαΰκτός.
ΞΕ. ἰὴ, ἰὴ, τρισκάλμοις βάρισιν ὀλόμενοι.
ΧΟ. πέμψω τοί σε δυσθρόοις γόοις.

1051. *ἁβροβάται.* If the reading be right (which Hermann denies, but which is defended by *ἁβρόγοοι* v. 543, *ἁβροπενθεῖς*, the reading of the Schol. in v. 135), this must mean 'gently stepping,' i.e. in solemn procession. The phrase *ἁβρὸν* or *ἁβρὰ βαίνειν* is not uncommon; see Eur. Med. 1164. Hel. 1528. Iph. A. 614.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

ΥΠΟΘΕΣΙΣ

ΤΩΝ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

Οἰδίπους, μαθὼν ὡς ἀθέσμως συνῆν τῇ μητρὶ, ἐτύφλωσεν ἑαυτόν· οἱ δὲ παῖδες αὐτοῦ Ἐτεοκλῆς καὶ Πολυνείκης, θέλοντες λήθῃ παραπέμψαι τὸ τοιοῦτον μίασμα, ἐγκατακλείουσιν οἰκίσκῳ αὐτόν. ὁ δὲ, τοῦτο μὴ φέρων, ἀρᾶται αὐτοῖς διὰ σιδήρου τὴν βασιλείαν λαχεῖν. οἱ δὲ εἰς φόβον πεπτωκότες ἐνταῦθα, μὴ τὰς ἀρὰς τελέσωσιν οἱ θεοὶ, ἔγνωσαν δεῖν ἔχεσθαι τὴν βασιλείαν παρὰ μέρος, ἑκάτερος ἐνιαυτὸν ἄρχων. πρῶτον οὖν Ἐτεοκλῆς ἦρξεν, ἅτε καὶ πρεσβύτερος ὢν Πολυνείκους, εἰ καὶ Σοφοκλῆς νεώτερον λέγει· Πολυνείκης δὲ ὑπεχώρησε. τελεσθέντος δὲ τοῦ συγκειμένου ἐνιαυτοῦ, ἐπειδὴ Πολυνείκης ἐλθὼν ἀπῄτει τὸ σκῆπτρον, οὐ μόνον οὐκ ἔλαβεν, ἀλλὰ καὶ ἀπεπέμφθη κενὸς παρ' Ἐτεοκλέους, οὐ βουλομένου ἐκστῆναι τῆς ἀρχῆς, ἀλλ' ἐγκρατῶς ἐχομένου ταύτης. ὅθεν καὶ Πολυνείκης ἐκεῖθεν ἀπάρας εἰς Ἄργος ἔρχεται, καὶ τὴν Ἀδράστου θυγατέρα γήμας πείθει τοῦτον συνάρασθαί οἱ πρὸς τὴν τῆς ἀρχῆς ἀνάληψιν· καὶ λαβὼν παρ' αὐτοῦ συχνὴν στρατιὰν ἀφικνεῖται κατὰ Θηβαίων. ἦρχον δὲ τῆς τοιαύτης ἀρχῆς μετὰ Πολυνείκους ἑπτὰ στρατηγοὶ, ἕβδομος γὰρ οὗτος ἦν, ὡς ἂν πρὸς τὰς ἑπτὰ πύλας τῶν Θηβῶν ἕκαστος ἐπαγάγοι λόχον πολιορκοῦντα. οἱ μὲν οὖν ἄλλοι στρατηγοὶ ὑπὸ Θηβαίων ἀνῃρέθησαν ἐν τῷ πολέμῳ· Πολυνείκης δὲ καὶ Ἐτεοκλῆς μονομαχήσαντες πρὸς ἀλλήλους, ἀναιροῦσιν ἀλλήλους. σημείωσαι δὲ ὡς Εὐριπίδης μὲν ἕνα τῶν ἑπτὰ τὸν Ἄδραστον λέγει· Αἰσχύλος δὲ ἕτερον τῶν ἑπτὰ, Ἐτέοκλον, ἀντὶ Ἀδράστου προσθείς.

(*From the Medicean MS.*)

Ἡ μὲν σκηνὴ τοῦ δράματος ἐν Θήβαις ὑπόκειται· ὁ δὲ χορὸς ἐκ Θηβαίων ἐστὶ παρθένων, ἡ δὲ ὑπόθεσις, στρατιὰ Ἀργείων πολιορκοῦσα Θηβαίους

τοὺς καὶ νικήσαντας, καὶ θάνατος Ἐτεοκλέους καὶ Πολυνείκους. ἐδιδάχθη ἐπὶ Θεαγενίδου[1] ὀλυμπιάδι οή. ἐνίκα Λαΐῳ, Οἰδίποδι, Ἑπτὰ ἐπὶ Θήβας, Σφιγγὶ σατυρικῇ. δεύτερος Ἀριστίας Περσεῖ, Ταντάλῳ, Παλαισταῖς σατυρικοῖς, τοῖς Πρατίνου πατρός. τρίτος Πολυφράδμων[2] Λυκουργείᾳ τετραλογίᾳ.

[1] MS. Θεαγένους. Θεαγενίδου Franz.

[2] The father of Phrynichus, the author of the *Phoenissae*, as well as the son, who is here meant, bore the name of Polyphradmon. (See introductory note to *Persae*.)

THE SEVEN AGAINST THEBES.

THE date of this play is fixed by the extract from the didascaliae in the Medicean MS., given in the preceding Argument. This was B.C. 467, or Ol. 78. 1, five years after the *Persians*. Aristophanes (Ran. 1021) calls it δρᾶμα Ἄρεως μεστὸν, and seems to place it chronologically before the *Persians*, as Dindorf also arranges it. Euripides, treating of the same subject in the Phoenissae, makes distinct allusions to the play, as in his Electra to the Choephoroe,—in both cases not without something like the acrimony of a rival poet. The Antigone of Sophocles and the Suppliant Women of Euripides take up the subject in immediate continuation, and the Epigoni of our poet probably formed a sequel to the eventful history. Of all the plays of Aeschylus the *Seven against Thebes* seems to have been the most celebrated, as well as the most popular in the schools of the later grammarians; and from none are so many passages quoted by the post-Attic writers. From this cause, perhaps, it has come down to us with many corruptions, and probably also mutilations and additions; for this play, like the *Persians*, was likely from its very nature to have been reacted and to some extent remodelled. See Athen. i. p. 22. For the same reason, the number of existing MSS. of this play, including the *Prometheus* and the *Persians*, is much larger than of the other four; nor is there the same ground for referring them all to the Medicean as the archetypus. Considered as a tragic composition, the *Seven against Thebes* is rather remarkable for its grandiloquent diction than for high poetical merit. It does not, like the Prometheus or the Agamemnon, exhibit that wonderfully deep study of character which has immortalized the name of Aeschylus. The treatment of the subject is rather epic than tragic, and the tone of the poem rousing and chivalrous rather than pathetic; or at least, pathos seems the accident, not the leading characteristic, of

the adventure in the mind of the poet. The action of the drama turns principally on the fact, that Oedipus had cursed his sons, and so they are driven as it were by a fatal necessity, a desperate and reckless determination, which they cannot themselves account for or control, to seek each other's death. This was the favourite theme, we might say, the prevailing idea in the mind of the poet, and his somewhat gloomy theology, that crime and misery were perpetuated in families through many generations in direct descent from some πρώταρχος ἄτη, or infatuated compliance with temptation to sin. The story of this curse had been developed in the preceding play of the *Oedipus*, as K. O. Müller had rightly conjectured[1], before it was known from the didascaliae referred to above, that this play formed one of the tetralogy.

There is every reason to believe that in ancient times a "Thebaid," —an epic poem attributed to Homer,—enjoyed a repute scarcely if at all second to the tale of Troy. From this the numerous plays which still exist (Oedipus, Electra, Antigone, Phoenissae, Suppliants of Euripides), or of which the titles only and some fragments have been preserved, were derived. A part of that epic was the 'Epigoni,' mentioned by Herodotus (iv. 32) as in his time referred to Homer as the author.

Politically, this play was intended to advocate the cause of Aristides against that of the more ambitious and less disinterested Themistocles; in which respect it carries out the design of the *Persians*.

The scene is laid at Thebes, and the chorus consists of Theban maidens, who act as mourners to the suicide brothers, and enlist the sympathy of the reader in the beginning of the play by continually deprecating the miseries of slavery in the event of the city being captured. Eteocles enters alone, and addresses a body of Thebans (either in the orchestra or as mutes on the stage), who represent the citizens. They perhaps form the secondary chorus according to Müller's theory. There seem to be but two actors to the piece[2].

[1] Hist. Gr. Lit. p. 325. Weil has discussed the subject in his preface to this play (1862); but there is very little to found any argument upon, beyond plausible conjecture.

[2] Hermann indeed, Praef. ad Eur. Phoen. p. ix, contends that there were *three*. But there is no proof of the presence of Ismene in the concluding dialogue with the herald.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΤΕΟΚΛΗΣ.
ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ.
ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ.
ΙΣΜΗΝΗ.
ΑΝΤΙΓΟΝΗ.
ΚΗΡΥΞ.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

ΕΤΕΟΚΛΗΣ.

Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια
ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως
οἴακα νωμῶν βλέφαρα μὴ κοιμῶν ὕπνῳ.
εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεοῦ·
εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι,
Ἐτεοκλέης ἂν εἷς πολὺς κατὰ πτόλιν
ὑμνοῖθ' ὑπ' ἀστῶν φροιμίοις πολυρρόθοις

1. *χρὴ (ἐκεῖνον) ὅστις*, i.e. *χρὴ τὸν φυλάσσοντα, κ.τ.λ., λέγειν τὰ καίρια*, 'to speak to the point,' and to be careful what orders he issues. Schol. *τὰ ἀναγκαῖα*, but see on Prom. 515.—*πρᾶγος*, collectively for *τὰ πράγματα*. The metaphor of 'guiding the helm of the state' is too familiar to require illustration. Homer has *νηὸς γλαφυρῆς οἰήια νωμᾷς*, Od. v. 271. xii. 218. Cf. Ag. 775. Prom. 153, *νέοι οἰακονόμοι κρατοῦσ' Ὀλύμπου*. But there is also an allusion to the seat of honour being placed high in the stern; see Od. ii. 417;—*νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἕζετο, ἄγχι δ' ἄρ' αὐτῆς ἕζετο Τηλέμαχος.*—*μὴ κοιμῶν* is to be closely taken with *νωμῶν*, for which reason it seems better to omit the comma usually placed after the latter word, 'managing the helm without closing his eyes.' The *μὴ* depends on the indefinite *ὅστις*.

4. *αἰτία θεοῦ*. 'The cause of it would be attributed to Providence,' i.e. the gods get all the credit of it. This is said with something of irony, if not of bitterness, as the popular doctrine disparaging to the general, who is really responsible for the result. Cf. Tac. Ann. xiv. 38, 'Simul in urbem mandabat, nullum praelio finem expectarent nisi succederetur Suetonio, cujus adversa pravitati ipsius, prospera ad fortunam referebat.' Ib. Agric. 27, 'iniquissima haec bellorum conditio est; prospera omnes sibi vindicant, adversa uni imputantur.' Nepos, Vit. Alcib. viii. 'Si quid secundi evenisset, nullam in ea re suam partem fore; contra ea, si quid adversi accidisset, se unum ejus delicti futurum reum.'

5. *εἰ δ' αὖθ', κ.τ.λ.* 'Whereas if, on the other hand, harm should befall us (which heaven forbid!), Eteocles alone would be universally decried,' &c. The antithesis *εἷς πολὺς* may be compared with the idiom *εἷς ἀνὴρ πλεῖστον πόνον παρασχὼν*, Pers. 329.

7. *πολυρρόθοις*. Schol. *λοιδόροις. τὸ ὑμνεῖσθαι μέσον.* Photius, *ὑμνεῖν, ὀδύρεσθαι· μέμφεσθαι, λοιδορεῖν, κατ' εὐφημισμόν.* Eur. Med. 420, *Μοῦσαι δὲ παλαιγενέων λήξουσ' ἀοιδῶν τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν.* Where the Schol. remarks *ἐπὶ κακοῦ τὸ ὑμνεῦσαι.* Hor. Sat. ii. 1, 46, 'Flebit et insignis tota cantabitur urbe.' By *πολυρρόθοις* a notion of popular murmur and dissatisfaction is conveyed, as Antig. 259, *λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί.* Ibid. 290, *ἐρρόθουν ἐμοί.* Androm. 1096, *ἐχώρει ῥόθιον ἐν πόλει κακόν.* Trach. 263, *ξένον παλαιὸν ὄντα πολλὰ μὲν*

οἰμώγμασίν θ', ὧν Ζεὺς Ἀλεξητήριος
ἐπώνυμος γένοιτο Καδμείων πόλει.
ὑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι
ἥβης ἀκμαίας, καὶ τὸν ἔξηβον χρόνῳ
βλαστημὸν ἀλδαίνοντα σώματος πολὺν,
† ὥραν τ' ἔχονθ' ἕκαστον, ὥστε συμπρεπὲς,
πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων
βωμοῖσι, τιμὰς μὴ 'ξαλειφθῆναί ποτε,
τέκνοις τε, Γῇ τε μητρὶ, φιλτάτῃ τροφῷ.

λόγοις ἐπερρύθησε. In *φροιμίοις* and *ὑμνοῖτο* there is a clear allusion to the ballad-singers who exercised such influence for good or evil over the minds of the vulgar in Greek cities.

8. *ὧν Ζεὺς, κ.τ.λ.* 'Of which may Zeus the Averter prove what his name imports to the city of the Thebans,' i.e. the averter in reality. The genitive *ὧν* rightly depends on either *ἀλεξητήριος* or *ἐπώνυμος*, for *ἐπώνυμος οἰμωγμάτων* would mean 'named from (averting) lamentations.' But this latter construction is in fact lost sight of, the sense being *ὧν Ζεὺς Ἀλεξητήριος γένοιτο ἀληθῶς ἀλεξητήριος.* The Schol. Med. states that *Ζεὺς Ἀλεξητήριος* was worshipped at Thebes, and this is fairly to be inferred from the context. He records the same of the cultus of Ares, on v. 101, and of Poseidon, on v. 122.

10. *καὶ τὸν ἐλλείποντ' ἔτι.* 'Both him who is as yet short of the prime of life, and him who is past it but still keeps up a vigorous growth of body (i. e. not yet decrepit, but *ὠμογέρων*), and also each one that possesses the military age, as is befitting (i. e. to him in an especial manner),' &c. Three ages are here described and well defined; the military *ἡλικία*, or *ὥρα*, which is peculiarly apt for the defence of the city; those who are too young, and those who are too old to be enlisted. These two last comprehend all those commonly called *οἱ ἀχρεῖοι* or *οἱ ἀναγκαῖοι*, who in the event of a siege or the absence abroad of an army are bound to aid in the defence, the infirm and decrepit alone excepted. Cf. Il. viii. 518, *παῖδες πρωθῆβαι πολιοκρόταφοί τε γέροντες.* With *ἔξηβος* compare *ἔξωρος*, Soph. El. 618. Ar. Polit. iii. 1, *παῖδας τοὺς μήπω δι' ἡλικίαν ἐγγεγραμμένους καὶ τοὺς γέροντας τοὺς ἀφειμένους.*

12. Hermann raises two difficulties with regard to the reading; first, that *βλαστημὸν* (MSS. *βλάστημον* or *βλάστιμον*) is not a substantive, but an adjective in Suppl. 312, *τίν' οὖν ἔτ' ἄλλον τῆσδε βλάστημον λέγεις*; and secondly, that *ὥστε συμπρεπὲς* should have been *ὡς τὸ συμπρεπὲς*, and that the MSS. reading *ὥστι* or *ὥς τις* does not justify Stanley's correction *ὥστε*, which is commonly received. He therefore corrects *βλαστησμὸν*, on the analogy of *ὀρχησμὸς, πατησμὸς*, &c., and in v. 13 reads *ὥς τις ἐμπρεπής.* On the former point we have nothing certain to argue upon, since *βλάστημον* may be either adjective or substantive in the passage of the Supplices. The Schol. gives *τὸν αὔξοντα τὴν βλάστησιν τοῦ Διός* (l. *σώματος*). For the latter it may be replied that *ὡς συμπρεπές* (*ἐστι*) is perfectly good Greek; that *ὥστε* for *ὡς* follows the same epic usage as *ὅστε* for *ὃς* (which occurs below, v. 127, *καὶ Κύπρις ἅτε γένους προμάτωρ*), and is defended by *ὥστε ναὸς κεδνὸς οἰακοστρόφος* in 62; and finally that *ἐμπρεπὴς* is 'conspicuous,' Suppl. 107, but *συμπρεπὴς* is 'fit,' ibid. 452. The reading in the text is confirmed by the Schol. Med., *ἕκαστον πρὸς τὴν ἡλικίαν βοηθεῖν τῇ πόλει ὡς πρέπον.* The true reading of this verse however cannot be certainly determined, as the original writing of the MS. Med. has been tampered with. Dindorf marks it as spurious. Weil edits *ὥραν ἔχων ἕκαστος ὥς τις ἐμπρεπής*, 'as each one is distinguished by age.'

15. *τιμάς.* In close connexion with *θεῶν* and *βωμοῖς*, and illustrated by 77 and 167 infra, it is clear that *τιμαὶ* here means 'sacrifices.' Cf. Troad. 26, *ἐρημία γὰρ πόλιν ὅταν λάβῃ κακὴ, νοσεῖ τὰ τῶν θεῶν, οὐδὲ τιμᾶσθαι θέλει.*

16. *φιλτάτῃ τροφῷ.* Compare *πέδον φίλανδρον* inf. 893. She was worshipped

ἣ γὰρ νέους ἕρποντας εὐμενεῖ πέδῳ
ἅπαντα πανδοκοῦσα παιδείας ὄτλον
ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους
πιστοὺς, ὅπως γένοισθε πρὸς χρέος τόδε.
καὶ νῦν μὲν ἐς τόδ' ἦμαρ εὖ ῥέπει θεός·
χρόνον γὰρ ἤδη τόνδε πυργηρουμένοις
καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ·
νῦν δ', ὡς ὁ μάντις φησὶν, οἰωνῶν βοτὴρ,
ἐν ὠσὶ νωμῶν καὶ φρεσὶν πυρὸς δίχα
χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνῃ·
οὗτος, τοιῶνδε δεσπότης μαντευμάτων,

at Athens as *Γῆ κουροτρόφος.* See Suidas in v. Ar. Thesm. 300, *εὔχεσθε τῇ Κουροτρόφῳ Γῇ.* Homer calls Ithaca *τρηχεῖ' ἀλλ' ἀγαθὴ κουροτρόφος*, Od. ix. 27, and Euripides has *Ἑλλὰς κουροτρόφος*, Troad. 566. Plato de Rep. iii. p. 414 fin. *ὡς ἡ γῆ αὐτοὺς μήτηρ οὖσα ἀνῆκε, καὶ νῦν δεῖ ὡς περὶ μητρὸς καὶ τροφοῦ τῆς χώρας ἐν ᾗ εἰσὶ βουλεύεσθαί τε καὶ ἀμύνειν αὐτοὺς, ἐάν τις ἐπ' αὐτὴν ἴῃ.*

17. On *ἣ* for *αὕτη* see Eum. 7.—*ἕρποντας*, Schol. *κυρίως ἐπὶ παίδων.* It is said that the meaning 'to crawl' is later than tragedy; and it is sufficient to understand *βαίνοντας.*—*πανδοκοῦσα*, Schol. recent. *πάντα πόνον τῆς παιδικῆς ἡλικίας ὑποδεχομένη.* This is a strange use of a verb which is properly intransitive; and Weil marks a *lacuna* after it. Photius: *ὄτλος, ὁ πόνος καὶ ὁ μόχθος. καὶ ὀτλεῖν τὸ μοχθεῖν.*

19. *οἰκιστῆρας.* Hermann edits *οἰκητῆρας* from two or three MSS., a form which occurs Oed. Col. 627. The later Schol. explains *οἰκήτορας.* The construction is rather remarkable for *ἐθρέψατο ὅπως γένοισθε πιστοὶ οἰκιστῆρες.* The Schol. Med. supplies the ellipse thus; *ὅπως γένοισθε πρὸς κίνδυνον ὑπὲρ αὐτῆς πρόθυμοι.* Weil and Dindorf alter the verse. Compare Lucret. ii. 641, 'Aut quia significant Divam praedicere ut armis Ac virtute velint patriam defendere terram, Praesidioque velint decorique parentibus esse.' Also Eur. Heracl. 826.

21. *καὶ νῦν*, 'and accordingly now—.' This refers to v. 9, *ἐπώνυμος γένοιτο κ.τ.λ.*, 'May Zeus avert harm, as hitherto he has helped us.' For *καὶ νῦν* see Agam. 8. Eum. 384.—He proceeds to reason thus: 'So far indeed all has gone well; but we must be on our guard to repel an attack which is contemplated, and which, if successful, will bring reproaches on the head of your leader for not sufficiently providing against it.' Cf. 36—8.—*εὖ ῥέπει*, the scale of war so far has turned in our favour. The Homeric image of the *τάλαντον* is alluded to in Suppl. 802. Ag. 427.

22. *πυργηρουμένοις*, 'beleaguered.' Photius: *πυργηρούμεθα· ἐντός ἐσμεν τῶν πύργων.* Ibid. *πυργηρούμενοι· τὰ τείχη φυλάττοντες.* Eur. Orest. 762, *ὡσπερεὶ πόλις πρὸς ἐχθρῶν σῶμα πυργηρούμεθα.* Phoen. 1087, *πυλῶν ἀπεστήσασθε πυργηρούμενοι.* The Schol. Med. is quite wrong in understanding 'protected by the god.' Inf. 171 he rightly has *ἔσω τειχῶν ὄντι.*

25. *ἐν ὠσὶ καὶ φρεσίν.* Cf. *κλύειν ἀκοῦσαι* Cho. 5, i.e. not only hearing but comprehending. The faculty of sight was wanting to Teiresias.—*νωμᾶν* was properly used of augurs, as Oed. R. 300, *ὦ πάντα νωμῶν Τειρεσία.* Phoen. 1256, *ἐμπύρους τ' ἀκμὰς ῥήξεις τ' ἐνώμων.*—*πυρὸς δίχα*, Schol. *οὐκ ἐμπύροις χρώμενος.* To insert these words in such a sense between *νωμῶν* and *ὄρνιθας* is certainly awkward, 'observing birds without fire.' Hermann says, "non dissentit Aeschylus ab Sophocle in Antigone v. 1005, atque Euripide in Phoenissis v. 954, sed quod dixit *πυρὸς δίχα* est *praeter signa ex igne capta.*" Thus Eteocles would quote the double confirmation of the prediction derived from a twofold observation. Weil reads *φάους δίχα*, 'without eyes,' after Ritschl.—*τὰ πλείω*, see inf. 796.

λέγει μεγίστην προσβολὴν Ἀχαιΐδα
νυκτηγορεῖσθαι, κἀπιβουλεύειν πόλει.
ἀλλ' ἔς τ' ἐπάλξεις καὶ πύλας πυργωμάτων
ὁρμᾶσθε πάντες, σοῦσθε σὺν παντευχίᾳ,
πληροῦτε θωρακεῖα, κἀπὶ σέλμασιν
πύργων στάθητε, καὶ πυλῶν ἐπ' ἐξόδοις
μίμνοντες εὖ θαρσεῖτε, μηδ' ἐπηλύδων
ταρβεῖτ' ἄγαν ὅμιλον· εὖ τελεῖ θεός.
σκοποὺς δὲ κἀγὼ καὶ κατοπτῆρας στρατοῦ
ἔπεμψα, τοὺς πέποιθα μὴ ματᾶν ὁδῷ·
καὶ τῶνδ' ἀκούσας οὔτι μὴ ληφθῶ δόλῳ.

ΑΓΓΕΛΟΣ.

Ἐτεόκλεες φέριστε, Καδμείων ἄναξ,
ἥκω σαφῆ τἀκεῖθεν ἐκ στρατοῦ φέρων·
αὐτὸς κατόπτης δ' εἴμ' ἐγὼ τῶν πραγμάτων.
ἄνδρες γὰρ ἑπτὰ, θούριοι λοχαγέται,

28. λέγει κ.τ.λ. 'Declares that the greatest attack yet made on the part of the Argives is being discussed in a night-council, and that they are plotting against the city.' Schol. ἐν νυκτὶ ἀγορεύεσθαι καὶ βουλεύεσθαι. By the latter word it does not appear that he meant to paraphrase ἐπιβουλεύειν. In Rhes. 20, νυκτηγορία is 'a proclamation by night,' and ibid. 88 we have τὰς σὰς πρὸς εὐνὰς φύλακες ἐλθόντες φόβῳ νυκτηγοροῦσι. It is probable that the time of the play is assumed to be early morning, and that νυκτηγορεῖσθαι refers to the deliberations of the night, hardly yet passed. Compare ἐν νυκτὶ τῇ νῦν, Soph. Ant. 16. I have retained Ἀχαιΐδα with the Med., which however has Ἀχαΐδος in Pers. 490. The former must have been the epic form, for we find Ἀχαιΐδων Od. iii. 261, Ἀχαιοὶ Eur. Tro. 521.

32. θωρακεῖα, 'the bulwarks,' 'the defences.' Hesych. θώραξ· ὁ πύργος. Schol. recent. τὰ τείχη, διὰ τὸ τὴν πόλιν ὡς θώρακα αὐτὰ ἐπειδιδύσκεσθαι. From Herod. i. 181, the term might seem to be peculiarly applied to the *outer* wall;—τοῦτο μὲν δὴ τὸ τεῖχος θώρηξ ἐστί· ἕτερον δὲ ἔσωθεν τεῖχος περιθεῖ. In vii. 139 there is a more remarkable expression, πολλοὶ τειχέων κιθῶνες ἐληλαμένοι. The Romans used *lorica* and *loricula* in a similar sense. Cf. Tac. Hist. iv. 37, Ann. iv. 49. Caesar, B. G. vii. 72.—σέλμασιν, *tabulatis*. Schol. τοῖς ἐπιβήμασι. A term borrowed from ships; compare Agam. 176 with 1596.

35. τελεῖ. Schol. καλὰ θεὸς παρέχει. He took it therefore for the present tense.

37. μὴ ματᾶν ὁδῷ. 'Are not going a vain journey.' Schol. μὴ μάτην ὁρμῆσαι. Hesych. ματᾷ· διατρίβει· χρονίζει. But see on Prom. 57. The idea is perhaps from Il. x. 324, σοὶ δ' ἐγὼ οὐχ ἅλιος σκοπὸς ἔσσομαι.

38. οὔτι μὴ ληφθῶ. 'There is no fear of my being caught.' Cf. οὔτι μὴ προδῷς Cho. 881. οὐ μὴ φύγῃ Suppl. 224. οὐ μὴ ἀπόσχωνται Suppl. 736. Eur. Heracl. 384, οὐ γάρ τι μὴ ψεύσῃ γε κήρυκος λόγος. Herc. F. 718, ὃ δ' οὐ πάρεστιν, οὐδὲ μὴ μόλῃ ποτέ. The construction is rather rare in its more complete form. Plat. Apol. p. 28, A, οὐδὲν δεινὸν μὴ ἐν ἐμοὶ στῇ. Phaed. p. 84, B, οὐδὲν δεινὸν μὴ φοβηθῇ. Ar. Eccl. 650, ὥστ' οὐχὶ δέος μή σε φιλήσῃ.

ταυροσφαγοῦντες ἐς μελάνδετον σάκος,
καὶ θιγγάνοντες χερσὶ ταυρείου φόνου,
Ἄρη τ', Ἐνυὼ, καὶ φιλαίματον Φόβον
ὡρκωμότησαν ἢ πόλει κατασκαφὰς
θέντες λαπάξειν ἄστυ Καδμείων βίᾳ,
ἢ γῆν θανόντες τήνδε φυράσειν φόνῳ·
μνημεῖά θ' αὑτῶν τοῖς τεκοῦσιν ἐς δόμους
πρὸς ἅρμ' Ἀδράστου χερσὶν ἔστεφον, δάκρυ
λείβοντες, οἶκτος δ' οὔτις ἦν διὰ στόμα·
σιδηρόφρων γὰρ θυμὸς ἀνδρείᾳ φλέγων
ἔπνει, λεόντων ὣς Ἄρη δεδορκότων.
καὶ τῶνδε πύστις οὐκ ὄκνῳ χρονίζεται·
κληρουμένους δ' ἔλειπον, ὡς πάλῳ λαχὼν
ἕκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.
πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως
πυλῶν ἐπ' ἐξόδοισι τάγευσαι τάχος·

43. The object of the sacrifice seems to have been twofold; both to obtain the blood of the victim as a solemn ratification of the oaths, and also to derive an omen of success from the manner in which the blood spurted into the shield. Schol. Med. οὕτως δὲ θύοντες ἐπάνω τῶν ἀσπίδων ἐμαντεύοντο. Something like this is recorded in Eur. Hel. 1587, αἵματος δ' ἀπορροαὶ εἰς οἶδμ' ἐσηκόντιζον οὔριαι ξένῳ.—μελάνδετον, black-rimmed, or bordered with black. We have δέρμα κελαινὸν ἀσπίδος, Il. vi. 117. The epithet is applied to a sword by both Homer and Euripides.

45. Ἄρη τ' is the reading of the Med. for Ἄρην. The MSS. commonly disagree in this matter; e. g. in Eur. Phoen. 134 the best copies give Ἄρην, but Ἄρη in v. 936. Porson, on Phoen. 950, says, "In ἄρη et ἄρην fluctuant codices, ut solent. Posthac non monito lectore Ἄρην semper servabo."

46. ὡρκωμότησαν. Schol. ὤμοσαν. When the messenger left the army, the Argive chieftains had already taken the oath and were in the act of suspending their tokens to the car of Adrastus. Hence the difference of tenses.

48. φυράσειν. φύρειν (Prom. 458. Ag. 711, αἵματι δ' οἶκος ἐφύρθη), or φυρᾶν, is properly to make dough, paste, or clay, by mixing liquid with a dry material. Cf. inf. 930.

49. μνημεῖα. 'And mementos of themselves for their parents at home they were hanging (inf. 267) to the chariot of Adrastus.' Schol. περόνας ἢ τρίχας ἤ τι τοιοῦτον. ἔθος δὲ ἦν τοὺς ἐν πολέμῳ τοῖς οἰκείοις πέμπειν σημεῖα ἢ περόνας ἢ ταινίας ἢ βοστρύχους ἤ τι τοιοῦτον.—πρὸς ἅρμα δὲ Ἀδράστου, ἐπεὶ Ἀμφιάραος αὐτοῖς ἐμαντεύσατο μόνον Ἄδραστον σωθήσεσθαι.—ἔστεφον, they were appending as a στέφος, which primarily meant any tuft or bunch of flexible material. Hence the suppliant boughs were στέφη and ἐστεμμένα, Cho. 1024. Eum. 44. Compare Eur. Suppl. 972, μέλεα παιδὸς ἐν οἴκοις κεῖται μνήματα, πένθιμοι κουραὶ καὶ στέφανοι κόμας.

51. λείβοντες. The editors place a semicolon after this word; but the sense seems to be, δάκρυ μὲν λείβοντες, οἰκτιζόμενοι δ' οὔ.

54. τῶνδε πύστις. 'These tidings have not been long in reaching you.' Schol. ταχὺ γὰρ ἤγγειλα. Eur. El. 690, ἢν μὲν ἔλθῃ πύστις εὐτυχὴς σέθεν. But Hermann, Dind., Weil, read πίστις with Schütz from one MS., 'the proof of all this will not be long withheld.' To this reading another scholium in the Med. may probably be referred, μετ' οὐ πολὺ δὲ ταῦτα γνώσῃ τῇ πείρᾳ.

58. τάγευσαι, 'marshal,' Schol. τάξον. So τάσσεται is used in the middle voice, Eur. Heracl. 664. Verbs in -εύω, a

ἐγγὺς γὰρ ἤδη πάνοπλος Ἀργείων στρατὸς
χωρεῖ, κονίει, πεδία δ' ἀργηστὴς ἀφρὸς
χραίνει σταλαγμοῖς ἱππικῶν ἐκ πνευμόνων.
σὺ δ', ὥστε ναὸς κεδνὸς οἰακοστρόφος,
φράξαι πόλισμα, πρὶν καταιγίσαι πνοὰς
Ἄρεως· βοᾷ γὰρ κῦμα χερσαῖον στρατοῦ·
καὶ τῶνδε καιρὸν ὅστις ὤκιστος λάβε·
κἀγὼ τὰ λοιπὰ πιστὸν ἡμεροσκόπον
ὀφθαλμὸν ἕξω, καὶ σαφηνείᾳ λόγου
εἰδὼς τὰ τῶν θύραθεν ἀβλαβὴς ἔσει.

ET. ὦ Ζεῦ τε καὶ Γῆ καὶ πολισσοῦχοι θεοί,
Ἀρά τ', Ἐρινὺς πατρὸς ἡ μεγασθενής,
μή μοι πόλιν γε πρυμνόθεν πανώλεθρον
ἐκθαμνίσητε δῃάλωτον, Ἑλλάδος
φθόγγον χέουσαν, καὶ δόμους ἐφεστίους·
ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν

lengthened form of -έω, are never properly transitive, though frequently they become so through their derivation from nouns involving some notion of action. Thus we have ταγεῖν, μετοικεῖν, &c. with a genitive, because they simply represent ταγὸν or μέτοικον εἶναι. But we find κρυπτεύειν, ὀρθεύειν Orest. 405, ὁμηρεύειν τέκνα Rhes. 434, βακχεύειν τινὰ Orest. 411, παῖδας ὀρφανεύειν Eur. Alcest. 297, κηδεύειν, and much more frequently παιδεύειν, βουλεύειν, &c., in which the primary notion is 'to be a doer of something,' and which of course take an accusative of the thing made or done. It thence follows that either the neuter or the passive form is indifferently used, as πόλις ἤδη σαλεύει Oed. R. 23, but χθὼν σεσάλευται Prom. 1102. Eur. Med. 947, δῶρ' ἃ καλλιστεύεται. So παρθενεύειν, νυμφεύειν,—εσθαι, Eur. Hel. 283. Suppl. 452. 455, &c.

60. κονίει. Cf. κονίσας οὖδας Pers. 165. Schol. recent. κόνιν ἐγείρει ἀπὸ τῆς σπουδῆς.

62. Eur. Med. 523, ὥστε ναὸς κεδνὸν οἰακοστρόφον.

63. φράξαι, protect with a wall of men, as it were; cf. Pers. 351. The metaphor seems to show that this word is used strictly in a naval sense, of strengthening a ship's sides or bulwarks against the force of the waves. Od. v. 256, where we read of Ulysses' raft, φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυΐνῃσι. Il. xii. 263, ῥινοῖσι βοῶν φράξαντες ἐπάλξεις.—καταιγίσαι, Schol. καταπνεῦσαι σφοδρῶς. Cf. Prom. 813, βρόμον καταιγίζοντα. Lucian, Charont. p. 493, ed. Jac., ὁπόταν τὸ πνεῦμα καταιγίσαν πλαγίᾳ τῇ ὀθόνῃ ἐμπέσῃ καὶ τὸ κῦμα ὑψηλὸν ἀρθῇ. Il. ii. 148, λαβρὸς ἐπαιγίζων, sc. Ζέφυρος.

64. κῦμα χερσαῖον, 'the land-wave.' So ῥεῦμα and ἄμαχον κῦμα θαλάσσας Pers. 86, said of the Persian host. Here the epithet qualifies the metaphor, as in ἄρδις ἄπυρος of the gadfly's sting, Prom. 898.

71. μή μοι πόλιν γε. The γε, so far from being superfluous, is part of the formula used in deprecating. See Prom. 649. Hippol. 503, καὶ μή γε πρὸς θεῶν —πέρα προβῇς τῶνδ'. Oed. Col. 1409, μή μ' ἀτιμάσητέ γε. Ar. Nub. 84, μή μοι γε τοῦτον μηδαμῶς τὸν Ἵππιον. Equit. 19, μή μοί γε, μή μοι, μὴ διασκανδικίσῃς. Eur. Alcest. 308, μὴ δῆτα δράσῃς ταῦτά γ'.—πρυμνόθεν, perhaps from Il. xii. 148, ἄγνυτον ὕλην πρυμνὴν ἐκτάμνοντες. Photius, πρύμνην· κάτωθεν· ἐκ ῥιζῶν. Hesych. πρυμνόν· τὸ ἔσχατον. It does not therefore seem necessary to read πρέμνοθεν with Blomfield and the more recent editors. See inf. 1060.

72. Ἑλλάδος, κ.τ.λ. Schol. ἀντὶ τοῦ οὐ βάρβαρον οὖσαν ἀλλ' Ἑλληνίδα καὶ αὐτήν. He records a remarkable variant, Ἑλλάδος ὄλβον ῥέοντα καὶ δόμους κ.τ.λ.

ζυγοῖσι δουλείοισι μήποτε σχεθεῖν.
γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν·
πόλις γὰρ εὖ πράσσουσα δαίμονας τίει.

ΧΟΡΟΣ.

θρέομαι φοβερὰ μεγάλ' ἄχη.
μεθεῖται στρατὸς στρατόπεδον λιπών·
ῥεῖ πολὺς ὅδε λεὼς πρόδρομος ἱππότας·
αἰθερία κόνις με πείθει φανεῖσ',
ἄναυδος σαφὴς ἔτυμος ἄγγελος.
ἔτι δὲ *γᾶς ἐμᾶς πεδί' ὁπλόκτυπ' ὠσὶ χρίμπτει βοάν·

75. σχεθεῖν, sc. δότε τοὺς πολεμίους μήποτε σχεθεῖν. For the use of the aorist see inf. 424. Prom. 685. The Schol. Med. explains this, strangely enough, μὴ ὑπεξελθεῖν ζυγὸν δουλείας. Did he read μήποτ' ἐμπεσεῖν, or ἐνσχεθεῖν? Weil reads ὑπελθεῖν in the scholium.

76. ξυνά. Schol. κοινωφελῆ καὶ ὑμῖν καὶ ἡμῖν νομίζω λέγειν. A sort of bargain is struck with the gods (as inf. 165), that they shall protect the city, and the city in turn shall keep up the public worship.

78. ΧΟΡΟΣ. The parode, a difficult and corrupt passage, is called by Weil "praestantissimum carmen;" and it doubtless was from its very nature effective, not to say sensational. W. Dindorf has discussed the readings at great length in his preface to Ed. 4; but the corrections he proposes are often violent. The former part of the ode is not antistrophic, but consists almost wholly of dochmiac verses recited in hurried succession by individual members of the chorus, much as the Furies sing the opening ode in Eum. 138 seqq. They may be supposed to enter the orchestra σποράδην, under the excitement of a false report that the enemy is marching against the city. Schol. εὐπτόητον δὲ ἡ τῶν παρθένων ἡλικία πρὸς φόβον, μάλιστα δὲ πρὸς πολιορκίαν.

Ibid. A word seems to have been lost at the beginning of this verse. Dindorf (Praef. p. xii, ed. 4) supplies νεόκοτα, to complete the resolved dochmiac.

79. μεθεῖται, 'is let loose.' Eur. Ion 233, μεθεῖσαν δεσπόται θεοῦ με | γύαλα τάδ' εἰσιδεῖν. The notion is from setting a dog at the prey. Schol. ἀφεῖται ὁ ὄχλος ἀπὸ τοῦ στρατοπέδου. Dindorf, who has introduced many arbitrary alterations in this part of the play, reads καθεῖται. The Schol. observes, ταῦτα δὲ φανταζόμεναι λέγουσιν ὡς ἀληθῆ. Neither the dust nor the tramp of the horses is supposed by the audience to exist except in imagination.

80. ῥεῖ. Cf. ῥεῦμα φωτῶν, Pers. 87. 'Yonder come the advanced horsemen in a stream; I know it by the dust in the sky, a clear and true though voiceless messenger.' Compare Lucret. ii. 330, 'equites medios repente tramittunt valido quatientes impete campos.'

81. κόνις — ἄγγελος. Cf. Suppl. 176, ὁρῶ κόνιν ἄναυδον ἄγγελον στρατοῦ. The following passages may have been in the mind of the poet; Il. xi. 151, ὑπὸ δέ σφισιν ὦρτο κονίη ἐκ πεδίου, τὴν ὦρσαν ἐρίγδουποι πόδες ἵππων. Hes. Scut. Herc. 61, χθόνα δ' ἔκτυπον ὠκέες ἵπποι νύσσοντες χηλῇσι, κόνις δέ σφ' ἐμφιδεδήει.

83. This corrupt and obscure passage has been emended by the aid of the scholium in the Med., καὶ τὰ τῆς γῆς δέ μου πεδία κατακτυπούμενα τοῖς ποσὶ τῶν ἵππων καὶ τῶν ὅπλων (l. ὁπλῶν) ποιεῖ μου προσπελάζειν τὸν ἦχον τοῖς ὠσίν. And again on the next verse; ἠχεῖ, φησί, τρόπον ποταμῶν τὰ πεδία τῆς γῆς μου. The original reading of the Med., which has undergone some corrections by a later hand, was ἐλεδέμας πεδιοπλοκτύπος τι χρίμπτεται βοᾶ (or βοᾶι, for there is an erasure after the ᾶ, and the above scholium points to χρίμπτει βοάν). One Paris MS. gives ἐλαδάμνας, Rob. ἐλΐδεμνας. The reading πεδιοπλόκτυπος τι resulted from πεδιοπλοκτυπωτι (with σ written above). There can be little

ποτᾶται, βρέμει δ' ἀμαχέτου δίκαν ὕδατος ὀροτύπου.
ἰὼ ἰὼ, θεοὶ θεαί τ', ὀρόμενον κακὸν ἀλεύσατε·
βοᾷ ὑπὲρ τειχέων
ὁ λεύκασπις ὄρνυται λαὸς εὐτρεπὴς ἐπὶ πόλιν
διώκων *πόδα.
τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεᾶν;
πότερα δῆτ' ἐγὼ *πότερα ποτιπέσω βρέτη δαιμόνων;
ἰὼ μάκαρες εὔεδροι.
ἀκμάζει βρετέων ἔχεσθαι· τί μέλλομεν ἀγαστόνοι;
ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον;
πέπλων καὶ στεφέων πότ', εἰ μὴ νῦν, ἀμφὶ λιτάν' ἕξομεν;

doubt about χρίμπτει βοάν. Compare πόδας χρίμπτουσα ῥαχίαισιν, Prom. 732. Like πελάζειν, this verb is truly active, though sometimes used in a neuter sense, as in Ion 156, Androm. 530. Hermann retains ἑλεδέμας, with which he compares the irregular and exceptional ἑλέναυς ἕλανδρος ἑλέπτολις in Ag. 666. Dindorf edits from his own conjecture, εἷλε δ' ἐμὰς φρένας δέος· ὅπλων κτύπος ποτιχρίμπτεται· | διὰ πέδον βοὰ ποτᾶται, κ.τ.λ., which is not to emend a passage, but to rewrite it.

85. ὀροτύπου. Schol. τοῦ καὶ ὄρη ῥηγνύντος. Compare ἁλίτυπος, 'a seaman,' Eur. Or. 373, which occurs as an adjective in Pers. 926.—The nominative to ποτᾶται is indifferently either βοὰ or πεδία ὁπλόκτυπα.

87. βοᾷ ὑπὲρ τειχέων. 'With a loud war-cry on the farther side of the wall the white-shielded host is moving in battle array in quick march against the city.' Schol. μετὰ βοῆς. Cf. Il. xii. 289, τὸ δὲ τεῖχος ὕπερ πᾶν δοῦπος ὀρώρει. The chorus within the walls picture to themselves what is taking place beyond them. Hence Schol. ὑπεράνω. Hermann and others understand 'is now surmounting the walls.' But ἐπὶ πόλιν is decidedly against this view, as ἐπὶ means motion 'against.' After διώκων Weil supplies πόδα (cf. 366) to complete the dochmius. For the distinctive epithet λεύκασπις see Antig. 114. Phoen. 1099. The shields of the common soldiers in the Argive army seem to have been painted white, without any device ('parma alba,' Virg. Aen. ix. 548).

92. πότερα. The Schol. takes πότερα not as agreeing with βρέτη (i. e. θεῶν ἢ θεᾶν βρέτη), but for πότερον, for he adds ἢ ἄλλο τι πράξομεν; And the reply is consistent with this. 'It is high time to cling to the sacred images.' The ἐγὼ here is not superfluous nor unemphatic. A new speaker takes up the cry, and asks, 'What then must *I* do?' I have repeated πότερα. Weil reads πάτρια ποτιπέσω, Dind. τίμια δαιμόνων (Praef. p. xvi).

94. εὔεδροι. The epithet conveys the notion of firmness and of not relinquishing their post in danger. Inf. 309, εὔεδροι στάθητ' ὀξυγόοις λιταῖσιν. — ἀκμάζει. Schol. καιρὸς ἥκει. Cf. Cho. 713.—τί μέλλομεν κ.τ.λ., τί ἑστῶτες στενάζομεν καὶ οὐχ ἱκετεύομεν; *Id.*

99. λιτάν', i. e. λιτανὰ, as Suppl. 789, μέλη λιτανὰ θεοῖς. This is Seidler's correction for λιτάν. 'When, if not now, shall we engage in petitions of the peplus and the suppliant boughs?' Hesychius is thought to refer to this passage: ἀμφιλιτῆν· τὴν λιτανευτήν. But his gloss is corrupt, or he found a false reading (ἀμφιλίταν Med.), or he wrongly explained the sense. The allusion is to the peplus used in supplicating Pallas, Il. vi. 90. 302. Schol. recent. ἔθος ἦν τοῖς παλαιοῖς, ὁπότε ἱκέτευον τοὺς θεοὺς, ἐν χερσὶν ἔχειν τοὺς αὐτῶν πέπλους καὶ στεφάνους καὶ διὰ τούτων αὐτοὺς ἐξιλεοῦσθαι. Rather, they carried a sacred robe or shawl in procession, and invested with it the statue, generally of Pallas, as at the great *Panathenaea*. Cf. Il. vi 271—3. Schol. Med. ἐνέδυον γὰρ καὶ πέπλους τὰ ἀγάλματα. The construction is the same as in Xen. Anab. v. 2, 26, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν, 'might be occupied with these.' So also in vi. 6, 1, and vii. 2, 16.

κτύπον δέδορκα· πάταγος οὐχ ἑνὸς δορός.
τί ῥέξεις, προδώσεις, παλαίχθων Ἄρης, τὰν τεὰν γᾶν;
†ὦ χρυσοπήληξ δαῖμον, ἔπιδ' ἔπιδε πόλιν
*τεὰν, ἄν ποτ' εὐφιλήταν ἔθου.
θεοὶ πολιάοχοι χθονὸς, ἴθ' ἁθρόοι,
ἴδετε παρθένων ἱκέσιον λόχον δουλοσύνας ὕπερ.
κῦμα [γὰρ] περὶ πτόλιν
δοχμολοφᾶν ἀνδρῶν καχλάζει πνοαῖς Ἄρεος ὀρόμενον.
ἀλλ', ὦ Ζεῦ πάτερ παντελὲς, στρ. ά.
πάντως ἄρηξον δαΐων ἅλωσιν.
Ἀργέϊοι δὲ πόλισμα Κάδμου
κυκλοῦνται· φόβος δ' ἀρείων ὅπλων·
διάδετοί τε δὴ γέννος ἱππίας
κινύρονται φόνον χαλινοί.

101. παλαίχθων. Schol. ἐκ πολλοῦ κληρωσάμενος τήνδε τὴν γῆν. We have this compound as a proper name in Suppl. 246.

102. The metre of this verse is iambic, if the reading be right. Perhaps, δαῖμον χρυσοπήληξ, ἔπιδ' ἔπιδε πόλιν. Or (as Professor Newman suggests) πόλιν ἐπισκόπει. In the latter case, ἰὼ χρυσοπήληξ (without δαῖμον) may have commenced the verse.

104. ἄν ποτ' κ.τ.λ. Schol. ἥν ποτε ἔθου εὖ πεφιλημένην. Both ποτε and παλαίχθων refer to the ancient worship of Ares by the Thebans. Schol. ἱερὰ δὲ ἡ Θήβη τοῦ Ἄρεως ἄνωθεν. This god, and inf. 127, Aphrodite, are invoked from their connexion with Cadmus through Harmonia. On the feminine form εὐφιλήταν see Cho. 61. Pers. 598. So εὐποιητὴ in Il. v. 466.

105. πολιάοχοι. By adopting from the Med. this Pindaric form (Ol. v. 22) and pronouncing θεοὶ as a monosyllable, we obtain a dochmiac verse. The common reading is πολισσοῦχοι, but the MSS. present many variations.—ἴθ' ἁθρόοι Weil after Westphal, for the vulg. ἴθ' ἴτε πάντες, which he supposes to be a gloss. We might with still less change read ἴτ' ἴτε πάντες, ὦ, omitting χθονός.

106. λόχον. It is a theory of Müller's that the chorus so calls itself because drawn up in the shape of a military λόχος. So Ag. 1631, εἶα δὴ φίλοι λοχῖται.—δουλοσύνας ὕπερ, Schol. ὑπὲρ τοῦ μὴ εἰς δουλείαν ἀχθῆναι. In the same sense Thucydides uses δουλείας ὕπερ, v. 69.

110. δοχμολοφᾶν. Having the crest not perpendicularly erect, but slanting backwards. Schol. ἐν γὰρ τῇ κινήσει συμβαίνει πλαγιάζεσθαι τοὺς λόφους.—δόχμολοφῶν Med., corrected by Brunck.

111. πάτερ παντελές. Cf. Ζεῦ τέλειε Ag. 946. From this verse (a dochmius + cretic) Hermann distributes the remainder of the chorus into strophae and antistrophae. He edits σὺ δ' ἀλλ', ὦ Ζεῦ Ζεῦ, πάτερ παντελὲς, observing the correspondence of σύ τ' Ἄρης, φεῦ φεῦ, in 125. This seems probable; but it is not less so that πάντων has dropped out before or after πάτερ. Dindorf reads ἀλλ', ὦ Ζεῦ πάτερ, πᾶν τέλος ὃς νέμεις.

113. Ἀργέϊοι δέ. So Hermann with the Med. and a Paris MS. for Ἀργεῖοι γάρ (the Med. omitting the accent on Ἀργειοι). Compare Ἀτρεΐδας Ag. 122.

115. διάδετοί τε δή. In this verse I have followed Hermann in the slight correction, demanded by the metre, of γέννος ἱππίας for γενύων ἱππίων or ἱππείων, and the insertion of δή, which sounds better than Dindorf's δέ τοι γενῦν ἱππείων. Weil gives διὰ δέ μοι γενειάδων ἱππίων, with Enger.—κινύρονται φόνον, 'clink slaughter.' The Schol. wrongly explains θρηνοῦσιν ἡμῶν ἀναίρεσιν. For κινύρεσθαι, to make any shrill noise, *stridere*, we have μινύρεσθαι in Agam. 16.

ἑπτὰ δ' ἀγάνορες πρέποντες στρατοῦ
δορυσσοῖς σάγαις πύλαις ἑβδόμαις
προσίστανται πάλῳ λαχόντες
* * * * *
σύ τ', ὦ Διογενὲς φιλόμαχον κράτος, μεσῳδ.
ῥυσίπολις γενοῦ, Παλλὰς, ὅ θ' ἵππιος ποντομέδων ἄναξ
ἰχθυβόλῳ μαχανᾷ, Ποσειδᾶν,
ἐπίλυσιν φόβων, ἐπίλυσιν δίδου.
σύ τ', Ἄρης, φεῦ φεῦ, Κάδμου ἐπώνυμον ἀντ. ά.
πόλιν φύλαξον, κήδεσαί τ' ἐναργῶς.
καὶ Κύπρις, ἅτε γένους προμάτωρ,
ἄλευσον· σέθεν γὰρ ἐξ αἵματος
γεγόναμεν· λιταῖσί σε θεοκλύτοις
ἀϋτοῦσαι πελαζόμεσθα.
καὶ σὺ, Λύκει' ἄναξ, Λύκειος γενοῦ

118. δορυσσοῖς. The metre appears to require the contracted form for δορυσσόοις or δορυσσόοις. Blomfield gives δορύσσοις. Cf. Oed. Col. 1313. Some word like πρόμοι seems wanting to complete the sense. 'Seven doughty chiefs of the host, gaily dressed in lancers' uniform, are standing at the seventh gate, where their posts have just been assigned them by lot.'

119. προσίστανται. Should we not read προσίσταντο, to suit the antistrophic v. 134? For the action was passed, sup. 55. And this would remove the difficulty felt by Hermann and others at taking ἑβδόμαις in its literal sense, 'at the seventh gate,' rather than 'at the seven gates.' They *were standing* at one gate when they drew lots for their respective posts, to which the chorus infers that they have by this time retired. A verse seems to have been lost after this, as Hermann remarks, from a comparison of the antistrophe. We might complete the sense and metre by adding ἡνίκ' ἐνθάδ' ὥρμων, which is like ἡνίχ' εἷρπον ἐνθάδε, Eur. El. 621. Troad. 1131, ἡνίκ' ἐξώρμα χθονός.

121. ἰχθυβόλῳ μαχανᾷ ποντομέδων. The trident is represented as the sceptre or emblem of sovereignty over the sea. Schol. τιμᾶται παρὰ Θηβαίοις ὁ Ποσειδῶν. But the chorus speaks of it here as a destructive weapon, as one of the later Scholiasts suggests. See Pers. 426, whence it seems that the spearing of tunny-fish is meant. In the following address to particular gods and goddesses, it is to be observed, first, that the statue of each was probably placed under the stage facing the orchestra (as was done also in the Supplices), and secondly, that each is invoked by some attribute significative of assistance against enemies, and of power to destroy.

126. The dochmiac verse would be improved by reading φύλαξον πόλιν. Mr. F. W. Newman proposes, σύ τ', Ἄρες φέρασπι, Κάδμου πόλιν | φύλαξον κήδεσαί τ' ἐναργῶς.—Schol. Med. κηδεστὴς ἐναργῶς γενοῦ. Ἁρμονίαν γὰρ τὴν Ἀφροδίτης καὶ Ἄρεως εἶχεν Κάδμος. There is a sort of play on the double sense κηδεμὼν (Suppl. 72) and κηδεστής.—For ἐναργῶς see on Pers. 181.

131. ἀϋτοῦσαι. So Hermann with Seidler for ἀπύουσαι. Cf. Cho. 867, κωφοῖς ἀϋτῶ. Though the υ is long in Moschus, ii. 120, γάμιον μέλος ἠπύοντες, the initial α cannot be shortened, as the metre here requires.

132. Λύκειος γενοῦ. See Ag. 1228, Suppl. 669. Schol. Med. πολέμιος, οἷον, ὥσπερ λύκος αὐτοῖς ἐφόρμησον. Similarly v. 8—9 supra. Cf. Hor. Ep. ii. 2, 28, 'vehemens lupus et sibi et hosti.'

στρατῷ δαΐῳ στόνων ἀπύᾳ.
σύ τ', ὦ Λατογένεια κούρα,
τόξον εὐτυκάζου
[Ἄρτεμι φίλα].
ἒ ἤ, ἒ ἤ. ὄτοβον ἁρμάτων ἀμφὶ πόλιν κλύω, στρ. β'.
ὦ πότνι' Ἥρα·
ἔλακον ἀξόνων βριθομένων χνόαι,
Ἄρτεμι φίλα, ἐή.
δοριτίνακτος αἰθὴρ δ' ἐπιμαίνεται·
τί πόλις ἄμμι πάσχει; τί γενήσεται;
ποῖ δ' ἔτι τέλος ἐπάγει θεός;
ἒ ἤ, ἒ ἤ. ἀκροβόλων δ' ἐπαλξέων λιθὰς ἔρχεται. ἀντ. β'.
ὦ φίλ' Ἄπολλον·
κόναβος ἐν πύλαις χαλκοδέτων σακέων,
καὶ Διόθεν * *
πολεμόκραντον ἁγνὸν τέλος ἐν μάχᾳ.

133. ἀπύᾳ. This is the metrical emendation of Hermann for ἀϋτᾶς. He supports it by the gloss of Hesychius ἠπύη· φωνή. It is strongly confirmed by the converse error in 131. For the dative cf. inf. 309.

135. εὐτυκάζου, 'hold ready your bow.' So L. Dindorf for ἐντυκάζου of the Med., the other copies having εὖ πυκάζου. (On τ and π interchanged see Suppl. 295.) Hesych. εὐτύκαζον (εὐτυκάζου)· εὔτυκον ἔχε, ἕτοιμον,—probably in allusion to this very passage. Weil reads τόξοισιν εὖ τυχάζου with Hartung, from Hesych. τυχάζεσθαι· στοχάζεσθαι. The later Schol. has εὐτρέπιζε κατὰ τῶν πολεμίων.

142. αἰθὴρ δ'. In the MSS. δ' is placed before αἰθὴρ, on which frequent transposition see Suppl. 315. Hermann is undoubtedly right in restoring the particle which modern editors had too hastily omitted. He translates, *adstrepit vero isti curruum stridori tremefactus hastis aether*.

146. λιθὰς ἔρχεται. It is not clear, as the later Scholiast felt, whether this is said of the besieged or the besiegers. If the former, which is Hermann's opinion, we must supply ἐξ to ἐπαλξέων, and take ἀκροβόλοι ἐπάλξεις for 'battlements which shower down stones.' (Schol. ἐξ ἄκρων τοῦ τείχους εἰς τρῶσιν τῶν πολεμίων πεμπομένων.) If the latter, with Heath, Weil, and Dindorf, ἔρχεται appears to govern a genitive like many cognate verbs of hitting or aiming at a mark, στοχάζεσθαι, τοξεύειν, ἐφικέσθαι, ἱέναι, ῥίπτειν, &c., and thus ἀκρόβολοι ἐπάλξεις will be like ἀμφίβολοι πολῖται inf. 287, 'battlements assailed from below with stones.' (Schol. σωρὸς λίθων ἔρχεται ἐπὶ τῶν ἐπαλξέων.) Tac. Hist. ii. 22, 'altiora murorum saxis incessere.' Caesar, B. G. ii. 6, 'circumjecta multitudine hominum totis moenibus undique lapides in murum jaci coepti sunt, murusque defensoribus nudatus est.'

150. καὶ Διόθεν. A word has been lost implying γένοιτο ἡμῖν. Mr. Newman supplies μόλοι. Perhaps δίδου, i. e. Ὄγκα, if we read νῦν τε for σύ τε below. (Weil has στᾶσα.) A gloss by a later hand in the Med. has this just remark: ὡς εἰ ἔλεγεν, ἡ ἀπόβασις τοῦ πολέμου Διόθεν. 'Purum et vacuum scelere exitum belli dicit, in mente habens odia fratrum.' Hermann. Schol. ἐπεὶ οἱ πολεμίους ἀποκτείνοντες καθαροί εἰσι, μᾶλλον ἢ οἱ φίλους ἀνελόντες. The meaning appears to be much the same as our formula, 'May God defend the right!' Literally, 'May a righteous issue of the war be given us by Zeus in this fight!'

151—2. ἐν μάχᾳ. σύ τε. This is a former correction of Hermann's for ἐν μάχαισί τε.—ὑπὲρ for πρὸ is also Her-

σύ τε μάκαιρ' ἄνασσ' Ὄγκα ὑπὲρ πόλεως,
ἑπτάπυλον ἕδος ἐπιρρύου.
ἰὼ παναλκεῖς θεοί, στρ. γ΄.
ἰὼ τέλειοι τέλειαί τε γᾶς 156
τᾶσδε πυργοφύλακες,
πόλιν δορίπονον μὴ προδῶθ'
ἑτεροφώνῳ στρατῷ. 159
κλύετε παρθένων, κλύετε πανδίκως χειροτόνους λιτάς.
ἰὼ φίλοι δαίμονες, ἀντ. γ΄.
λυτήριοί * τ' ἀμφιβάντες πόλιν,
δείξαθ' ὡς φιλοπόλεις,
μέλεσθε θ' ἱερῶν δημίων,
μελόμενοι δ' ἀρήξατε·
φιλοθύτων δέ τοι πόλεος ὀργίων μνήστορες ἔστε μοι. (181)
ΕΤ. ὑμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετά,
ἦ ταῦτ' ἄριστα καὶ πόλει σωτήρια
στρατῷ τε θάρσος τῷδε πυργηρουμένῳ,

mann's correction, from a gloss in one of the later MSS., *ἡ ἐπάνω τῆς πόλεως ἱστορουμένη* (l. *ἱδρυομένη*). She perhaps had a temple or statue on the Acropolis, like Pallas *Πρόμαχος* at Athens. Mr. Newman, taking the *α* in *Ὄγκα* to be short, reads *Ὄγκα προπύργιος*. Schol. *Ὀγκαία Ἀθηνᾶ τιμᾶται παρὰ Θηβαίοις, Ὄγκα δὲ παρὰ τοῖς Φοίνιξιν. Φοῖνιξ δὲ ἄνωθεν ὁ Κάδμος.* On the quantity of *ἐπιρρύου*, which is here short, see Prom. 243.

155. W. Dindorf prefers *παναρκεῖς*, which Hermann says is the original reading in the Med. The Schol. has *κατὰ πάντα βοηθοὶ*, which suits either word equally.

159. *ἑτεροφώνῳ*. Schol. *τῷ μὴ βοιωτάζοντι. ἐπειδὴ δὲ Ἕλληνες καὶ οἱ Ἀργεῖοι, οὐκ εἶπεν βαρβαροφώνῳ.* Among the Greeks distinctions of race, and therefore of religious worship, were invariably characterized by differences of dialect. To suit the metre of the antistrophe, Hermann formerly proposed the violent alteration *ἑτεροβάγμονι*. He now alters 166, *ἀρήξατε* to *ἥξετε*. We should however remember that Aeschylus wrote the word **HETEΡΟΦΟΝΟΙ**, which, according to strict analogy, may have been pronounced *ἑτεροφώνοϊ* (for *ἑτεροφώνοφι*). We know that in the Ionian dialect *οἶ* was pronounced *ὀΐ*, from Ar. Pac. 933.

ἵν' ἐν τἠκκλησίᾳ
ὡς χρὴ πολεμεῖν λέγων τις, οἱ καθήμενοι
ὑπὸ τοῦ δέους λέγωσ' Ἰωνικῶς ὀΐ.

Bold as this suggestion may appear, it is perfectly consistent with true philological principles. Pindar even uses the resolved form *Πυθόϊ* in Isthm. vi. fin.

160. *κλύετε πανδίκως* is like *κλύετ' εὖ τὸ δίκαιον ἰδόντες*, Suppl. 73. The Schol. construed *δικαίως χειροτόνους*.

163. *λυτήριοί τ'*. Seidler first inserted the *τε*. The Schol. compares Il. i. 37, *ὃς Χρύσην ἀμφιβέβηκας*. Blomfield, Dindorf, and Hermann read *θ'* for *δ'* in 165, that *τε—τε* may take the usual construction. On *ἱερὰ δήμια* see sup. 77.—*φιλοθύτων*, Cho. 284.

169 seqq. Eteocles, who had left the stage at v. 77, to give his orders for resisting the expected attack, now returns to expostulate with the chorus, who have been invoking the aid of the gods. Such conduct, he alleges, is calculated to inspire cowardice in the citizens. Rather they should sing a paean (257) in anticipation of the victory.

βρέτη πεσούσας πρὸς πολισσούχων θεῶν
αὔειν, λακάζειν, σωφρόνων μισήματα;
μήτ' ἐν κακοῖσι μήτ' ἐν εὐεστοῖ φίλῃ
ξύνοικος εἴην τῷ γυναικείῳ γένει·
κρατοῦσα μὲν γὰρ οὐχ ὁμιλητὸν θράσος,
δείσασα δ' οἴκῳ καὶ πόλει πλέον κακόν.
καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς
θεῖσαι διερροθήσατ' ἄψυχον κάκην·
τὰ τῶν θύραθεν δ' ὡς ἄριστ' ὀφέλλεται,
αὐτοὶ δ' ὑφ' αὑτῶν ἔνδοθεν πορθούμεθα.
τοιαῦτά τἂν γυναιξὶ συνναίων ἔχοις.
κεἰ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,
ἀνὴρ γυνή τε χὤτι τῶν μεταίχμιον,
ψῆφος κατ' αὐτῶν ὀλεθρία βουλεύσεται,

173. *αὔειν*, 'to utter loud cries.' Theognis, v. 883, *μηδὲ λίην κήρυκος ἀν' οὖς ἔχε μακρὰ βοῶντος.* Perhaps, *μηδ' αὔην κήρυκος κ.τ.λ.*—*σωφρόνων μισήματα.* 'Ye objects of dislike to the discreet.' Cf. Eum. 73, *μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων.* The Scholiasts explain, 'conduct which is hated by sensible people,' in apposition to the sentence.

175. *τῷ γυναικείῳ γένει.* Hermann gives *τῳ γυναικείῳ φυτῷ*, *alicui* (cuiquam) *mulieri*. For the Med. has *τω*, and in several MSS. there is a variant *φίλῳ* or *φύλῳ*. He might have added, that we have *γυναῖκές ἐσμεν ἀθλιώτατον φυτὸν* in Eur. Med. 231, and *ὁ δ' αὖ λαβὼν ἀτηρὸν ἐς δόμους φυτὸν*, Hippol. 630, said of a newly-married wife. The correction is, at least, ingenious, though his remark is scarcely sound, that the article is out of place. For *τὸ γυναικεῖον γένος* means 'woman-kind generally,' which is equivalent to *γυναιξὶ*, said indefinitely. Or 'this race of women,' said contemptuously, as in Ar. Thesm. 786, *καίτοι πᾶς τις τὸ γυναικεῖον φῦλον κακὰ πόλλ' ἀγορεύει.* Still, *φύλῳ* may have been a marginal gloss to *γένει*.

176. *κρατοῦσα μὲν γάρ.* 'For when free from constraint (*ἐν εὐεστοῖ*), her boldness is such that one cannot live with her, and in a time of fear (*ἐν κακοῖς*) she is yet a greater evil both in private and in public.' Or perhaps, 'a nuisance in private, and a still greater one in public.' The Schol. Med. has *ἐν θορύβοις οὐ καθεκτή*, as if he had found some dative in place of *κρατοῦσα*, the syntax of which is certainly rather perplexing. But this gloss perhaps belongs to the next verse, *ἐν θορύβοις* being an explanation of *δείσασα*. Schol. recent. *μέγα κακὸν καὶ τῷ ἰδίῳ οἴκῳ καὶ μᾶλλον τῇ πόλει.* It is better to take *κρατοῦσα* as an irregular nominative than *οὐχ ὁμιλητὸν θράσος* for *οὐχ ὁμιλητῶς θρασεῖα* on the analogy of *σωφρόνων μισήματα*. See inf. 678.

179. *διερροθήσατ'*. Schol. *διὰ τοῦ θορύβου ἐμβεβλήκατε.*—For *καὶ νῦν* see Eum. 384.

182. This verse is not found in the MS. Med. Dindorf and Weil omit it as an interpolation, and mark a lacuna.

184. *χὤτι τῶν μεταίχμιον.* 'And whatever is included between these.' The poet uses *ἀνὴρ* and *γυνὴ* in a sexual sense, not in that of age as opposed to childhood, and he means those who are incapable of propagating their race, viz. the very young and the very old, or eunuchs, Eur. Orest. 1528. The expression however, on the part of Eteocles, as the Schol. observes, is rather the hasty ebullition of anger, than rhetorically correct. It is simply meant to include every specimen of humanity. For the use of *ὅτι* applied to persons cf. Herod. ii. 60, *συμφοιτέωσι δὲ ὅ τι ἀνὴρ καὶ γυνή ἐστι, πλὴν παιδίων.*

185. *βουλεύσεται.* Blomfield takes this passively, comparing *ψῆφος οἴσεται* Orest. 440. But it appears incredible that any writer should use *ψῆφος βουλεύεται κατά τινος* for *ψῆφος φέρεται* or *τίθεται*, and

λευστῆρα δήμου δ' οὔτι μὴ φύγῃ μόρον.
μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω,
τἄξωθεν· ἔνδον δ' οὖσα μὴ βλάβην τίθει.
ἤκουσας, ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω;

ΧΟ. ὦ φίλον Οἰδίπου τέκος, ἔδεισ' ἀκού- στρ. ά.
σασα τὸν ἁρματόκτυπον ὄτοβον, ὄτοβον, 191
ὅτε τε σύριγγες ἔκλαγξαν ἑλίτροχοι,
ἱππικῶν τ' ἄϊον
πηδαλίων διὰ στόματα,
πυριγενετᾶν χαλινῶν.

ΕΤ. τί οὖν: ὁ ναύτης ἆρα μὴ 'ς πρῷραν φυγὼν
πρύμνηθεν ηὗρε μηχανὴν σωτηρίας,
νεὼς καμούσης ποντίῳ πρὸς κύματι;

ΧΟ. ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρ- ἀντ. ά.
χαῖα βρέτη θεοῖσι πίσυνος, νιφάδος

therefore it is better to take it in the middle sense for *καταγνώσεται αὐτῶν*. Thus *ψῆφος* will bear the sense of a deliberative or judicial assembly, which it has in Iph. Taur. 945, *ἔστιν γὰρ ὅσια ψῆφος, ἣν Ἄρει ποτὲ Ζεὺς εἵσατ' ἔκ του δὴ χερῶν μιάσματος.* Similarly *θάνατον βουλεύεται*, Iph. A. 1102.

188—9. Compare Ag. 1026. Cho. 866.

191. *ὄτοβον.* The humming sound of the wheel on the axle. Cf. Prom. 587. Translate: 'I felt fear when I heard the loud din of the clattering cars, and when the axle-boxes creaked as they went round with the wheels.' So in Suppl. 177, *σύριγγες οὐ σιγῶσιν ἀξονήλατοι.*

193. *ἄϊον* is the conjecture of Elmsley on Heracl. 622, for *ἀύπνων*. Seidler, Hermann, Weil, Blomfield, read *ἀγρύπνων*. Dindorf, *ἄπυον—στόμια*. Schol. Med. *τῶν μὴ ἐώντων με ἠρεμεῖν.* If *διὰ στόμα* be the right reading, the sense is, 'And when I heard (the noise of) the guiding-reins of horses in their mouths, the bits forged in the fire.' The common reading is *διὰ στόμα*, but the metre requires the plural. Weil gives *στομίδες*, Hermann *δία στόμια*, a conjecture adopted in a former edition of this work; but it involves rather than simplifies the construction. His reading *πόλεος* for *πόλεως* in v. 203 is rather better for the metre. —*πυριβρεμετᾶν* Dind., Weil, from Hesych. in v.

196. *ὁ ναύτης.* 'Well, what then? Surely the sailor never yet found safety by leaving the helm and betaking himself to the prow when the ship had foundered on the breakers.' The aorist participle seems to require this translation; cf. *στρατοῦ καμόντος* Ag. 653. The use of the dative may be compared with *πρὸς φρεσὶν* Ag. 968, *παίειν πρὸς κύμασιν ἄτης* Prom. 905. By *φυγὼν ἐς πρῷραν* the poet seems to imply something more than scampering wildly up and down the deck. The frightened sailor went to say his prayers to the tutelary image which formed the figure-head; and thus the comparison exactly holds between him and the women who rush to the temples; hence their apology in 202. Sir Charles Fellows says (Travels in Asia Minor, p. 394), "The [modern] Greek will put out to sea even in a brisk breeze, and work his boat with activity; but should the gale increase to a storm, he will quit the helm and leave the vessel adrift, to repeat his prayers and cries of despair."

200. *νιφάδος.* 'Nay, 'twas not before I heard the pelting of the storm that I ran to the statues; *then* indeed I *was* impelled by fear to betake myself to prayers.' Hermann reads *θεοῖς πίσυνος, ἅτε νιφάδος*, to suit the strophe. Seidler corrected *θεοῖσι* for *θεοῖς*, but this hardly satisfies the metre. The Schol. Med. explains *τὸ τῶν πολεμίων ἔθνος*, but the simile is

ὅτ' ὀλοᾶς νιφομένας βρόμος ἐν πύλαις·
δὴ τότ' ἤρθην φόβῳ
πρὸς μακάρων λιτὰς, πόλεος
ἵν' ὑπερέχοιεν ἀλκάν.

ΕΤ. πύργον στέγειν εὔχεσθε πολέμιον δόρυ.

ΧΟ. οὐκ οὖν τάδ' ἔσται πρὸς θεῶν;

ΕΤ. ἀλλ' οὖν θεοὺς
τοὺς τῆς ἁλούσης πόλεος ἐκλείπειν λόγος.

ΧΟ. μήποτ' ἐμὸν κατ' αἰῶνα λίποι θεῶν στρ. β'.
ἅδε πανήγυρις, μηδ' ἐπίδοιμι τάνδ'
ἀστυδρομουμέναν πόλιν, καὶ στράτευμ'
ἀπτόμενον πυρὶ δαΐῳ.

ΕΤ. μή μοι θεοὺς καλοῦσα βουλεύου κακῶς·
πειθαρχία γάρ ἐστι τῆς † εὐπραξίας
μήτηρ, γονῆς σωτῆρος· ὧδ' ἔχει λόγος.

the same as in Il. xii. 156. 278, where it is used of pelted stones.

204. *ὑπερέχοιεν.* Schol. *ἵνα τὴν ἑαυτῶν ἀλκὴν ὑπὲρ ἡμῶν ἔχοιεν οἱ θεοί.* So *ἐρύκειν ὀρθᾷ χερὶ*, Pind. Ol. xi. 4. Ar. Equit. 1174, *ὦ Δῆμ', ἐναργῶς ἡ θεός σ' ἐπισκοπεῖ, καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν*, i. e. *τὴν αἰγίδα.* Il. iv. 249, *ὄφρα ἴδητ' αἴ κ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων.* Ib. xxiv. 374, *ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα.*

205. *στέγειν.* 'To be proof against.' Cf. Suppl. 127.

206. *οὐκ οὖν τάδ' ἔσται.* This is a justification of their running to the statues. 'Is it not then from the gods that we must ask this?' It is remarkable, because very unusual, that a dialogue between two here corresponds to the three verses spoken by Eteocles in the strophe.

207. *ἐκλείπειν*, sc. *αὐτήν.* The notion was, that as a city could not be taken while the patron gods continued their protection over it, they first deserted the city, yielding to that *ἀνάγκη* which even gods could not resist. Schol. Med. *λέγεται ὅτι, ὅτε ἔμελλε πορθηθῆναι ἡ Τροία, ἐφάνησαν οἱ θεοὶ τοῖς Τρωσὶν ἀνελόμενοι ἐκ τῶν ναῶν τὰ ἀγάλματα αὐτῶν.* Probably this was related in one of the Cyclic poems. The Schol. Med. on v. 292 says that Sophocles treated this subject in his *Ξοανηφόροι.* So in Eur. Troad. 25, Poseidon says, *λείπω τὸ κλεινὸν Ἴλιον βωμούς τ' ἐμούς.* Virg. Aen. ii. 351, 'excessere omnes adytis arisque relictis Di, quibus imperium hoc steterat.' Herod. viii. 41, *μᾶλλόν τι οἱ Ἀθηναῖοι καὶ προθυμότερον ἐξέλιπον τὴν πόλιν, ὡς καὶ τῆς θεοῦ ἀπολελοιπυίης τὴν ἀκρόπολιν.*—For *τοὺς τῆς* Weil reads *ναοὺς*, with Heimsoeth. The answer of Eteocles implies that possibly their prayers may be in vain, since the gods may choose to surrender the city to destruction. To which the chorus reply, that they hope such a desertion will never happen in their time.

208. *λίποι.* Schol. *μηδέποτε ἐπὶ τοῦ ἐμοῦ βίου καταλείποιεν τὴν πόλιν οἱ θεοί.* Hermann thinks it more poetical to understand *μήποτε καταλίποι ἐμὸν αἰῶνα.* —*ἐπίδοιμι*, 'may I not live to see.'

210. *ἀστυδρομουμέναν.* "Eam dici puto urbem, per quam huc illuc hostes et cives cursitant, persequentes, fugientes, rapientes, servare aliquid cupientes." Hermann. Cf. inf. 343. In the next verse *ἀπτόμενον* is the middle voice, *ἀπτόμενον αὐτῆς πυρί.* Schol. recent. *μηδὲ ἐπίδοιμι τὸ στράτευμα τῶν πολεμίων ἁπτόμενον τῆς πόλεως ἐν πυρὶ δαΐῳ, ἤτοι καῖον αὐτήν.*

214. *γονῆς σωτῆρος*, 'a saving offspring.' The vulg. *γυνὴ* must be wrong, because *τῆς εὐπραξίας σωτῆρος* is a positive solecism. Hermann's happy conjecture was propounded in Vol. iv. p. 335 of the *Opuscula.* The Schol. Med. absurdly under-

ΧΟ. ἔστι· θεοῦ δ' ἔτ' ἰσχὺς καθυπερτέρα· ἀντ. β'.
πολλάκι δ' ἐν κακοῖσιν τὸν ἀμήχανον
κἀκ χαλεπᾶς δύας ὕπερθ' ὀμμάτων
κρημναμενᾶν νεφελᾶν † ὀρθοῖ.

ΕΤ. ἀνδρῶν τάδ' ἐστί, σφάγια καὶ χρηστήρια
θεοῖσιν ἔρδειν, πολεμίων πειρωμένων·
σὸν δ' αὖ τὸ σιγᾶν καὶ μένειν εἴσω δόμων.

ΧΟ. διὰ θεῶν πόλιν νεμόμεθ' ἀδάματον, στρ. γ'.
δυσμενέων δ' ὄχλον πύργος ἀποστέγει.
τίς τάδε νέμεσις στυγεῖ;

ΕΤ. οὔτοι φθονῶ σοι δαιμόνων τιμᾶν γένος·
ἀλλ' ὡς πολίτας μὴ κακοσπλάγχνους τιθῇς,
ἔκηλος ἴσθι, μηδ' ἄγαν ὑπερφοβοῦ.

ΧΟ. ποταίνιον κλύουσ' ἀνάμιγα πάταγον ἀντ. γ'.

stands γυνὴ Διὸς Σωτῆρος. We should probably read εὐταξίας. Xen. Anab. iii. 1, 38, ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. Soph. Antig. 675, τῶν δ' ὀρθουμένων σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία. We have often had occasion to notice the confusion of τ and π, and the insertion of ρ.

215. ἔστι. Hermann and Weil place a stop here (Dindorf says "male") with the Schol. recent., καλῶς εἶπας τοῦτο. Compare Suppl. 289.

218. ὀρθοῖ. The reading must be considered doubtful, as the metre of 211 does not accurately correspond. It appears to consist of a dactyl preceding a dochmius. From the similar passage in Eum. 531, the metaphor appears to be borrowed from a ship in a dense fog. One of the later Scholiasts, taking νεφέλαν for the accusative (which is the reading of the MSS. generally), explains ἐγείρει καὶ εἰς τοὐναντίον τρέπει. Another has ἀποσοβεῖ καὶ ἀποδιώκει, which looks as if he had found κρημναμέναν νεφέλαν ὠθεῖ, or ἀπωθεῖ. The latter well satisfies sense and metre, and so would ἀνορθοῖ, if in the strophe (v. 211) we might venture to read καὶ στράτευμ' | ἁπτομέναν πυρὶ δηϊοῦντας (sc. αὐτὴν), or ἁπτόμενον πυρὶ δαϊωθέν. Hermann thinks he detects in this a different reading, and edits σαοῖ. But the Schol. Med., whence the others are chiefly derived, recognizes ὀρθοῖ, and from the gloss ἐγείρει we can only infer that some took ὀρθοῖ for ἀνίστησι, i. e. to denote the action preliminary to driving an object away. Hermann quotes, as possibly referring to this passage, ὀθρεῖν, ἄγειν, from Hesychius.

219. χρηστήρια, 'victims.' Suppl. 444.

222. διὰ θεῶν. ''Tis through the gods that we inhabit a city yet unconquered, and that the wall holds out against the host of enemies. What displeasure can object to this?' (Or, 'what sort of displeasure is that which,' &c.) Hermann reads διαὶ θεῶν πόλιν τε κ.τ.λ., but the metre is more properly dochmiac, and ποταίνιον (228) may be a trisyllable. Dindorf reads ποτάνιον, with Heath; but the form is purely conjectural.

225. οὔτοι φθονῶ σοι. ''Tis not that I grudge your paying honour to the gods, but lest,' &c. Schol. Med. οὐδεὶς ταῦτα ὁρῶν ἡμᾶς (l. ὑμᾶς) ποιούσας μισήσειεν.

228. Photius, ποταίνιος· πρόσφατος· Δώριος δὲ ἡ λέξις. Cf. Eum. 272.—For ἀνάμιγα the Medicean and a Paris MS. have ἄμμιγα, most of the others ἅμα. The uncontracted word, which Hermann had restored by conjecture, has since been found in a MS. of the sixteenth century. Weil reads ἀνάμιγα πάταγον for the inverse order of the words in the MSS. The Scholia recognize only ἅμα, i. e. σὺν φόβῳ. By ἀνάμιγα the poet means σποράδην. The chorus persist in apologizing for their conduct, and assert that it was in consequence of a new and sudden alarm that they betook themselves to the temple. The discussion of this

ταρβοσύνῳ φόβῳ τάνδ' ἐς ἀκρόπτολιν,
τίμιον ἕδος, ἱκόμαν.

ΕΤ. μή νυν, ἐὰν θνήσκοντας ἢ τετρωμένους
πύθησθε, κωκυτοῖσιν ἁρπαλίζετε·
τούτῳ γὰρ Ἄρης βόσκεται, φόνῳ βροτῶν.

ΧΟ. καὶ μὴν ἀκούω γ' ἱππικῶν φρυαγμάτων.

ΕΤ. μή νυν ἀκούουσ' ἐμφανῶς ἄκου' ἄγαν.

ΧΟ. στένει πόλισμα γῆθεν, ὡς κυκλουμένων.

ΕΤ. οὐκοῦν ἔμ' ἀρκεῖ τῶνδε βουλεύειν πέρι.

ΧΟ. δέδοικ', ἀραγμὸς δ' ἐν πύλαις ὀφέλλεται.

ΕΤ. οὐ σῖγα μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν;

ΧΟ. ὦ ξυντέλεια, μὴ προδῷς πυργώματα.

ΕΤ. οὐκ ἐς φθόρον σιγῶσ' ἀνασχήσει τάδε;

point is rather wearisome, extending as it does to 270.

229. Compare περίφοβον τάρβος, Suppl. 716.

230. Hesych. ἕδος· τὸ ἄγαλμα καὶ ὁ τόπος ἐν ᾧ ἵδρυται. Cf. Pers. 406, θεῶν τε πατρῴων ἕδη.

232. ἁρπαλίζετε, i. e. αὐτούς. 'Do not hastily carry them off with lamentations.'

233. φόνῳ βροτῶν. It is not easy to decide whether we should retain φόνῳ, the reading of the best MSS., or adopt φόβῳ with Blomfield from the Aldine. The same uncertainty occurs Suppl. 492. The vulgate will mean, 'Do not make too much lamentation over the wounded, for Ares delights in blood, and slaughter is sure to occur.' The other reading may be compared with 180, 'War is only made worse by giving way to fear.' One of the later Scholiasts rightly remarks that τούτῳ is to be taken separately from φόνῳ.

234. καὶ μὴν—γε. 'But hark! I hear the neighing of the steeds!'—'Well, if you *do* hear it, hear it not too plainly.'—'But the fortress resounds beneath as if they were surrounding us.' Cf. Pers. 679, στένει, κέκοπται, καὶ χαράσσεται πέδον.

236. ὡς κυκλουμένων. Schol. Med. ὡς κυκλούντων τὴν πόλιν τῶν πολεμίων. This is one of the many unusual middle forms employed by Aeschylus. See on Prom. 43. On the use of the participle alone in the genitive absolute see Suppl. 437. Eum. 742. Inf. 263.

239. οὐ σῖγα μηδὲν ἐρεῖς; So Orestes 1022, οὐ σῖγ' ἀφεῖσα τοὺς γυναικείους γόους στέρξεις τὰ κρανθέντ'; Compare inf. 241, for ὄλοιο, καὶ σιγῇ τάδε ἀνασχοῦ. Dindorf seems right in regarding it as a brief expression for οὐ σῖγ' ἀνέξει μηδὲ ἐρεῖς μηδέν; Cf. Ajac. 75, οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς; Others put the question at οὐ σῖγα, and take μηδὲν ἐρεῖς in an imperative sense. But the few instances that have been adduced of this apparent use are easily explicable on a different principle. (See *New Cratylus*, p. 483, and on Pers. 120.) Photius has οὐ μὴ δ' ἐρεῖς· ἀντὶ τοῦ παῦσαι λέγων. Whether he referred to this passage or not, we must read οὐ μηδὲν ἐρεῖς;

240. ξυντέλεια. The Scholiasts take this for the company of gods (like θεῶν πανήγυρις in 209). Schol. Med. κυρίως ἡ τῶν στρατιωτῶν ἄθροισις. Hermann says, "potius communitas civium videtur esse intelligenda." If this be right, it would lead us to suggest θεοί, πολῖται, in 242, 'Both gods and citizens save us from slavery.' But the context seems to show that the appeal is solely to the gods, whose aid the chorus perseveringly invoke. The term itself, borrowed from the public λειτουργίαι, may refer to the association of Theban gods commemorated in the opening chorus, Pallas, Hera, Artemis, Apollo Lyceus, Poseidon, Aphrodite, &c. Schol. recent. ἐκ μεταφορᾶς τῆς εἰς τὸ κοινὸν εἰσφορᾶς, ἣν καλέουσι ξυντέλειαν.

ΧΟ. θεοὶ πολῖται, μή με δουλείας τυχεῖν.
ΕΤ. αὐτὴ σὺ δουλοῖς καὶ σὲ καὶ πᾶσαν πόλιν.
ΧΟ. ὦ παγκρατὲς Ζεῦ, τρέψον εἰς ἐχθροὺς βέλος.
ΕΤ. ὦ Ζεῦ, γυναικῶν οἷον ὤπασας γένος.
ΧΟ. μοχθηρὸν, ὥσπερ ἄνδρας, ὧν ἁλῷ πόλις.
ΕΤ. παλινστομεῖς αὖ θιγγάνουσ' ἀγαλμάτων;
ΧΟ. ἀψυχίᾳ γὰρ γλῶσσαν ἁρπάζει φόβος.
ΕΤ. αἰτουμένῳ μοι κοῦφον εἰ δοίης τέλος.
ΧΟ. λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι.
ΕΤ. σίγησον, ὦ τάλαινα, μὴ φίλους φόβει.
ΧΟ. σιγῶ· ξὺν ἄλλοις πείσομαι τὸ μόρσιμον.
ΕΤ. τοῦτ' ἀντ' ἐκείνων τοὔπος αἱροῦμαι σέθεν.
καὶ πρός γε τούτοις, ἐκτὸς οὖσ' ἀγαλμάτων,
εὔχου τὰ κρείσσω, ξυμμάχους εἶναι θεούς.
κἀμῶν ἀκούσασ' εὐγμάτων ἔπειτα σὺ

243. καὶ σέ. The Med. has κἀμὲ, others κἀμὲ καὶ σὲ καὶ πόλιν, which Porson and Blomfield prefer. Cf. Eur. Phoen. 437, παῖσαι πόνων με καὶ σὲ καὶ πᾶσαν πόλιν. With σὲ for σεαυτὴν compare με for ἐμαυτὴν Suppl. 108. ζῶσα γόοις με τιμῶ. The sentiment is repeated from 178.

244. βέλος, 'thy dart.' Inf. 626, βαλὼν Ζεύς σφε κάνοι κεραυνῷ. Cho. 387, Ζεὺς ἐπὶ χεῖρα βάλοι κάρανα δαΐξας.

246. ὧν ἁλῷ πόλις, i. e. ὧν ἂν, 'when their city has been captured.' This is at once a retort and a prediction. Il. ix. 591, κατέλεξεν ἅπαντα κήδε' ὅσ' ἀνθρώποισι πελει τῶν ἄστυ ἁλώῃ. The omission of ἂν with the subjunctive, *more epicorum*, is rather rare in tragedy. Cf. inf. 328. Ag. 740. Eum. 202. Oed. Col. 395, ὃς νέος πέσῃ.

247. παλινστομεῖς. Schol. Med. δυσφημεῖς καίτοι τῶν ἀγαλμάτων ἐχομένη. The fault consisted not only in uttering words of bad import, calculated to cause alarm, but in doing this in presence of the sacred images. So Eur. Ion 1096, παλίμφαμος ἀοιδὰ, 'ill-omened song.' This is equivalent to saying εὔφημα φώνει in reference to the ill-boding words, ὧν ἁλῷ πόλις.

249. εἰ δοίης. 'I wish you would grant me a trifling favour' (i. e. accomplishment of my wish). Understand χαρίζοιο ἂν, or something to that effect, suppressed by aposiopesis. The usage occurs often in Homer, e. g. Il. xxiv. 74, ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἆσσον ἐμεῖο. Yet the later Scholiasts totally misunderstood the sense.

254. ἐκτὸς οὖσα, 'keeping aloof from.' The praying to the gods is not objected to, but the public demonstration of terror. Weil needlessly encloses v. 255 in brackets.

256. Note the emphatic σύ. 'When you have heard *my* prayer, then do *you* loudly sing with a solemn joyful shout of good-will, an Hellenic custom of sacrificial cry, an encouragement to friends, removing their fear of the enemy.'—παιώνισον is the reading of the Med. by the first hand, afterwards altered to παιάνισον. On the orthography see Pers. 607. It appears that the form in ω was the older Ionic, that in α the later Attic (Baehr on Herod. v. 1). Photius recognizes both: παιανίσαι· τὸν Παιᾶνα ἐπικαλεῖσθαι. Παιωνίζειν· τὸ ἀλαλάζειν. The ὀλολυγμὸς or ὀλολυγὴ was the female cry of joy, but especially that raised at a sacrifice or supplication. According to the Schol. Med., μόνῃ τῇ 'Αθηνᾷ, δαίμονι οὔσῃ πολεμικῇ, ὀλολύζουσι, τοῖς δὲ ἄλλοις θεοῖς παιωνύζουσιν. See on Ag. 577.—νόμισμα θυστάδος βοῆς, Schol. ὡς νενόμισται Ἕλλησι παρὰ τὰς θυσίας ὀλολύζειν.

ὀλολυγμὸν ἱερὸν εὐμενῆ παιώνισον,
Ἑλληνικὸν νόμισμα θυστάδος βοῆς,
θάρσος φίλοις, λύουσα πολεμίων φόβον.
ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς,
πεδιονόμοις τε κἀγορᾶς ἐπισκόποις,
Δίρκης τε πηγαῖς, ὕδατί τ' Ἰσμηνοῦ λέγω,
εὖ ξυντυχόντων, καὶ πόλεως σεσωσμένης,
μήλοισιν αἱμάσσοντας ἑστίας θεῶν,
ταυροκτονοῦντας θεοῖσιν, ὧδ' ἐπεύχομαι
θήσειν τροπαῖα, πολεμίων δ' ἐσθήματα
στέψω πρὸ ναῶν δουρίπηχθ' ἁγνοῖς δόμοις.
τοιαῦτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,
μηδ' ἐν ματαίοις κἀγρίοις ποιφύγμασιν·

259. πολεμίων. So Blomf. and Dind. with one MS. and the Scholium in the Med. διὰ τῶν τοιούτων εὐχῶν λύουσα τὸν τῶν πολεμίων φόβον. The common reading is πολέμιον, which Hermann retains.

260. πολισσούχοις θεοῖς. As in Ag. 90 and Suppl. 996, a distinction is here made between the gods of the city in particular, ἀστυάνακτες, ἀστυνόμοι, ἀγοραῖοι, and those of the district or region generally, who are called πολισσοῦχοι χώρας, a term which however included both πεδιονόμοι, the rural gods, and those of the city or acropolis. Hence in Suppl. 996 we find ἀστυάνακτας μάκαρας θεοὺς πολιούχους τε.

262. ὕδατί τ'. So Hermann from the conjecture of Geel. The MSS. give οὐδ' ἀπ'. L. Dindorf had hit upon a similar correction in ὕδασί τ'. The restoration may be regarded as a very happy one, τι and π being often confused, as remarked on Suppl. 756. Perhaps however we should read Ἰσμηνοῦ πόρου, as inf. v. 373. Heimsoeth (ap. Weil) proposed Δίρκης τε πηγῆς τοῖς τ' ἀπ' Ἰσμηνοῦ λέγω. Weil, ναρᾶς τε Δίρκης ἠδ' ἀπ' Ἰσ. λ., from Photius, ναρᾶς τε Δίρκης· ῥευστικῆς· Αἰσχύλος.

263. εὖ ξυντυχόντων, sc. τῶν πραγμάτων. Cf. Eum. 712, ὀρθουμένων δὲ καὶ πόλιν τὴν Παλλάδος τιμῶσιν ἀεί. Supra 236.

267. στέψω πρὸ ναῶν. The majority of MSS. give λάφυρα δαΐων δουρύπληχθ' ἁγνοῖς δόμοις, but in the Med. this verse is added, στέψω πρὸ ναῶν πολεμίων ἐσθήματα. Two or three other MSS. give στέψω πρὸ (or πρὸς) ναῶν. Perhaps we should read στέψειν (cf. sup. 50). It is clear that the passage has been tampered with, and probably in ancient times; but there are so many ways of altering it that none can be trusted. Dr. Donaldson (*New Cratylus*, § 315) proposes ταυροκτονοῦντας θ', οἷσιν ὧδ' ἐπεύχομαι κ.τ.λ. As the Schol. also recognizes these words, it seems probable that λάφυρα δαΐων is but a gloss of πολεμίων ἐσθήματα which has crept into the text. Hermann however retains the less common word δαΐων to the rejection of πολεμίων, and so Weil. Dindorf concludes that 264—6 and the verse in the Med., στέψω πρὸ ναῶν κ.τ.λ., were spurious, on the ground that μήλοισιν αἱμάσσειν ἑστίας and ταυροκτονεῖν θεοῖς is a mere tautology; and Blomfield had condemned the former (264). Yet the verses sound Aeschylean, and may very well be a sort of periphrasis for 'sacrificing both sheep and bulls.' By δουρίπηκτα Hermann understands the enemies' clothes stuck on spears and hung up in front of the temples. On the practice of thus suspending warlike spoils see Ag. 562. Equit. 849. Phoen. 1481. So στέφειν ναοὺς λαφύροις, Eur. Troad. 576.

268. τοιαῦτα. Cf. sup. 255.

269. ποιφύγμασιν. The word (from ποιφύσσω, as κίνυγμα from κινύσσω, Prom. 163) expresses exclamations which are all sound and fury, blusterings and laboured threats. See Buttmann, Lexil. in v. ποιπνύειν. Photius: ποῖ ἦχος (with a lacuna). The root is said to be ποῖφ, our word *puff*.

οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον.
ἐγὼ δ' ἐπ' ἄνδρας ἓξ ἐμοὶ ξὺν ἑβδόμῳ
ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον
εἰς ἑπτατειχεῖς ἐξόδους τάξω μολών,
πρὶν ἀγγέλους σπερχνούς τε καὶ ταχυρρόθους
λόγους ἱκέσθαι, καὶ φλέγειν χρείας ὕπο.

ΧΟ. μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ· στρ. ά.
γείτονες δὲ καρδίας μέριμναι
ζωπυροῦσι τάρβος
τὸν ἀμφιτειχῆ λεών, δράκοντας ὥς τις τέκνων
ὑπερδέδοικεν λεχαίων δυσευνάτορας
πάντρομος πελειάς.
τοὶ μὲν γὰρ ποτὶ πύργους

271. ἐπ' ἄνδρας ἕξ. The Scholiast refers ἐπὶ to ἐχθροῖς in the next verse; but the simpler way is to construe ἐγὼ τάξω ἐπ' (αὐτοῖς) ἄνδρας ἓξ—ἀντηρέτας ἐχθροῖς, where ἐπὶ stands alone, after the epic use. Or μολὼν ἐπ' ἄνδρας, 'going to fetch,' is defensible, though the order of the words is hardly in favour of it.—Perhaps we should read ἐπ' αὐτοῖς, omitting ἄνδρας. Weil gives ἐγὼ δ' ἐπάρχους ἕξ, after Canter. Hermann observes that Eteocles alludes to his own dire resolve of meeting his brother hand to hand. Blomf. and Dind. have ἐγὼ δέ γ'.—τὸν μέγαν τρόπον, i. e. τὴν μεγάλην τάξιν. Schol. recent. ὡς φαμὲν τάττω τάξιν, οὕτω καὶ τοῦτο. Cf. 460, ἐσχημάτισται δ' ἀσπὶς οὐ σμικρὸν τρόπον, and see Pind. Ol. xi. 7.

274. σπερχνοὺς, 'urgent.' Photius: σπερχνός· τραχύς (read ταχύς). Translate: 'before messengers in hot haste and quickly-rumoured reports reach us, and set us on fire by the urgency of the need.' Cf. ἐν χρείᾳ τύχης inf. 501. Schol. ὑπὸ τῆς ἀνάγκης.

276. Left to themselves, during the absence of Eteocles to appoint the chieftains to their respective posts, the chorus relapse into their former fear, and picture to themselves the horrors of a captivity which they believe imminent. The enemy is at hand and at the very gates; may the gods defend the land, and strike a panic in the invading host! It were sad that the Argive should lay the city in ashes and carry off the maidens in captivity; sad that they should be dragged from their homes before marriage. Plunder, burning, waste, and slaughter mix with the shrieks of infants. Death itself is better than these evils.

276—7. For καρδία thus following κέαρ see Suppl. 765.

277. καρδίας. A dissyllable as in Suppl. 68, if the reading of the antistrophe be right, which however Hermann alters to ἐξαφέντες ἐχθροῖς. Rather perhaps we should restore δαΐοις for ἐχθροῖς. See on Prom. 254.

280. λεών. This may be the accusative in apposition to τάρβος, on the principle explained on. Prom. 208, or may be governed by the sense of ζωπυροῦσι τάρβος, 'enkindle my fear of the environing host.' So ψήφους ἔθεντο φθορὰς for ἐψηφίσαντο, Ag. 787; νέωσον αἶνον γένος Suppl. 525, where see the note.

281. λεχαίων. So Lachmann for λεχέων. The Schol. must have found the true reading, for he has νεμομένων ἐπὶ τῆς καλιᾶς.

283. πάντρομος πελειάς. So Blomf., Dind., with the Med., a reading peculiarly suited to the context, and probably taken from Homer's τρήρωνα πέλειαν. Hermann prefers the otiose epithet πάντροφος, *omnino nutriens*, sc. *penitus nutrix*, like παμμήτωρ Antig. 1282. The MSS. authority is however in favour of πάντροφος, and even the Med. has φ written above the μ by the first hand. The Scholia recognize πάντροφος alone, and both Tzetzes and Eustathius quote it from this passage.

284—7. τοὶ μὲν—τοὶ δέ. The besieged and the besiegers.

πανδημὶ πανομιλὶ
στείχουσιν. τί γένωμαι;
τοὶ δ' ἐπ' ἀμφιβόλοισιν
ἰάπτουσι πολίταις
χερμάδ' ὀκριόεσσαν.
παντὶ τρόπῳ, Διογενεῖς θεοί, πόλιν [καὶ στρατὸν]
Καδμογενῆ ῥύεσθε.
ποῖον δ' ἀμείψεσθε γαίας πέδον ἀντ. ά.
τᾶσδ' ἄρειον, † ἐχθροῖς ἀφέντες
τὰν βαθύχθον' αἶαν
ὕδωρ τε Διρκαῖον εὐτραφέστατον πωμάτων
ὅσων ἵησιν Ποσειδᾶν ὁ γαιάοχος
Τηθύος τε παῖδες;
πρὸς τάδ', ὦ πολιοῦχοι
θεοί, τοῖσι μὲν ἔξω
πύργων ἀνδρολέτειραν
αὐτορίψοπλον ἄταν

286. τί γένωμαι; Here, as in τί πάθω, the aorist is used in the ancient epic sense for the future. It is evident that there can be no deliberation in either phrase. So Homer, Od. vi. 201, οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται. Ib. v. 465, οἴμοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;

287. ἀμφιβόλοισιν. Schol. πάντοθεν βαλλομένοις, ἢ ἀμφοτέρωθεν. Thuc. ii. 76, ἐν ἀμφιβόλῳ γίγνεσθαι. Ib. iv. 32, ὅπως—μὴ ἔχωσι πρὸς ὅ τι ἀντιτάξωνται, ἀλλ' ἀμφίβολοι γίγνωνται τῷ πλήθει. Also ib. 36, καὶ οἱ Λακεδαιμόνιοι ἀμφίβολοι ἤδη ὄντες. In Eur. Tro. 537, ἀμφίβολα λίνα are the ropes thrown round the wooden horse.—By τοὶ μὲν and τοὶ δὲ the ὁπλῖται and ψιλοὶ are meant.

290. καὶ στρατὸν is probably an interpolation; see on v 308.

291. ῥύεσθε. Perhaps ῥύεσθαι. On the quantity of the ῠ see Prom. 243. Supra 153. inf. 820.

292. ἀμείψεσθε. 'In what land will you get in exchange a better soil than this, if once you give up to the enemy our rich fertile earth?' So παλίμποινα ἀμείψει, 'you will get satisfaction,' Cho. 778. ἀμείβεσθε τόνδε τὸν τόπον, 'take this place for that,' i. e. come over here, Suppl. 228. Schol. Med. ἀντὶ τοῦ ποῖον οἰκήσετε δάπεδον ἐντεῦθεν μεταστάντες;—ἄρειον, sc. βέλτιον, ἄμεινον, an epic word. The notion is, that the gods migrating from a captured city (see 207) will not easily find a more genial land to inhabit.

294. ἐχθροῖς. Perhaps δαΐοις. See on 277. inf. 733.

300. Τηθύος τε παῖδες. Schol. recent. ὁ δὲ Ὠκεανὸς μιγεὶς τῇ Τηθύϊ τῇ αὐτοῦ ἀδελφῇ ἐγέννησε τοὺς ποταμοὺς καὶ τὰς πηγὰς τὰς οὔσας ἐν τῷ κόσμῳ, καὶ οὕτως λέγονται οἱ ποταμοὶ παῖδες Τηθύος.

301. For the formula πρὸς τάδε, 'wherefore,' see Eum. 516.

304. Vulg. καὶ τὰν ῥίψοπλον, where the article seems quite indefensible. It seems unsafe to read either νόσον with Dindorf, or ἄταν with Hermann, who justly complains that "ineptissimum καὶ τὰν ferri non potest." The pherecratean verse admits indifferently of a spondee, trochee, or iambic for the first foot, and the last syllable may be short or long at will; thus ἐμβαλόντες ἄροισθε in 305 answers to ἰάπτουσι πολίταις in 288. It is well worthy of remark that the Med. has καταρίψοπλον ἄταν by the first hand. From the explanation of the Schol. Med., τοῖς μὲν ἔξω τοῦ τείχους Ἀχαιοῖς ἄτην ἐμποιήσατε, ὥστε αὐτοὺς τὰ ὅπλα ῥίψαι,

ἐμβαλόντες ἄροισθε
κῦδος τοῖσδε πολίταις·
καὶ πόλεως ῥύτορες εὔεδροι στάθητ'
ὀξυγόοις λιταῖσιν.
οἰκτρὸν γὰρ πόλιν ὧδ' στρ. β'.
ὠγυγίαν Ἀΐδᾳ προϊάψαι, δορὸς ἄγραν
δουλίαν, ψαφαρᾷ σποδῷ
ὑπ' ἀνδρὸς Ἀχαιοῦ θεόθεν
περθομέναν ἀτίμως·
τὰς δὲ κεχειρωμένας ἄγεσθαι
ἐή, νέας τε καὶ παλαιὰς
ἱππηδὸν πλοκάμων,
περιρρηγνυμένων φαρέων.
βοᾷ δὲ καὶ κενουμένα πόλις,
λαΐδος ὀλλυμένας

we may fairly infer that he must have read αὐτορίψοπλον, or αὐτορρίψοπλον. A consideration of the order of the words in the above scholium will show that αὐτοὺς was intended to have an emphatic meaning; 'so that they may themselves throw away their own shields.'—ἄτη is here the infatuation or groundless panic of tossing away the shield in headlong flight.

306. τοῖσδε πολίταις. 'May you gain credit from the citizens here.' Schol. Med. πάνυ ἂν ὑμνοῖσθε παρὰ τῶν πολιτῶν. Blomfield remarks that the expression is from Homer, Il. iv. 95, πᾶσι δέ κεν Τρώεσσι χάριν καὶ κῦδος ἄροιο.

308. The τε, commonly edited after εὔεδροι, is wanting in the Med. by the first hand. It has been supposed that something was lost in this verse; but the sense is quite complete, and the fault seems to lie in the insertion of καὶ στρατὸν in the strophic verse, 290. For εὔεδροι see v. 94. So Eur. Rhes. 317, ὅταν πολίταις εὐσταθῶσι δαίμονες.

311. προϊάψαι. Il. i. 3, πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν.—ὠγύγιος is an epithet applied even to the Egyptian Thebes, Pers. 37. On the meaning of the word see Eum. 989.

313. ἀνδρὸς Ἀχαιοῦ. Cf. 28.

315. κεχηρωμένας, i. e. 'widowed,' MS. Med. by the first hand. But χειροῦσθαι often means 'to take captive,' just as ἄγειν in the same sense is 'to lead off;' cf. 330.

317. ἱππηδόν. The best comment on this word, which the Schol. wrongly explains ὑπὸ ἱππέων σύρεσθαι τῶν πλοκάμων, is Suppl. 424, ἀγομέναν ἱππηδὸν ἀμπύκων, 'forcibly dragged by the hair as a horse is led by the rein' (or here, perhaps, 'by the forelock'). There is another scholium in the Med., which is wrongly confused with the above: μετὰ ἀνάγκης· καὶ γὰρ οἱ ἵπποι ἀνάγκῃ τινὶ ἕπονται. This passage seems to have been had in view by Euripides, Phoen. 563,

ὄψει δαμασθὲν ἄστυ Θηβαίων τόδε,
ὄψει δὲ πολλὰς αἰχμαλωτίδας κόρας
βίᾳ πρὸς ἀνδρῶν πολεμίων πορθουμένας.

Il. ix. 592—4, κατέλεξεν ἅπαντα κήδε' ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἁλώῃ· ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει, τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.

318. φαρέων. A dissyllable, with the α short. So νέας in 316 is a monosyllable, as in Eum. 339, Alcest. 486, where see Monk.

319. βοᾷ δὲ καὶ κενουμένα. So Hermann for βοᾷ δ' ἐκκενουμένα, which seems better than the alternative of omitting δὲ in 332. Cf. Pers. 551.

320. λαΐδος ὀλλυμένας μιξοθρόου. 'While the captives are being carried away with mingled lamentations.' So

μιξοθρόου· βαρείας
τοι τύχας προταρβῶ.
κλαυτὸν δ' ἀρτιτρόφοις ἀντ. β'.
ὠμοδρόπων νομίμων προπάροιθεν διαμεῖψαι
δωμάτων στυγερὰν ὁδόν.
τί γάρ; φθίμενόν τοι προλέγω
βέλτερα τῶνδε πράσσειν.
πολλὰ γὰρ, εὖτε πτόλις δαμασθῇ,
ἐή, δυστυχῆ τε πράσσει.
ἄλλος δ' ἄλλον ἄγει,
φονεύει, τὰ δὲ πυρφορεῖ·
καπνῷ δὲ χραίνεται πόλισμ' ἅπαν·
μαινόμενος δ' ἐπιπνεῖ
λαοδάμας μιαίνων
εὐσέβειαν Ἄρης.
κορκορυγαὶ δ' ἀν' ἄστυ, πρότι δ' ὁρκάνα στρ. γ'.

ὄλλυσθαι is used Hec. 914, μεσονύκτιος ὠλλύμαν. We have ληϊάδας γυναῖκας, Il. xx. 193. Schol. recent. τῆς μιξοθρόου, ἤτοι τῆς θροῦν καὶ βοὴν ποιουμένης ἀνάμικτον.

323. ἀρτιτρόφοις. This is the probable emendation of Schneider for ἀρτιτρόποις or ἀρτιδρόποις, both of which are recognized by the Schol. Med. The former, which is the common reading, is retained by Weil, and explained by the Schol. ταῖς νεωστὶ τραπείσαις [ἀπὸ] τῆς παιδικῆς ἡλικίας καὶ ἡβησάσαις. (Rather, 'well-mannered,' 'modest.') Hermann and Dindorf prefer the latter, "puellae quibus modo ab hostibus erepta est virginitas." Schol. ταῖς ἄρτι δρεπομέναις. Cf. κλάδοι νεόδροποι Suppl. 348. The objection to this seems to lie in the immediate repetition of the same metaphor in ὠμοδρόπων. Translate: 'For 'tis pitiable for those who are but lately full-grown, before the marriage rites that cull the early flower of virginity, to pass on a detested journey away from their homes.' The Schol. took διαμεῖψαι for διαδέξασθαι, 'to get banishment for marriage.'

326. τί γάρ; This reading is suggested by both Hermann and Blomfield, but not adopted by the former, who gives with the MSS. τί τὸν φθίμενον γὰρ προλέγω, κ.τ.λ., "quid enim opus est dicere, mortuum meliore conditione frui?" The common reading is τί; τὸν φθίμενον γὰρ προλέγω, κ.τ.λ. The Schol. seems to have found τί γάρ; which is the usual formula; τί γὰρ δεῖ πολλὰ λέγειν; ὁ προτεθνηκὼς εὐτυχῶς πράσσει πλέον τοῦ ζῶντος. For γὰρ προλέγω the MS. Guelph. has γάρ τοι προλέγω. The use of τί alone does not seem to occur elsewhere, though τί δ'; is occasionally employed by Euripides.

328. εὖτε δαμασθῇ. Cf. Ag. 740, ὅτε τὸ κύριον μόλῃ.

330. ἄλλος δὲ κ.τ.λ. 'One man tries to make another a captive, or kills him (if he resists), and the houses he fires.'

332. καπνῷ δέ. See on 319. Ag. 791, καπνῷ δ' ἁλοῦσα νῦν ἔτ' εὔσημος πόλις. Eur. Hec. 1215, καπνῷ δ' ἐσήμην' ἄστυ πολεμίων ὕπο.

333. ἐπιπνεῖ, 'fans the flame.' Antig. 135, βακχεύων ἐπέπνει ῥιπαῖς ἐχθίστων ἀνέμων. Eur. Phoen. 789, στρατὸν Ἀργείων ἐπιπνεύσας αἵματι Θήβας. By μιαίνων εὐσέβειαν the poet means the acts of sacrilege commonly attending the ransack of a city. Cf. Ag. 329. Pers. 806. So θεοὺς μιαίνειν Heracl. 264.

336. πρότι δ'. The MSS. have ποτὶ πόλιν or πτόλιν. That the latter word must be omitted Hermann long ago observed. By ὁρκάνῃ πυργῶτις the poet seems to mean a wall or circumvallation erected by the besiegers and furnished

πυργῶτις, πρὸς ἀνδρὸς δ' ἀνὴρ * δορὶ καίνεται·
βλαχαὶ δ' αἱματόεσσαι
τῶν ἐπιμαστιδίων
ἀρτιβρεφεῖς βρέμονται·
ἁρπαγαὶ δὲ
διαδρομᾶν ὁμαίμονες.
ξυμβολεῖ φέρων φέροντι,
καὶ κενὸς κενὸν καλεῖ,
ξύννομον θέλων ἔχειν,
οὔτε μεῖον
οὔτ' ἴσον λελιμμένοι
τοῖς ἐκ τῶνδ' εἰκάσαι λόγος πάρα.

with towers like that described Thuc. iii. 23. Photius, *ὁρκάνη: ὁ περιέχων τοῖχος οἴκησιν ἢ χωρίον. λέγεται δὲ ἀπὸ τοῦ ἕρκος, ὅ ἐστι περίβολον φράγμα.* According to the Schol. it signified a hunting net, which amounts to much the same thing, since beasts were enclosed within toils (*ἀρκύστατα*) which they could not leap over, Ag. 1347. Thus the metaphor will be as in Ag. 348, *ἥτ' ἐπὶ Τροίας πύργοις ἔβαλες στεγανὸν δίκτυον.* Blomfield seems less accurate in explaining *turris expugnatoria.* Weil gives *ὁρκάνα παναγρῶττις,* comparing *γάγγαμον ἄτης παναλώτου* in Ag. 352.

337. *δορὶ καίνεται.* A word is wanting, which is not very easily supplied. Hermann gives *ἀμφὶ δορί.* Robortello *ὑπὸ δορὶ,* which does not satisfy the metre. Either *δορὶ* or *καίνεται* may have superseded some longer word. Perhaps, *δουρὶ κατακαίνεται.*

341. *ἀρτιβρεφεῖς.* The Med. and others have *ἀρτιτρεφεῖς.* The later Scholia recognize both readings. Hermann and Weil prefer the latter: "vagitum dicit infantium, quos modo matres occisae mammis admoverant." From the former epithet it is easy to supply *βρεφέων* with *ἐπιμαστιδίων,* which otherwise is without any definite substantive. 'The cries of bleeding newly-born infants at the breast resound.' W. Dindorf edits *ἄρτι βρεφῶν βρέμονται.*

343. *διαδρομᾶν.* Here *διὰ* is a monosyllable, as in so many other passages of Aeschylus. See on Pers. 565. Schol. recent. *ὁ γὰρ ἁρπάζων τι φεύγει μή πως καταληφθῇ, ὅθεν ὁμαίμονα τὴν φυγὴν τῆς ἁρπαγῆς εἶπε.* But *διαδρομὴ* is the running hither and thither to look for plunder.

344. *ξυμβολεῖ.* Hesych. *ξυμβολεῖ· ξυντυγχάνει.* This rare word is perhaps to be restored in Cho. 452, where the MSS. give *ξυμβάλλει,* as several do in the present place. Compare *ibid.* 664, and the Homeric *ἀντιβολεῖν.* Apoll. Rhod. has *ἀβολεῖν,* iii. 1145.

346. *ξύννομον.* Schol. *κοινωνόν.*

349. *τοῖς ἐκ τῶνδ'.* This emendation is founded on Hermann's *τῶν ἐκ τῶνδ'.* The common reading is *τίν' ἐκ τῶνδ',* but the Med. has *τί· ἐκ τῶνδ'.* Not only does this fail to satisfy the metre, but the sentiment is extremely tame, for the best sense that we can extract from it is this, 'What inference can we draw from the above, except that they desire more?' Schol. *διὰ τούτου τοὺς πλεονέκτας ἐμφαίνει· ὁ γὰρ μήτε ἔλασσον αἱρούμενος μήτε τὸ ἴσον φαίνεται πλείονος ὀρεγόμενος.* The construction is *οὔτε μεῖον ἐκείνων οὔτε ἴσον ἐκείνοις ἃ εἰκάσαι πάρεστιν ἐκ τῶνδε.* Inf. 375, *λελιμμένος* (*λίπτεσθαι*) takes the genitive; hence Hermann prefers *τῶν,* 'neither less nor equally desiring the things which,' &c. But *τοῖς* is simpler in syntax as well as nearer to the MSS. than *τῶν,* and moreover *τοῖς ἐκ τῶνδ'* sounds better than *τῶν ἐκ τῶνδ'.* Translate: 'plunderer falls in with plunderer, and the empty-handed calls the empty-handed wishing to have a partner, and both being desirous to get spoils neither less than nor (only) equal to what they have reason to conjecture from them,' i. e. to get more than they suppose to have been carried off by those whom they meet.

παντοδαπὸς δὲ καρπὸς χαμάδις πεσὼν ἀντ. γ'.
ἀλγύνει, κυρήσας πικρόν γ' ὄμμα θαλαμηπόλων·
πολλὰ δ' ἀκριτόφυρτος
γᾶς δόσις οὐτιδανοῖς
ἐν ῥοθίοις φορεῖται·
δμωΐδες δὲ
καινοπήμονες νέαι,
τλάμον' † εὐνὰν αἰχμάλωτον
ἀνδρὸς εὐτυχοῦντος ὡς
δυσμενοῦς ὑπερτέρου.
ἐλπίς ἐστι
νύκτερον τέλος μολεῖν,

350. *παντοδαπὸς καρπός.* He describes the reckless waste of corn and provisions attending the sacking of a captured city. Cic. de Div. i. § 69, 'Nam ex horreis direptum effusumque frumentum vias omnesque angiportus constraverat.'—*κυρήσας κ.τ.λ.,* 'meeting the eye, truly no cheerful one, of the housewives.' Hermann's correction *γ'* for *δ'* seems better than *πικρῶν,* which was proposed by Wellauer. The Schol. has *πικρὰ θεὰ τῶν παρθένων ἀποσπωμένων ἐκ τῶν θαλάμων.* Photius, *θαλαμηπόλος· ἡ περὶ τὸν θάλαμον ἀναστρεφομένη καὶ φυλάττουσα.* The Schol. supplies *τὸν τυγχάνοντα* with *ἀλγύνει.* Weil reads *προκυρήσας, πικρὸν δ' ὄμμα τᾷ θαλαμηπόλῳ.*

353. *πολλὰ,* i. e. *πολλή.* Cf. Ag. 984, *πολλά τοι δόσις ἐξ ἀλόκων—νῆστιν ὤλεσεν νόσον.* By *οὐτιδανὰ ῥόθια* he appears to mean the fruits of the earth which lie despised and neglected so thick upon the ground that the captors as it were wade through them. The Schol. supposed the 'valueless waves' meant the hostile tumults, opposed to the real sea which brings useful commodities.

358. *τλάμον' εὐνάν.* This passage, as it now stands, can hardly be correct. The MSS. give *τλήμονες* or *τλήμονας,* which Hermann formerly altered to *τλάμον'.* And Gaisford (on Hes. Opp. 184) remarks that the termination *ες* is often confounded with the final elision. But even this does not fully restore the metre, nor is there any thing to govern the accusative unless with the later Scholiast we make it depend on *εὐτυχοῦντος* in the sense of *κτωμένου.* He remarks, *οὐ μόνον εὐτυχῆσαι λέγομεν χρήματα, ἀλλὰ καὶ εὐτυχῆσαι ἵππου ἀπώλειαν, οἱονεὶ κτήσασθαι.* So we have *τοσαῦτα κεὐτυχοῦμεν* Ion 264, *ἃ δ' εὐτύχησεν Ἑλλὰς* Troad. 935, though in such cases it is more easy to supply the cognate *εὐτυχήματα,* as Xen. Anab. vi. 3, 6, *οἱ Θρᾷκες ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα.* A similar idiom to the present is *θαρσεῖν ἄεθλον,* Od. viii. 197. *θαρσεῖν χεῖρα,* Eur. Andr. 993. Translate: 'and the young handmaids are filled with a new grief, because the enemy who has got the mastery is in the possession of their unhappy captive bed.' Schol. on Il. ii. 355, *μέγιστον δὲ ἐς κόλασιν ᾤοντο οἱ παλαιοὶ τὸ τὰς γυναῖκας ὑπὸ πολεμίοις γενέσθαι.*

362. *νύκτερον τέλος.* Schol. Med. *τὴν νύκτα περιφραστικῶς.* He appears to mean the night of death, like Homer's *τέλος θανάτοιο.*—*ἐπίρροθον,* 'to assist,' i. e. to relieve, 'our woeful griefs.' See sup. 326. Hermann objects to this sentiment concluding the chorus without any direct connexion with the preceding, and gives an entirely different sense, with the serious alteration of *αἶσιν* for *εὐνὰν* in 358. He joins *τλῆμον αἰχμάλωτον νύκτερον τέλος,* "miserum captivum nocturnum officium," and explains *ἀλγέων ἐπίρροθον* with the later Schol., "adjuvans atque augens lacrymas." His difficulty about the want of connexion may be met by comparing the similar termination of the chorus in Eur. Suppl. 86, *θανοῦσα τῶνδ' ἀλγέων λαθοίμαν.* Blomfield's reading of the whole passage is deserving of consideration; *τλήμον' αἰχμάλωτον εὐνὰν* | *δυσμενοῦς ὑπερτέρου* | *ἀνδρὸς εὐτυχοῦντος· ὥστ'* | *ἐλπίς ἐστι κ.τ.λ.*

παγκλαύτων ἀλγέων ἐπίρροθον.

ΗΜ. ὅ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ
πευθώ τιν' ἡμῖν, ὦ φίλαι, νέαν φέρει,
σπουδῇ διώκων πομπίμους χνόας ποδῶν.

ΗΜ. καὶ μὴν ἄναξ ὅδ' αὐτὸς, Οἰδίπου τόκος,
εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν·
σπουδὴ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.

ΑΓ. λέγοιμ' ἂν εἰδὼς εὖ τὰ τῶν ἐναντίων,
ὥς τ' ἐν πύλαις ἕκαστος εἴληχεν πάλον.
Τυδεὺς μὲν ἤδη πρὸς πύλαισι Προιτίσι
βρέμει· πόρον δ' Ἰσμηνὸν οὐκ ἐᾷ περᾶν
ὁ μάντις, οὐ γὰρ σφάγια γίγνεται καλά.
Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος
μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ·
θείνει δ' ὀνείδει μάντιν Οἰκλείδην σοφὸν,

364. The messenger, who had left the stage at v. 68 to watch the movements of the enemy, is now seen returning to report progress. At the same moment Eteocles approaches by the entrance on the other side. Hence the one party is seen by half the chorus, the other by the other half, viz. at the sides respectively the farthest from themselves.

366. *διώκων*, 'plying.' Cf. Eum. 381, *διώκουσ' ἦλθον ἄτρυτον πόδα.* Pers. 85, *Σύριόν θ' ἅρμα διώκων.* Eur. Orest. 1344, *ἰδοὺ διώκω τὸν ἐμὸν ἐς δόμους πόδα.*—*χνόας*, the joints, lit. the 'naves' or axle-boxes.

368. *εἰς ἀρτίκολλον.* So Porson for *εἶσ'*, which Hermann retains. Schol. Med. *καὶ μὴν αὐτὸς ὁ Ἐτεοκλῆς ἐπείγεται, ἀκουσόμενος τὰ παρὰ τοῦ ἀγγέλου λεγόμενα.* Another Scholium (or possibly, two distinct Scholia), wrongly printed in continuation of the above, has *ὡς ταῦτα ἀρτίως ἀκουσόμενος, ὥστε κολλῆσαι τῇ διανοίᾳ ἢ τοῖς ὠσὶν ἀκούσαντα.* This suggests a reading *εἶσ' ἀρτικόλλως* or *—ος.* 'Peropportune adest ad audiendum.' Blomf. Compare *ἐς αὐτὸν καιρὸν* Ajac. 1168. Ar. Av. 1688. Cho. 571, *ὅπως ἂν ἀρτίκολλα συμβαίνῃ τάδε.* For the use of *εἶσι* for *ἔρχεται*, Hermann refers to his Opusc. ii. p. 326. Weil reads *ὡς* for *εἰς.*

369. *οὐκ ἀπαρτίζει*, 'does not equalize,' i. e. does not allow his steps to follow each other in regular order. The idiom is the same as that illustrated on Suppl. 611. Compare *ἀρτίπους*, 'agile,' Trach. 58. Il. ix. 505, *ἀπαρτὶ*, 'exactly,' and *ἀνάρτιος* or *ἀνάρσιος*, 'uncouth,' 'irregular,' &c. Weil gives *εὖ καταρτίζει*, in the sense of *ἀρτίκολλον καὶ τόνδε ἐπάγει.*

370. *λέγοιμ' ἄν.* Euripides ridicules the unseasonable prolixity of the messenger in describing each warrior, Phoen. 751, *ὄνομα δ' ἑκάστου διατριβὴ πολλὴ λέγειν, ἐχθρῶν ὑπ' αὐτοῖς τείχεσιν καθημένων.* But Aeschylus, as already remarked, wrote this play rather in the true spirit of epic narration.

373. *βρέμει*, *fremit*, is impatient for the fight.—*οὐκ ἐᾷ*, the seer has not yet found a favourable omen, and has peremptorily forbid the advance against the city.

376. *μεσημβριναῖς.* Schol. Med. *τότε γὰρ μάλιστα μέμηνεν.* This simile of the dragon is derived partly from the real habits of snakes basking in the sun, partly from an imaginary conception of a creature which utters a barking or screaming sound when irritated. See on Prom. 822.

377. *θείνει ὀνείδει.* Compare *ἀράσσειν ὀνείδεσι* Ajac. 725, *λόγοις ἰάπτειν* and *κακοῖς βαλεῖν*, ibid. 501. 1244. The form *θείνειν* is defended by the majority of the MSS., and by *θείνεται* and *ἔθεινον* Pers. 305 and 420, *θεινομένου* Cho. 380, *ἐθείνοντο* inf. v. 949. Hermann edits *θένει* with the Med. Wherever *θενεῖν* occurs, it appears likely to be an aorist. So *φίλιον ἄνδρα μὴ θένῃς*, Eur. Rhes. 687. See

σαίνειν μόρον τε καὶ μάχην ἀψυχίᾳ.
τοιαῦτ' ἀϋτῶν τρεῖς κατασκίους λόφους
σείει, κράνους χαίτωμ'· ὑπ' ἀσπίδος δὲ τῷ
χαλκήλατοι κλάζουσι κώδωνες φόβον.
ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,
φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον·
λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,
πρέσβιστον ἄστρων, νυκτὸς ὀφθαλμὸς, πρέπει.
τοιαῦτ' ἀλύων ταῖς ὑπερκόμποις σάγαις
βοᾷ παρ' ὄχθαις ποταμίαις μάχης ἐρῶν,
ἵππος χαλινῶν ὣς κατασθμαίνων μένει
[ὅστις βοὴν σάλπιγγος ὁρμαίνει μένων].

Elmsley on Heracl. 272. Why Tydeus assails Amphiaraus for cowardice, because he will not yet sanction the attack on Thebes, will appear very clearly from 567 seqq. and 605—10. The seer had never been favourable to an unjust expedition, of which Tydeus had been the real author (v. 571). Hence his reluctance; while (v. 585) he meets the charge of cowardice by saying *μαχώμεθ'*, &c.,—fight if you will, for my fate is determined, which is not to die by arms.

378. *σαίνειν μόρον.* Schol. *ἐκκλίνειν.* He assails him with the taunt that he is afraid to meet his fate. Inf. 701, *τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον;* The word is properly used of a dog which deprecates its master's anger by blandishments.

379. Schol. *νεωτερικὸν τοῦτο, τοῦ κράνους ἡ τριλοφία.* Cf. Ar. Ach. 964, *τὴν Γοργόνα πάλλει κραδαίνων τρεῖς κατασκίους λόφους.* Lucret. ii. 632, 'terrificas capitum quatientes numine cristas.'

380. *τῷ.* For *αὐτῷ*, not for *τούτῳ.* See on Prom. 242. The Med. alone gives *δ' ἔσω*, but with *γρ. τῷ* by a later hand. It was the custom to carry jingling bells on the shield, perhaps affixed to the rim. Rhes. 308, *Γοργὼ—πολλοῖσι μὲν κώδωσιν ἐκτύπει φόβον.* Ibid. v. 384, *κλύε καὶ κόμπους κωδωνοκρότους παρὰ πορπάκων κελαδοῦντας.*

383. *οὐρανὸν κ.τ.λ.* So Hippomedon was *ἀστρωπὸς ἐν γραφαῖσιν*, Eur. Phoen. 129.

385. *πρέσβιστον.* Schol. recent. *τιμιώτατον.* The same grammarian observes that the field of the shield was *sable* (inf. 395, *νύκτα ταύτην ἣν λέγεις ἐπ' ἀσπίδος*), with a circle of stars *or*, a larger one in the centre representing the moon; and that the sun shining full on these spangles flashed terror to the beholder.

386. *ἀλύων.* Schol. Med. *χαίρων.* Rather the word refers to *μαργῶν* (375), and alludes to the folly of Tydeus in opposing the advice of Amphiaraus to wait awhile. Cf. Hippol. 1177, *τί ταῦτ' ἀλύω;* Hermann rightly retains *ὑπερκόμποις* against Blomfield and Dindorf, who edit *ὑπερκόποις.* No scholar need now be taught to distinguish *ὑπέρκομπος*, *ὑπέρκοτος*, and *ὑπέρκοπος.* The first occurs also Pers. 344, *ὑπέρκομποι τάχει* (*νῆες*). Ib. 827, *ὑπερκόμπῳ θράσει.* Here it has especial reference to the vaunting device on the shield; cf. *ἀκόμπαστος*, v. 533; *ἄνδρα κομπάζοντα*, v. 431; *ἀνὴρ ἄκομπος*, v. 549; *κόμπον*, v. 468; *κομπάζεται*, v. 495. In Ag. 453, *τὸ δ' ὑπερκόπως κλύειν εὖ* is clearly the right reading, from *κόπτω*, after the analogy of *παράκοπος*, while ibid. 795 we have *πάγας ὑπερκότους*, 'resentful,' 'avenging toils.' So Herc. Fur. 1087, *ὦ Ζεῦ, τί παῖδ' ἤχθηρας ὧδ' ὑπερκότως τὸν σόν;* But Cho. 129, *οἱ δ' ὑπερκόπως ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα*, i. e. 'overbearingly.'

387. *παρ' ὄχθαις*, sc. *Ἰσμηνοῦ*, v. 373.

388—9. The latter of these verses, in which *ὅστις* is wrongly used for *ὃς*, has been made up by some grammarian who found in his copy the double reading *κατασθμαίνων μένει* and '*κατασθμαίνει μένων.* The simile of the horse corresponds to that of the snake in 376. The

τίν' ἀντιτάξεις τῷδε; τίς Προίτου πυλῶν,
κλῄθρων λυθέντων, προστατεῖν φερέγγυος;

ΕΤ. κόσμον μὲν ἀνδρὸς οὔτιν' ἂν τρέσαιμ' ἐγώ,
οὐδ' ἑλκοποιὰ γίγνεται τὰ σήματα·
λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορός.
καὶ νύκτα ταύτην ἣν λέγεις ἐπ' ἀσπίδος
ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,
τάχ' ἂν γένοιτο μάντις †ἐννοίᾳ τινί.
εἰ γὰρ θανόντι νὺξ ἐπ' ὀφθαλμοῖς πέσοι,
τῷ τοι φέροντι σῆμ' ὑπέρκομπον τόδε
γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπώνυμον,
καὐτὸς καθ' αὑτοῦ τήνδ' ὕβριν μαντεύσεται.
ἐγὼ δὲ Τυδεῖ κεδνὸν Ἀστακοῦ τόκον
τόνδ' ἀντιτάξω προστάτην πυλωμάτων,

war-horse is said ἀσθμαίνειν κατὰ χαλινῶν when he chafes and pants against the bit that restrains him. Some MSS. (not the Med.) have χαλινῶν δ' ὣς, and one or two give μάχης δ' ἐρῶν. In the next verse κλύων is the conjecture of Tyrwhitt and Brunck for μένων. Weil reads ὀρθίαν κλύει. The Schol. Med. has ὡς καὶ ἵππος πολεμιστὴς σάλπιγγος ἀκούων καὶ ἐπιθυμῶν πολέμου εἴργεται πρὸς τοῦ ἐπιβάτου. On ὁρμαίνει, 'is restless,' 'frets,' see Ag. 1359, οὕτω τὸν αὑτοῦ θυμὸν ὁρμαίνει πεσών.

391. προστατεῖν, to act as champions, or undertake the defence of, like the Lapithae in Il. xii. 131, τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλάων ἕστασαν ὡς ὅτε τε δρύες οὔρεσιν ὑψικάρηνοι.

393. ἑλκοποιά. Schol. Med. ταῦτα παρὰ Ἀλκαίου. οὐ τιτρώσκει τὰ ἐπίσημα ὅπλα οὐδὲ αὐτὰ καθ' ἑαυτὰ δύναμιν ἔχει, εἰ μὴ ἄρα ὁ φέρων αὐτὰ ἐὰν (ἀνὴρ?) ᾖ γενναῖος. Eur. Heracl. 684, οὐκ ἔστ' ἐν ὄψει τραῦμα, μὴ δρώσης χερός. The article implies contempt; 'your fine devices make no wounds,' as we should say. Cf. inf. 425.—κόσμον, 'the accoutrements.'

395. νύκτα ταύτην. The attraction of the antecedent to the relative is not common, though the converse is one of the most familiar idioms. Cf. Trach. 283, τάσδε δ' ἅσπερ εἰσορᾷς—χωροῦσι πρός σε. Il. x. 416, φυλακὰς ἃς εἴρεαι, ἥρως, οὔτις κεκριμένη ῥύεται στρατόν. Herod. ii. 106, τὰς δὲ στήλας τὰς ἵστα κατὰ τὰς χώρας ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, αἱ μὲν πλεῦνες οὐκέτι φαίνονται περιεοῦσαι.

397. ἐννοίᾳ τινί, 'with a certain meaning.' The sense is, 'The picture of the nightly firmament may perhaps be prophetically significant to the bearer, and portend the night of death.' The above is the reading of Blomfield. Dindorf gives ἡ 'ννοία. Hermann retains the reading of the Med. ἡ ἀνοία. The other MSS. give ἡ ἄνοια. Schol. Med. ἡ ἀνοία: παροξυτόνως Ἀττικῶς ἀντὶ τοῦ ἄνοια. It would be better perhaps, as suggested by J. Wordsworth, in the Phil. Mus. p. 220, to write ἁνοία, as Weil also has edited. So Sophocles, frag. 517, τερπνῶς γὰρ ἀεὶ πάντας ἁνοία τρέφει. Compare ἀγνοία Trach. 349. ἀνοία Androm. 521. παλιρροία βυθοῦ Soph. frag. 716. ὦ παρανοία καὶ ἀναιδεία Aristoph. frag. 29. There are however two objections to the vulgate ἡ ἀνοία,—first, it introduces rather awkwardly a new subject to γένοιτο in place of νὺξ, secondly, it leaves τινὶ to be referred to Tydeus where there is not the slightest ambiguity as to the person meant.

400. ἐπώνυμον, i. e. νυκτός.—μαντεύσεται, μάντιν ἕξει, v. 397. 'Shall make this insolence prophesy against himself.'

403. By the addition of τόνδε the poet indicates the actual presence of the champion on the stage. Hence it seems likely that Eteocles is accompanied by his staff during the whole of this scene. But Weil and Dindorf read τῶνδ'.

μάλ' εὐγενῆ τε καὶ τὸν αἰσχύνης θρόνον
τιμῶντα, καὶ στυγοῦνθ' ὑπέρφρονας λόγους·
αἰσχρῶν γὰρ ἀργός, μὴ κακὸς δ' εἶναι φιλεῖ.
Σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφείσατο,
ῥίζωμ' ἀνεῖται, κάρτα δ' ἔστ' ἐγχώριος,
Μελάνιππος· ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ.
Δίκη δ' ὁμαίμων κάρτα νιν προστέλλεται
εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ.

ΧΟ. τὸν ἁμὸν νυν ἀντίπαλον εὐτυχεῖν στρ. α΄.
θεοὶ δοῖεν, ὡς δικαίως πόλεως
πρόμαχος ὄρνυται· τρέμω δ' αἱματη-
φόρους μόρους ὑπὲρ φίλων
ὀλομένων ἰδέσθαι.

ΑΓ. τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί.

404. αἰσχύνης, 'honour.' Dr. Donaldson (*New Cratylus*, p. 406) has remarked on the connexion in the Greek mind between αἰδὼς and εὐγένεια. See also Arnold on Thucyd. ii. 42. Eur. Suppl. 911, τὸ γὰρ τραφῆναι μὴ κακῶς, αἰδῶ φέρει. Heracl. 200, ἡ γὰρ αἰσχύνη πάρος τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται. Alc. 601, τὸ γὰρ εὐγενὲς ἐκφέρεται πρὸς αἰδῶ, 'chivalrous and high-minded principle pants after honour.' For the phrase τιμᾶν θρόνον or βωμὸν Δίκης, &c., see Eum. 511. Ag. 375. The Schol. remarks, that the poet has judiciously opposed to the boastful Tydeus one of entirely different character. Herodotus, v. 67, mentions Μελάνιππον τὸν Ἀστακοῦ, as ἔχθιστον ἐόντα Ἀδρήστῳ, ὃς τόν τε ἀδελφεόν οἱ Μηκιστέα ἀπεκτόνεε, καὶ τὸν γαμβρὸν Τυδέα.

406. αἰσχρῶν ἀργὸς, sc. ἀεργὸς αἰσχρῶν ἔργων. The meaning is, he is wont to act bravely, but, like all truly brave men, to act at the same time honourably. In other words, though he is wont to decline αἰσχρὰ, he is not therefore a coward. Eur. Iph. A. 1000, στρατὸς — ἀργὸς ὢν τῶν οἴκοθεν.

408. ἀνεῖται. See Suppl. 262. The later Schol. explains ἀνέφυσεν, and the sense may be transitive, 'has his stock sprung from the Sparti.'—κάρτα ἐγχώριος, 'a thorough native.' Schol. Med. γνήσιος πολίτης ἐκ τῶν Σπαρτῶν, οὐ τῶν μετὰ Κάδμου ἐπηλύδων. Compare ἐπωνύμῳ κάρτα inf. 655. The legend was, that only five of the heroes who sprung from the dragon's teeth (Σπαρτοὶ) survived the conflict which arose amongst them. See Eur. Herc. F. 5.

409. Ἄρης. Schol. ἐν τοῖς τοῦ Ἄρεως κύβοις κρινεῖ αὐτοὺς ὁ πόλεμος. He therefore read ἐν κύβοις Ἄρεως, and took ἔργον for the nominative to κρινεῖ.

410. Δίκη ὁμαίμων. Schol. Med. τὸ τῆς συγγενείας δίκαιον στέλλει αὐτὸν εἰς τὴν μάχην. Hermann approves this; but ὁμαίμων is the nominative, like ὁμαίμων Ζεὺς in Suppl. 396, and κάρτα ὁμαίμων is used precisely like κάρτα ἐγχώριος in 408. The epithet is applied because he was himself αἰσχρῶν ἀργὸς, v. 406, and the cause he undertook was a just one. It is not likely that the middle προστέλλεται is a mere synonym of στέλλει. The sense seems to be, 'Justice has him sent out to the war,' i. e. he goes as the special champion of Justice, and on her mission. See the note on προπεμψαμένα, Pers. 136.—εἴργειν μητρὶ, not *from*, but *for* his native land, on the principle of ἀμύνειν, τιμωρεῖν τινι.

413. δικαίως, i. e. sent by Justice herself, sup. 410. Weil, who transposes 410—11 to follow 406, here reads διὰ δίκας after Heimsoeth.

415. ὑπὲρ φίλων ὀλομένων, 'of those who perish in behalf of their countrymen.' Hermann thinks there is a confusion between two constructions, τρέμω ὑπὲρ φίλων, ἰδέσθαι μόρους αὐτῶν ὀλομένων, and τρέμω ἰδέσθαι μόρους φίλων ὀλομένων. This is at least better than the doctrine of the Schol. Med., ἡ ὑπὲρ δὲ περισσή.

417. οὕτως. Schol. recent. ὡς εὔχῃ.

Καπανεὺς δ' ἐπ' Ἠλέκτραισιν εἴληχεν πύλαις,
γίγας ὅδ' ἄλλος τοῦ πάρος λελεγμένου
μείζων· ὁ κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ,
πύργοις δ' ἀπειλεῖ δείν', ἃ μὴ κραίνοι Τύχη·
θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς
ἔριν πέδῳ σκήψασαν ἐμποδὼν σχεθεῖν.
τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς
μεσημβρινοῖσι θάλπεσιν προσῄκασεν.
ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,
φλέγει δὲ λαμπὰς διὰ χερῶν ὡπλισμένη·
χρυσοῖς δὲ φωνεῖ γράμμασιν, ΠΡΗΣΩ ΠΟΛΙΝ.
τοιῷδε φωτὶ πέμπε — τίς ξυστήσεται;
τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ;

ΕΤ. καὶ τῷδε κόμπῳ κέρδος ἄλλο τίκτεται.

419. *γίγας ὅδ' ἄλλος.* 'Another, and this one a giant, greater than (i.e. if compared with) the one last mentioned.' Compare *Ἑρμῆς ὅδ' ἄλλος* Suppl. 216, and the note. Tydeus, so far from being himself a giant, as one of the Scholiasts wrongly supposes to be implied, was, according to Homer, Il. v. 801, *μικρὸς μὲν δέμας, ἀλλὰ μαχητής.* In this expression *ὅδε* does not, of course, imply actual presence, but as it were mentally points at one man to distinguish him from another.

424. *ἐμποδὼν σχεθεῖν.* 'That not even the angry bolt of Zeus, darting in lightnings upon the ground before his feet, shall keep him away.' On the future sense of the aorist (the MSS. as usual give *σχέθειν*) see Prom. 685. Hermann translates, "*Neque se Jovis iram impedimenti loco habiturum.*" He thinks the other and usual explanation "multo durior." It is a matter of opinion. The Scholiast, it should be observed, explained *ἐμποδὼν σχεθεῖν* by *ἐμποδὼν αὐτῷ γενέσθαι.* Weil reads *οὐδέ νιν Διὸς κ.τ.λ.*, comparing Phoen. 1182, *μηδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργαθεῖν Διός.*

428. *διὰ χερῶν*, 'held like a shield (or 'prepared for action') in his hands.' Compare Eur. Tro. 1257, *δαλοῖσι χέρας διερέσσοντας.* Schol. Med. *ἐν ταῖς χερσὶν αὐτοῦ ἀνθ' ὅπλου οὖσα ἡ λαμπάς.*

430. *τίς ξυστήσεται;* He should have said *τὸν ξυστησόμενον*, but from the difficulty of finding such a person he changes the construction to an interrogation. Weil proposes *τίς μάχῃ συστήσεται;*—*μὴ τρέσας* is an example of a rare use of *μὴ* with a participle. The not trembling is regarded as a condition of withstanding the boastful foe, i.e. no one who *does* tremble will venture to meet him. Isocrat. *περὶ Εἰρήνης*, p. 167, *τίς γὰρ ἄλλοθεν ἐπελθὼν καὶ μήπω συνδιεφθαρμένος ἡμῖν—οὐκ ἂν μαίνεσθαι καὶ παραφρονεῖν ἡμᾶς νομίσειεν;* Eur. Heracl. 533, *εὕρημα γάρ τοι μὴ φιλοψυχοῦσ' ἐγὼ κάλλιστον εὕρηκ'.*

432. *καὶ τῷδε κέρδει* MSS. Schol. Med. *κέρδος πρὸς τῷ μεῖναι τὸ νικῆσαι· τοῦτο γάρ ἐστι κέρδει κέρδος.* This is evidently wrong. Rather, *πρὸς τῷ ὑπέρφρον σῆμα ἔχειν, καὶ τὸ ὑπέρφρονα γλώσσῃ κομπάζειν.* Hermann says, "spectat ad praegressam Eteoclis orationem. *Hoc* (huic) *lucro, quod hic jactator est, accedit aliud, quod ipsa illa jactatione Jovis iram provocabit;*" which is nearly the explanation of Schütz. Blomfield takes *καὶ τῷδε* separately, 'In the case of Capaneus as well as that of Tydeus we have gain upon gain,' i.e. each bears a symbol that will tell against himself as an omen, besides the discomfiture which is likely to result from pride. We might read *πρὸς τῷδε κέρδει κ.τ.λ.*, but on the whole *κόμπῳ*, the emendation of Heimsoeth, seems highly probable, and it is adopted by Weil. See sup. 420.

τῶν τοι ματαίων ἀνδράσιν φρονημάτων
ἡ γλῶσσ' ἀληθὴς γίγνεται κατήγορος.
Καπανεὺς δ' ἀπειλεῖ, δρᾶν παρεσκευασμένος,
θεοὺς ἀτίζων· κἀπογυμνάζων στόμα
χαρᾷ ματαίᾳ θνητὸς ὢν ἐς οὐρανὸν
πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ' ἔπη.
πέποιθα δ' αὐτῷ ξὺν δίκῃ τὸν πυρφόρον
ἥξειν κεραυνὸν, οὐδὲν ἐξῃκασμένον
μεσημβρινοῖσι θάλπεσιν τοῖς ἡλίου.
ἀνὴρ δ' ἐπ' αὐτῷ, κεἰ στόμαργός ἐστ' ἄγαν,
αἴθων τέτακται λῆμα, Πολυφόντου βία,
φερέγγυον φρούρημα, προστατηρίας
Ἀρτέμιδος εὐνοίαισι σύν τ' ἄλλοις θεοῖς.
λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

ΧΟ. ὄλοιθ' ὃς πόλει μεγάλ' ἐπεύχεται, ἀντ. ά.
κεραυνοῦ δέ μιν βέλος ἐπισχέθοι,
πρὶν ἐμὸν ἐσθορεῖν δόμον, πωλικῶν θ'
ἑδωλίων ὑπερκόπῳ
δορί ποτ' ἐκλαπάξαι.

ΑΓ. καὶ μὴν τὸν ἐντεῦθεν λαχόντα πρὸς πύλαις
λέξω· τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος

433. *τῶν τοι ματαίων, κ.τ.λ.* Men's words are the surest evidence by which they are convicted of pride.

435. *δρᾶν παρεσκευασμένος.* 'Having made up his mind to carry his words into effect,' i.e. resolved that they shall not be mere boasts.

436. *ἀπογυμνάζων.* 'Exercising his mouth in a groundless exultation,' i.e. in a false confidence of victory.—*γεγωνὰ*, 'audible.' See Prom. 645.—*αὐτῷ ἥξειν*, cf. *ἦλθεν αὐτῷ* Prom. 366.—*θάλπεσιν, κ.τ.λ.*, supra 426.

442. *στόμαργός ἐστι*, sc. Capaneus. Cf. 438.

444. *φερέγγυον φρούρημα*, 'one to be relied on as a guard.' Schol. Med. *ἱκανὸς φρουρεῖν τὴν πατρίδα.* On the plural *εὐνοίαις* see Suppl. 483. Artemis, as the same Scholiast remarks, was the patroness of Thebes, and Polyphontes was her priest, the name being an equivalent of *πολυφόνος*, sc. *ἱερείων.* Hence she has the epithet *προστατηρία*, 'tutelary,' as Phoebus is called *προστατήριος* Soph. El. 637, and as Artemis is *προστάτα* Trach. 209, and said *πύλαις ἐφεστηκέναι*, Eur. Hipp. 101. Perhaps, as Weil suggests, the Electra gate was under the special protection of Artemis, and a statue or stone pillar of the goddess was placed in front of it.—*ἄλλοις θεοῖς*, sc. *τοῖς ἄλλοις*, viz. those invoked together with Artemis in the opening chorus.

446. Plat. de Republ. viii. p. 550, c, *οὐκοῦν μετὰ τοῦτο τὸ τοῦ Αἰσχύλου λέγωμεν, ἄλλον ἄλλῃ πρὸς πόλει τεταγμένον.*

451. *ἐκλαπάξαι.* Gloss. Med. *ἐκβαλεῖν.* Hermann inserts *μ'* after *ἑδωλίων*, but the pronoun is readily understood, especially after *ἐμόν.* For *ἑδωλίων* see Cho. 62. —*πωλικῶν, παρθενικῶν.*

453. *Ἐτεόκλῳ.* This hero, in place of whom Adrastus is enumerated among the seven chiefs, Phoen. 1134, is mentioned by Euripides, Suppl. 872, with a eulogy for his modesty and contempt for riches, and Soph. Oed. Col. 1316.

ἐξ ὑπτίου ᾽πήδησεν εὐχάλκου κράνους,
πύλαισι Νηΐσταισι προσβαλεῖν λόχον.
ἵππους δ᾽ ἐν ἀμπυκτῆρσιν ἐμβριμωμένας
δινεῖ, θελούσας πρὸς πύλαις πεπτωκέναι.
φιμοὶ δὲ συρίζουσι βάρβαρον †τρόπον,
μυκτηροκόμποις πνεύμασιν πληρούμενοι.
ἐσχημάτισται δ᾽ ἀσπὶς οὐ σμικρὸν τρόπον,
ἀνὴρ δ᾽ ὁπλίτης κλίμακος προσαμβάσεις
στείχει πρὸς ἐχθρῶν πύργον, ἐκπέρσαι θέλων·
βοᾷ δὲ χοὖτος γραμμάτων ἐν ξυλλαβαῖς,
ὡς οὐδ᾽ ἂν Ἄρης σφ᾽ ἐκβάλοι πυργωμάτων.
καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυον
πόλεως ἀπείργειν τῆσδε δούλειον ζυγόν.
ΕΤ. πέμποιμ᾽ ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῳ.

455. Νηΐσταισι. This reading has been restored by Dindorf and Hermann from the Med., in which σ is partially erased by a later hand. See Phoen. 1104, and the note there, where it is shown that the word means 'the lowest gate.' Some have supposed that Νηῖται πύλαι were so called after the Egyptian Neith, or Pallas, as (sup. 152) the Oncaean gates were from the Phoenician goddess. Pausanias derives this latter form, on the information of the Thebans themselves,—which however was in all probability of no particular value,—from the string in Amphion's lyre called νήτη, lib. ix. 8, 3.

456. ἐν ἀμπ. ἐμβ., 'snorting in their head-gear.' There seems no good reason why we should explain the word χαλινοῖς with the Schol. Med. See the note on ἄμπυξ, Suppl. 425, and compare ἀμπυκτήρια φάλαρα, Oed. Col. 1069.—θελούσας πεπτωκέναι, 'ready to fall at the gates,' i.e. to die in the attack. This seems more correct than the usual interpretation, 'eager to fall upon (or against) the gates,' contrary to the sense both of θέλω and of πρὸς with the dative. Schol. ἤδη βουλομένους εἶναι πρὸς ταῖς πύλαις.

458. φιμοί. This was a sort of mouth-piece or nozzle, so contrived that it sounded with the horse's breath. It was either a funnel-shaped appendage to the bit, or a short pipe inserted in each nostril. By the words βάρβαρον τρόπον we may infer that the invention was eastern. Cf. Frag. 343 (ed. Herm.), ὃς εἶχε πώλους τέσσαρας ζυγηφόρους, φιμοῖσιν αὐλωτοῖσιν ἐστομωμένας. Eustathius and Hesychius explain them as instruments οἷς ἐμφυσῶντες οἱ ἵπποι ὡς φωνὴν σάλπιγγος προΐεντο. For the dative after πληροῦσθαι see Pers. 134. The Schol. probably read βάρβαρον βρόμον, and this would avoid the ὁμοιοτέλευτον with v. 460. His comment is, ἀπηνῆ ἦχον. Weil and Dindorf give βάρβαρον νόμον. For οὐ σμικρὸν τρόπον, 'in no small fashion,' i.e. no diminutive device, compare Eur. Rhes. 598, ἄνδρα δ᾽ οὐ πέπυσθε σύμμαχον Τροίαν μολόντα Ῥῆσον οὐ φαύλῳ τρόπῳ; Sup. 272.

460. Weil ingeniously reads σεσημάτισται, 'is marked with a device,' the Med. having by the first hand εἰσημάτισται.

462. στείχει. The idiom is the same as στεῖχ᾽ ἀνηρότους γύας Prom. 727, where see the note. The picture represented a man on the top of a scaling-ladder, which ladder reached up, or led the way, πρὸς ἐχθρῶν πύργον. Hence the boast that Ares himself shall not hurl him from the tower he thinks he has already won. Similarly King Aprias vauntingly declares (Herod. ii. 169), μηδ᾽ ἂν θεόν μιν μηδενα δύνασθαι παῦσαι τῆς βασιληΐης.—Βοᾷ καὶ οὗτος, i.e. as well as Capaneus, v. 423.

467. σὺν τύχῃ κ.τ.λ., i.e. καὶ σὺν ἀγαθῇ τύχῃ ἴτω πρὸς ἔργον. After this verse Weil and Dindorf mark a lacuna of several lines; and it can hardly be doubted that this speech, like the rest, contained fifteen verses.

καὶ δὴ πέπεμπται, κόμπον ἐν χεροῖν ἔχων,
Μεγαρεὺς, Κρέοντος σπέρμα, τοῦ Σπαρτῶν γένους,
ὃς οὔτι μάργων ἱππικῶν φρυαγμάτων
βρόμον φοβηθεὶς ἐκ πυλῶν χωρήσεται·
ἀλλ᾽ ἢ θανὼν τροφεῖα πληρώσει χθονὶ,
ἢ καὶ δύ᾽ ἄνδρε καὶ πόλισμ᾽ ἐπ᾽ ἀσπίδος
ἑλὼν λαφύροις δῶμα κοσμήσει πατρός.
κόμπαζ᾽ ἐπ᾽ ἄλλῳ, μηδέ μοι φθόνει λέγων.
ΧΟ. ἐπεύχομαι τῷδε μὲν εὐτυχίαν, στρ. β΄.
ἰὼ πρόμαχ᾽ ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.
ὡς δ᾽ ὑπέραυχα βάζουσιν ἐπὶ πτόλει
μαινομένᾳ φρενὶ, τώς νιν
Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.
ΑΓ. τέταρτος ἄλλος, γείτονας πύλας ἔχων
Ὄγκας Ἀθάνας, ξὺν βοῇ παρίσταται,
Ἱππομέδοντος σχῆμα καὶ μέγας τύπος.

468. πέπεμπται. The MSS. add οὐ before κόμπον, and some give πέμπτ᾽ or πέμπετ᾽. Hermann has ejected the οὐ (as had been formerly done by the present editor), and so Erfurdt on Ajax, p. 514. He also removes the stop usually placed at the end of the preceding verse; 'and indeed there is already sent one who bears his vaunting (not on his tongue but) in action.' Inf. 549, ἀνὴρ ἄκομπος, χεὶρ δ᾽ ὁρᾷ τὸ δράσιμον. There is a similar instance of the intrusion of οὐ arising from a misconception of the sense, inf. 1041.

472. τροφεῖα πληρώσει, 'he will pay in full the charge for his maintenance.' In πληροῦν there is an allusion to the ἔρανοι or subscription-clubs, whose members were called πληρωταί (Dem. Mid. p. 547). It is as if he had said, "he will either pay up the cost-money of his education by his blood, or" &c. Similarly Pericles says (Thucyd. ii. 43), καὶ ὁπότε καὶ πείρᾳ του σφαλείησαν, οὔκουν καὶ τὴν πόλιν γε τῆς σφετέρας ἀρετῆς ἀξιοῦντες στερίσκειν, κάλλιστον δὲ ἔρανον αὐτῇ προϊέμενοι. Cf. Isocrat. Archidam. p. 138, init. παρακαλέσαντες οὖν ἀλλήλους ἀποδῶμεν τὰ τροφεῖα τῇ πατρίδι. Lysias, Epitaph. p. 197, 70, τῇ πατρίδι τὰ τροφεῖα ἀποδόντες. Eur. Ion 852, ἀποδοὺς τροφεῖα. Eur. Suppl. 363, κάλλιστον ἔρανον δοὺς γὰρ ἀντιλάζυται παίδων παρ᾽ αὐτοῦ τοιάδ᾽, ἂν τοκεῦσι δῷ.

473. δύ᾽ ἄνδρε καὶ πόλισμα. Schol. Med. τὸν φέροντα τὴν ἀσπίδα καὶ τὸν ἐγγεγραμμένον τῇ ἀσπίδι, καὶ τὸ ἐπ᾽ ἀσπίδος πόλισμα γραφέν.

475. κόμπαζ᾽ ἐπ᾽ ἄλλῳ. Schol. Med. λέγε ἄλλον κομπώδη. Cf. 1048.

476. εὐτυχίαν. The metre seems to suggest this correction of εὐτυχεῖν, though ἀντίτυπον in v. 516 might be regarded as equivalent to – ᴗ –. There is but little probability in Hermann's τῷδε μὲν εὖ τελέσαι, or Weil's δὴ τάδε μέν σε τυχεῖν.—πρόμαχε, addressed to Eteocles: 'I pray for luck on this champion of yours, O defender of our homes, but failure for the foe.'

480. Ζεὺς νεμέτωρ. Schol. Med. ὁ πᾶν διανέμων. But it virtually signifies 'the avenger;' for νέμεσις properly means 'an awarding of deserts,' as is clear from Suppl. 397, Ζεὺς — νέμων εἰκότως ἄδικα μὲν κακοῖς, ὅσια δ᾽ ἐννόμοις.

482. Ὄγκας Ἀθάνας. The gates were called Ὀγκαῖαι from being near the statue or temple of Ogga or Onca, the Phoenician representative of Pallas. Cf. 496. sup. 152.

483. Ἱππομέδοντος. On the metrical licence see Cho. 1038.

ἅλω δὲ πολλὴν, ἀσπίδος κύκλον λέγω,
ἔφριξα δινήσαντος· οὐκ ἄλλως ἐρῶ.
ὁ σηματουργὸς δ' οὔ τις εὐτελὴς ἄρ' ἦν,
ὅστις τόδ' ἔργον ὤπασεν πρὸς ἀσπίδι,
Τυφῶν' ἱέντα πυρπνόον διὰ στόμα
λιγνὺν μέλαιναν, αἰόλην πυρὸς κάσιν·
ὀφέων δὲ πλεκτάναισι περίδρομον κύτος
προσηδάφισται κοιλογάστορος κύκλου.
αὐτὸς δ' ἐπηλάλαξεν, ἔνθεος δ' Ἄρει
βακχᾷ πρὸς ἀλκὴν, Θυιὰς ὣς, φόβον βλέπων.
τοιοῦδε φωτὸς πεῖραν εὖ φυλακτέον·
φόβος γὰρ ἤδη πρὸς πύλαις κομπάζεται.
ΕΤ. πρῶτον μὲν Ὄγκα Παλλὰς, ἥτ' ἀγχίπτολις
πύλαισι γείτων, ἀνδρὸς ἐχθαίρουσ' ὕβριν,
εἴρξει νεοσσῶν ὡς δράκοντα δύσχιμον·
Ὑπέρβιος δὲ, κεδνὸς Οἴνοπος τόκος,

484. ἅλω. The disk or orb of the shield; our word *halo*. This is, according to the Schol. Med., the primary meaning, the secondary one of 'threshing-floor' being derived from the circular form of the area which is still commonly used in Italy and Spain for that purpose. The Schol. Med. appears te understand not the shield itself, but the circle described as the bearer whirled it round and round with his extended arm. But this arose from a misconception of ἀσπίδος κύκλον. 'That ample disk, the orb of his shield I mean, I shuddered as he spun round; I will not say that I did not.' Cf. Herod. ix. 74, λέγεται ὡς ἐπ' ἀσπίδος ἀεὶ περιθεούσης καὶ οὐδαμὰ ἀτρεμιζούσης ἐφόρεε ἐπίσημον ἄγκυραν.—πολλὴν, as in πολλὴ χώρα, Eum. 798.

486. οὔ τις εὐτελὴς ἄρ' ἦν. Schol. Med. οὐκ ἦν, ὡς ἔοικεν, εὐτελής. He was no cheap or ordinary draughtsman; cf. εἰς εὐτέλειαν χηνὶ συγγεγραμμένῳ Ar. Av. 805.

488. The short ῐ in ἱέντα is to be remarked as unusual. The same may be said of φύω in v. 530. We have φθογγὰς ἱεῖσα in Eur. Hec. 338, εἰς πλευρὰς ἱεὶς Iph. T. 298. So θύω is short in Eur. El. 1141 and Ar. Ach. 792. In all these cases, as in ἀΐσσω (ᾰ), the vowel is properly long, but made short by position, as Euripides sometimes shortens the ω in πατρῷος.

489. αἰόλην πυρὸς κάσιν. 'The flickering sister of fire.' On the true sense of αἰόλος see Suppl. 322. Compare κόνις πηλοῦ κάσις Ag. 477.

490. κύτος κ.τ.λ. 'The bulging convexity of the hollow shield surrounded with wreaths of serpents has a ground affixed to it.' He uses προσεδαφίζειν to express the attachment of the snaky border by nails or pivots, as inf. 537. Probably the dative πλεκτάναις depends on περίδρομον rather than προσηδάφισται. The Schol. recent. explains τὸ κύτος τὸ στρογγύλον τοῦ κύκλου—προσηδάφισται καὶ προσπέπλεκται πλεκτάναις τῶν ὄφεων. Schol. Med. ἡ ἀσπὶς κύκλωθεν ἔχει ἐζωγραφημένους ὄφεις περιπεπλεγμένους.

492. αὐτὸς, i. e. the bearer of the shield, not the figure pictured on it.—βακχᾷ πρὸς ἀλκὴν, Schol. ὁρμᾷ πρὸς τὸν πόλεμον.

495. φόβος γὰρ ἤδη. 'For rout is already being boastfully predicted at the gate.'

496. πρῶτον μέν. Our first and principal security will be the protection of a goddess who will not tolerate pride; our secondary trust, in the valour of Hyperbius.—ἥτ' ἀγχίπτολις, *quippe quae urbi proxima sit*, προστατηρία sup. 445.

ἀνὴρ κατ' ἄνδρα τοῦτον ἡρέθη, θέλων
ἐξιστορῆσαι μοῖραν ἐν χρείᾳ τύχης·
οὔτ' εἶδος, οὔτε θυμὸν, οὐδ' ὅπλων σχέσιν
μωμητός· Ἑρμῆς δ' εὐλόγως ξυνήγαγεν·
ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυστήσεται,
ξυνοίσετον δὲ πολεμίους ἐπ' ἀσπίδων
θεούς· ὁ μὲν γὰρ πυρπνόον Τυφῶν' ἔχει,
Ὑπερβίῳ δὲ Ζεὺς πατὴρ ἐπ' ἀσπίδος
σταδαῖος ἧσται, διὰ χερὸς βέλος φλέγων·
κοὔπω τις εἶδε Ζῆνά που νικώμενον.
τοιάδε μέντοι προσφίλεια δαιμόνων·

Perhaps for ἀνδρὸς we should read τἀνδρός.—ὕβριν, perhaps in allusion to her indignation at male outrage, as a virgin goddess: cf. Suppl. 75.

500. κατ' ἄνδρα τοῦτον. This is rather a rare sense of κατὰ, applied to persons. It properly signifies, 'to stand opposite to, or over against him in the fight.' Cf. τύμβον κατ' αὐτὸν 523, and Pers. 872.—θέλων κ.τ.λ. 'willing to ascertain his fate at the call of Fortune' (when Chance requires him), i. e. when τύχη requires him, he is willing to see what she has in store for him. Cf. θελούσας πρὸς πύλαις πεπτωκέναι sup. 457. Suppl. 374, δρᾶσαί τε μὴ δρᾶσαί τε καὶ τύχην ἑλεῖν.

503. Ἑρμῆς. The god of luck in drawing lots. Cf. Ar. Pac. 365 and Schol. ibid. Schol. Med. τὰ ἀπὸ τῆς τύχης Ἑρμῇ ἀναφέρουσιν.

504. ἐχθρὸς γάρ. 'For not only is our champion hostile to the hero with whom he will engage, but they will bring into the conflict gods who are at war with each other, Zeus and Typho, painted upon their shields.'

508. σταδαῖος. See on Pers. 242. The sense probably is, 'in the act of brandishing a torch after the fashion of a spear.' But the word also conveys an omen of victory (inf. 514) in the idea of 'standing firmly,' 'not disposed to fly.' Schol. Med. ἐνιδρυμένος. See on μάκαρες εὔεδροι sup. 94.

509. κοὔπω τις. 'And surely no one has ever yet seen Zeus inferior in fight.' Elmsley corrects του for που, like ἱμέρου νικώμενος Suppl. 982. Compare with this passage Eur. Heracl. 349—53,

> τῶν μὲν γὰρ Ἥρα προστατεῖ Διὸς δάμαρ,
> ἡμῶν δ' Ἀθάνα· φημὶ δ' εἰς εὐπραξίαν
> καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων
> τυχεῖν·
> νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται.

Dindorf encloses in brackets, as spurious, the whole passage from 510 to 515. Weil places 510 after 508. Hermann agrees with him that the four concluding verses of the speech are interpolated, and even condemns this. It is certainly remarkable, that the majority of the short speeches in this part of the play consists of *fifteen verses*, which number in this instance would be gained by omitting *five* verses, with Hermann. Weil however thinks that the preceding speech (481 seqq.) contained twenty-nine verses, corresponding to this, and he indicates several *lacunae* accordingly in both.

510. τοιάδε μέντοι. 'Well, then, such is the favour of the deities, Pallas and Zeus, on our side, Typho on that of the other.' He uses μέντοι to resume the argument after the parenthetical verse κοὔπω κ.τ.λ., and continues thus by the exegetical δὲ,—'That is, we are on the side of the conquerors (Zeus), they on that of the defeated (Typho); and it is to be expected that the *men* opposed to each other will come off in the fight like the gods they bear (πράξειν ὧδε), since Zeus is stronger than Typho in the contest, and the same Zeus, depicted on the shield, may prove a protector to Hyperbius, in accordance with the device he bears.' It is hardly necessary here to defend the construction εἰ γένοιτ' ἂν (which is illustrated on Ag. 903), because εἴγε stands for ἐπεὶ rather than for εἰ.—In one or two MSS. vv. 512, 513, are transposed. In the Med. 512 is wrongly written after 514, but letters are pre-

πρὸς τῶν κρατούντων δ' ἐσμὲν, οἱ δ' ἡσσωμένων·
εἰκὸς δὲ πράξειν ἄνδρας ὧδ' ἀντιστάτας,
εἰ Ζεύς γε Τυφῶ καρτερώτερος μάχῃ,
Ὑπερβίῳ τε, πρὸς λόγον τοῦ σήματος,
Σωτὴρ γένοιτ' ἂν Ζεὺς, ἐπ' ἀσπίδος τυχών.

ΧΟ. πέποιθα δὴ τὸν Διὸς ἀντίτυπον — ἀντ. β΄.
ἔχοντ' ἄφιλον ἐν σάκει τοῦ χθονίου δέμας
δαίμονος, ἐχθρὸν εἴκασμα βροτοῖς τε καὶ
δαροβίοισι θεοῖσιν,
πρόσθε πυλᾶν κεφαλὰν ἰάψειν.

ΑΓ. οὕτως γένοιτο. τὸν δὲ πέμπτον αὖ λέγω,
πέμπταισι προσταχθέντα Βορραίαις πύλαις,
τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίονος.
ὄμνυσι δ' αἰχμὴν ἣν ἔχει μᾶλλον θεοῦ
σέβειν πεποιθὼς ὀμμάτων θ' ὑπέρτερον,
ἦ μὴν λαπάξειν ἄστυ Καδμείων βίᾳ
δορός· τόδ' αὐδᾷ μητρὸς ἐξ ὀρεσκόου
βλάστημα καλλίπρῳρον, ἀνδρόπαις ἀνήρ.

fixed to each verse, showing the right order.

514. πρὸς λόγον τοῦ σήματος. 'In conformity with the device,' εὐλόγως τῷ σήματι. For Zeus Soter was painted on the shield. There is a similar play on νὺξ, sup. 397.

516. τὸν—ἔχοντα is to be construed, not τὸν Διὸς ἀντίτυπον.

518. δαίμονος. So Brunck from the Schol. Med., πιστεύω ἀπολεῖσθαι τὸν ἔχοντα ἐν τῷ σάκει τὸν ἐχθρὸν τοῦ Διὸς δαίμονα. The MSS. agree in δαίμοσιν. Some ancient corrector wished to adapt the construction to ἄφιλον or ἐχθρὸν, misled by βροτοῖς τε καὶ θεοῖσιν.

522. Βορραίαις. So Porson for βορρέαις or βορέαις.—κατ' αὐτὸν τύμβον, 'over against,' 'opposite to;' cf. 500. Frag. Glauc. Pont. 24, κατ' αὐτὸν τύμβον ἀθλίου Λίχα. The tomb of Amphion is mentioned in Eur. Phoen. 144, Suppl. 663, Pausan. ix. 17, 3.

523. Weil and Dindorf think that a verse followed next, containing the hero's name, as in the other speeches; and that 512 was added by an interpolator to supply *quoquo modo* the deficiency. Weil further transposes 531—2 and 544 to follow next after the lacuna here left.

524. ἣν ἔχει πεποιθώς. So Hermann construes, the comma being usually placed after ἔχει, and αὐτὴν being understood after σέβειν. 'He swears by his spear, which he has the confidence to hold in more honour than the god, and to value more than his own dear eyes, that' &c. This is rather far-fetched, though Weil appears to follow him. Hermann has probability in his favour in restoring βίᾳ δορὸς for βίᾳ Διὸς in 527, from Rob. and three MSS. For this was the very point of swearing by his spear, viz. that by the might of that spear he would take the city. Cf. sup. 47. Whereas βίᾳ Διὸς, 'in spite of Zeus,' is repeating a sentiment already attributed to two Argive heroes, Capaneus and Eteoclus, 423. 464.

527. ὀρεσκόου. She was so called as being a huntress. Euripides calls her Μαινάλου κόρη, Phoen. 1162.

528. Schol. Med. καλλίπρῳρος ἀντὶ τοῦ εὐειδὴς, ἐπεὶ ἡ πρῷρα ὡς ὄψις ἐστὶ νεώς. The MSS. here, as usual, give πρῶρα, not πρῷρα. The best scholars now adopt the latter form, according to the orthography of the Etymol. Mag. p. 692. 25.

στείχει δ' ἴουλος ἄρτι διὰ παρηΐδων,
ὥρας φυούσης, ταρφὺς ἀντέλλουσα θρίξ.
ὁ δ' ὠμὸν, οὔτι παρθένων ἐπώνυμον
φρόνημα, γοργὸν δ' ὄμμ' ἔχων, προσίσταται.
οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις·
τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ
σάκει, κυκλωτῷ σώματος προβλήματι,
Σφίγγ' ὠμόσιτον προσμεμηχανημένην
γόμφοις, ἐνώμα, λαμπρὸν ἔκκρουστον δέμας·
φέρει δ' ὑφ' αὐτῇ φῶτα, Καδμείων ἕνα,
ὡς πλεῖστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.
ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην,
μακρᾶς κελεύθου δ' οὐ καταισχυνεῖ πόρον,
Παρθενοπαῖος Ἀρκάς· ὁ δὲ τοιόσδ' ἀνὴρ
μέτοικος, Ἄργει δ' ἐκτίνων καλὰς τροφὰς

530. ὥρας φυούσης, sc. τῆς ἡλικίας φυούσης αὐτόν. The feminine form ταρφὺς follows the epic usage, as in θῆλυς ἐέρση. The υ in φύω is made short as inf. v. 618, in Ar. Pax 1165, and θύω in Eur. El. 1141. Il. xiv. 347, τοῖσι δ' ὕπο χθὼν δῖα φύεν νεοθηλέα ποίην. Od. xxiv. 410, καὶ ἐν χείρεσσι φύοντο.—ἴουλος, 'the whisker.' Mart. vi. 77, 2, 'tam juvenis, quam nec Parthenopaeus erat.'

531. ἐπώνυμον. See Cho. 182.

533. ἀκόμπαστος, 'without a vaunting device.' See on 386.

534. πόλεως ὄνειδος. Schol. ἐπειδὴ Οἰδίπους ἐμίγη τῇ μητρὶ λύσας τὸ αἴνιγμα τῆς Σφιγγός. Cf. Eur. Phoen. 1731, Σφιγγὸς ἀναφέρεις ὄνειδος. This speech, it may be observed, exceeds the normal number of *fifteen* (see on v. 509) by not less than *nine* verses. The occurrence of ἐφίσταται next after προσίσταται (v. 532—3) suggests the possibility of 533—41 being an interpolation. At all events, v. 542 seems to follow v. 532 most naturally and easily. On the other hand, these very lines seem alluded to inf. 553 seqq.

536—7. The figure of the Sphinx was of metal, embossed or hammered out (ἔκκρουστον), burnished on the outer side (λαμπρὸν), and riveted to the shield.

538. ὑφ' αὐτῇ, i. e. as a bird carries its prey in its talons. Eur. Phoen. 808, ἅ ποτε Καδμογενῆ τετραβάμοσι χαλαῖς τείχεσι χριμπτομένα φέρεν αἰθέρος εἰς ἄβατον φῶς γένναν. It was this taunt that was likely to provoke the Thebans to discharge their weapons at Parthenopaeus more especially; and the device is described as a daring challenge on his part. Hermann takes ὡς πλεῖστα together, and understands ἀνδρὶ τῷδε not of Parthenopaeus but of the Theban; and so also Schütz with the later Scholiasts, who mistook βέλη for the claws of the Sphinx. The other explanation seems simpler and more appropriate. It is strange that Hermann should deny that ὡς can stand here for ὥστε. See Suppl. 970. 979.

540. οὐ καπηλεύσειν μάχην. 'Not to do a small business in fighting;' to fight by wholesale. An allusion, perhaps, to Phoenician merchants settled in Thebes. Compare ἀπὸ στρατείας τὰ πλεῖστα ἠμποληκότα, Eum. 601.

541. καταισχυνεῖ, 'he will not bring discredit on.' So Hermann with the Med. for καταισχυνεῖν, but by a conjecture made before he was aware of its true reading. His reason is, that the two infinitives ought to have been connected by οὐδὲ rather than by δ' οὐ. On the metrical licence in Παρθενοπαῖος see sup. 483.

542. The Schol. Med. supplies ἐστὶν with τοιόσδε.

543. ἐκτίνων καλὰς τροφάς. 'Repaying to Argos her care in bringing him to comely manhood.' He refers to καλλίπρῳρον in 528. Eur. Suppl. 888,

ὁ τῆς κυναγοῦ δ' ἄλλος Ἀταλάντης γόνος,

πύργοις ἀπειλεῖ τοῖσδ' ἃ μὴ κραίνοι θεός.
ΕΤ. εἰ γὰρ τύχοιεν ὧν φρονοῦσι πρὸς θεῶν,
αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσμασιν,
ἦ τἂν πανώλεις παγκάκως ὀλοίατο.
ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα,
ἀνὴρ ἄκομπος, χεὶρ δ' ὁρᾷ τὸ δράσιμον,
Ἄκτωρ, ἀδελφὸς τοῦ πάρος λελεγμένου·
ὃς οὐκ ἐάσει γλῶσσαν ἐργμάτων ἄτερ
ἔσω πυλῶν ῥέουσαν ἀλδαίνειν κακά,
οὐδ' εἰσαμεῖψαι θηρὸς ἐχθίστου δάκους
εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος·
* * * * *
ἔξωθεν εἴσω τῷ φέροντι μέμψεται,

Παρθενοπαῖος, εἶδος ἐξοχώτατος,
Ἀρκὰς μὲν ἦν, ἐλθὼν δ' ἐπ' Ἰνάχου ῥοὰς
παιδεύεται κατ' Ἄργος.

Phoen. 1153, ὁ δ' Ἀρκὰς, οὐκ Ἀργεῖος, Ἀταλάντης γόνος. According to the Schol. Med. ἀκούσιον φόνον δράσας ὁ Παρθενοπαῖος εἰς Ἄργος ἔφυγεν. By the account in the text it would seem that he came when a mere boy.

545. *εἰ γὰρ τύχοιεν.* 'Yes, for if they obtain from the gods what they meditate against us, with all those unhallowed vaunts of theirs, truly they will perish utterly and miserably.' Why this should be 'absurda sententia,' or why Weil and Dindorf should again have recourse to the theory of interpolated verses (545 and 547 Dind.) and lacunae, does not appear. *αὐτοῖς κομπάσμασιν* is used as *αὐτοῖσι συμμάχοισι* Prom. 229. The Schol. appears to have placed a fuller stop at *κομπάσμασιν*, which is certainly the natural order; and he makes *εἰ γὰρ κ.τ.λ.* an imprecation; but this does not give so satisfactory a meaning, 'May they meet with their wishes, with all their impious boasts!'

548. *ὃν λέγεις τὸν Ἀρκάδα.* He was no true Argive, but a *μέτοικος*, as just above described. There is something of contempt in the use of the article. To an Athenian mind the suspicion of *ξενία* was no light reproach.—*ἄκομπος*, 'without boastful words.' From v. 551 it is clear that he is not now speaking of the device on his shield. Schol. Med. *ἄλλο οὐδὲν ἢ σιωπᾶν μὲν οἶδεν, τῇ δὲ χειρὶ πολεμεῖν.* The usual antithesis between *ἔργα* and *λόγοι*, *πράσσειν* and *λέγειν*, is implied.

550. *τοῦ πάρος λελεγμένου*, i. e. Hyperbius.

552. *ἀλδαίνειν κακά.* See 180—1. The Schol. Med. here requires correction. Read, *ὃς τούτου τὸν κόμπον ἐφέξει τῶν πραξέων ἀποδέοντα μὴ ἔσω πυλῶν γενέσθαι.* The words that are commonly added in continuation, *τὸν φέροντα τὴν Σφίγγα*, are a scholium on *δάκους εἰκὼ φέροντα.* The meaning is, 'Actor will not allow the boastful tongue (527) of Parthenopaeus, unattended by deeds, to increase the mischief by finding its way into the city, nor will he suffer him who bears the hateful Sphinx on his shield to enter the gates, but remaining outside it (the Sphinx) shall have reason to complain of him who is endeavouring to carry it in, when it meets with repeated battering under the walls of the city.' The meaning of Eteocles is, that though Parthenopaeus is a boaster (524) rather than a man of deeds, still his proud words may cause a panic if he once enters the city; and his device of the Sphinx will serve better for a target without the walls, than to bring shame and terror to the people within.

553. Weil ingeniously reads *τεῖχος* for *θηρός.*

555. The MSS. have *ἔξωθεν* or *ἔξωθεν δ'.* Hermann's emendation *ἔξωθε δ'* seems more probable than Porson's *ἢ 'ξωθεν.* But there is some reason to fear that several verses have been lost. This speech probably contained fifteen lines,

πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.
θεῶν θελόντων ἂν ἀληθεύσαιμ' ἐγώ.
ΧΟ. ἱκνεῖται λόγος διὰ στηθέων, στρ. γ'.
τριχὸς δ' ὄρθιος πλόκαμος ἵσταται
μεγάλα μεγαληγόρων κλύειν
ἀνοσίων ἀνδρῶν. εἴθε γὰρ
θεοὶ τούσδ' ὀλέσειαν ἐν γᾷ.
ΑΓ. ἕκτον λέγοιμ' ἂν ἄνδρα σωφρονέστατον
ἀλκήν τ' ἄριστον, μάντιν Ἀμφιάρεω βίαν·
Ὁμολωΐσιν δὲ πρὸς πύλαις τεταγμένος
κακοῖσι βάζει πολλὰ Τυδέως βίαν,
τὸν ἀνδροφόντην, τὸν πόλεως ταράκτορα,

like the rest. In *πυκνοῦ κροτησμοῦ* there is an evident reference to 539, *ὡς πλεῖστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.*

557. *ἂν ἀληθεύσαιμ'*, i. e. *ἃ ἀληθεύσαιμ' ἄν.* So the present editor first corrected the vulgate *ἂν* or *δ' ἄν.* Hermann made the same emendation; but he connects *θεῶν θελόντων* with the preceding verses. For the crasis in *ἃ ἂν* cf. Ajac. 1085, *καὶ μὴ δοκῶμεν, δρῶντες ἂν ἡδώμεθα, οὐκ ἀντιτίσειν αὖθις ἂν λυπώμεθα.* Weil does not think this Aeschylean, and edits *τόδ' ἂν ἀληθεύσαιμ' ἔπος*, to which the same objection might fairly be raised. Perhaps indeed the verse is not genuine.

558. *λόγος.* The Schol. Med. refers this to the boasting words of the enemy; the later Scholiast to the account given by the messenger of Parthenopaeus, which seems more correct.

560. *κλύειν.* So the sense requires for *κλύων.* The confusion is very frequent, e. g. Suppl. 57, *ἀκούων* for *ἀκούειν*, and conversely *λαβεῖν* for *λαβὼν* ibid. 174. The Schol. Med. has *ἀκούων.* Dindorf and most editors adopt *κλυούσᾳ* from Hermann, a reading probable in itself, but attended with this objection, that it is not easy to account for the corruption, since no one would have deliberately altered *κλυούσᾳ* into *κλύων* to agree with *πλόκαμος.* For the construction, which is equivalent to *φοβοῦμαι κλύειν* ('my hair stands on end to hear'), it is hardly necessary to compare Cho. 40, *φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν.* Supra 415, *τρέμω ἰδέσθαι.*

567. *κακοῖσι βάζει.* Hes. Opp. 186, *μέμψονται δ' ἄρα τοὺς χαλεποῖς βάζοντες ἔπεσσιν.*—*Τυδέως βίαν.* Between Tydeus and Amphiaraus words had already been exchanged, sup. 377. The prophet is here represented as engaged in the Argive expedition against his better judgment, and as inveighing against Tydeus as the cause of all the evil. For Tydeus had married Deipyle the daughter of Adrastus, and persuaded him to make war against Thebes. He calls him murderer, for he had fled to Argos to be absolved from the crime of homicide; the inciter of the citizens to war; the ill-adviser of mischief to Argos and Adrastus; the person who calls into action the dormant curse of Oedipus that his sons should share the kingdom with the sword; and, lastly, the priest or minister of death (*ἱερεὺς Ἄτας*, Ag. 715). He even assails with reproaches the leader of the expedition, Polynices, and asks him how he can dare to invade and ravage his own country (581). In all this his justice and disinterestedness are manifest. It is not for himself that he cares, for he knows that he will die there, and that to die will be gain (583); but he cannot approve of brother matched against brother, and of a Theban bringing a foreign army against his own country. He abstains from vaunting devices on his shield (587), and yet he is more truly to be dreaded than all the rest, because the god-fearing are themselves to be feared, as the poet finely concludes, 592.

568. *τὸν ἀνδροφόντην.* For the article with the predicate, where the sense is *ἀποκαλῶν αὐτὸν τὸν ἀνδροφόντην*, see Prom. 853. Schol. *ἐπεὶ τοὺς Μέλανος ἀπέκτεινε παῖδας Ἀλκάθουν καὶ Λυκωπέα.* Eur. Suppl. 147, ΘΗ. *ἦλθον δὲ δὴ πῶς*

μέγιστον Ἄργει τῶν κακῶν διδάσκαλον,
Ἐρινύος κλητῆρα, πρόσπολον Φόνου,
κακῶν τ' Ἀδράστῳ τῶνδε βουλευτήριον.
καὶ τὸν σὸν αὖτ' ἀδελφὸν, † ἐς πατρὸς μόρον
ἐξυπτιάζων ὄμμα, Πολυνείκους βίαν,
δίς τ' ἐν τελευτῇ τοὔνομ' ἐνδατούμενος,
καλεῖ· λέγει δὲ τοῦτ' ἔπος διὰ στόμα·
Ἦ τοῖον ἔργον καὶ θεοῖσι προσφιλὲς,

πατρίδος ἐκλιπόνθ' ὅρους; ΑΔ. Τυδεὺς μὲν αἷμα συγγενὲς φεύγων χθονός.

570. *κλητῆρα*, here simply 'a summoner.' In Suppl. 616, 'a herald,' which is the same sense in effect. Schol. *ἐπειδὴ ἐπηράσατο Οἰδίπους μεθ' αἵματος διανείμασθαι αὐτοὺς τὴν βασιλείαν. ταύτην οὖν Ἐρινὺν ἐπιστένει.* Read, *ἐπιστέλλει*, 'sends against the sons of Oedipus.'

571. *βουλευτήριον*. Not the substantive, but for *βουλευτικόν*. There is some probability in Hermann's suggestion, that these four verses (568—71), which are even more applicable to Polynices than to Tydeus, should come after 573, so as to depend on *καλεῖ*, which at present only means 'he calls Polynices by name.'

572. This verse is corruptly read in the MSS. *καὶ τὸν σὸν αὖθις πρόσμορον ἀδελφεόν*. Dobree conceived that in *πρὸς* the old reading *πατρὸς* was concealed, and that *ἀδελφὸν* had been transposed and changed into the epic *ἀδελφεὸν* from an attempt to patch up the verse. Weil is convinced that *πρόσμορον* is a corruption of *ὁμόσπορον*, and *ἀδελφεὸν* a gloss upon it. He therefore supposes some participle to have been lost, like *λοιδορῶν*. Dindorf reads *προσμολὼν ὁμόσπορον*. The Schol. vainly endeavours to explain *πρόσμορον* by *ἀξιοθάνατον*. Hermann gives *καὶ τὸν σὸν αὖθις ἐς πατρὸς μοῖραν κάσιν*, which seems no improvement on Dobree's emendation. In the next verse *ὄμμα* for *ὄνομα* is due to Schütz. The words are often confused, as in Cho. 230, where the Med. has *ὦ τερπνὸν ὄμμα* for *ὄνομα*. Besides that *ἐξυπτιάζειν ὄνομα* has no intelligible sense in itself (Schol. *ἀναπτύσσων, ἐτυμολογῶν*, a meaning vainly defended by Scholefield on Eur. Orest. 1080), the repetition of *τοὔνομα* in the very next verse is quite conclusive against it. The use of *ἐξυπτιάζειν* is rare: Lucian once or twice employs it to express a proud mien, as Κατάπλους, p. 639, *σεμνῶς προβαίνων καὶ ἑαυτὸν ἐξυπτιάζων καὶ τοὺς ἐντυγχάνοντας ἐκπλήττων.* Again, Ὄνειρος, p. 719, *εἶτα ἐξήλαυνον ἐπὶ λευκοῦ ζεύγους, ἐξυπτιάζων, περίβλεπτος ἅπασι τοῖς ὁρῶσι καὶ ἐπίφθονος.* Similarly Shakspeare. Hen. VIII. i. 2, '*mounting his eyes, he did discharge a horrible oath.*' Translate, 'And then in turn, uplifting his eyes in regard to the fate of his father (Oedipus), and twice reproachfully dividing the name at the end (of his speech), he calls your brother Polynices, and utters these words from his mouth.' For the use of *ἐς* compare Eur. Androm. 977, *ὁ δ' ἦν ὑβριστὴς ἔς τ' ἐμῆς μητρὸς φόνον, Τάς θ' αἱματωποὺς θεὰς ὀνειδίζων ἐμοί.* Ar. Pac. 1300, *ἐς τὸν σαυτοῦ πατέρ' ᾄδεις;* If the text is right, *δὶς ἐν τελευτῇ κ.τ.λ.* means, that he ended his address by *ὦ Πολύνεικες πολύνεικες.* So Schol. Med. (except that he took *δὶς* for *δίχα*), *εἰς δύο διαιρῶν τὸ ὄνομα τοῦ Πολυνείκους, τὸ πολὺ καὶ τὸ νεῖκος.* Cf. Phoen. 633, *ἀληθῶς ὄνομα Πολυνείκην πατὴρ ἔθετό σοι θείᾳ προνοίᾳ νεικέων φερώνυμον.* Hermann says "non videtur dubitari posse quin corruptum sit *δίς τ' ἐν τελευτῇ*," and he reads *δυσεκτέλευτον*. Weil has *δίς γ' ἀντὶ λύμης*, 'bis pro convicio.' The word *ἐνδατεῖσθαι*, probably from its use in this passage in the strict sense of 'dividing,' but with the secondary notion of 'reproaching,' came to be a favourite word with the tragic writers in the latter sense, e.g. Trach. 791. Herc. 218; and in that of *mentioning* or *celebrating*, Aeschylus himself so used it, frag. 184 (Herm., 281 Dind.), and Soph. Oed. Tyr. 205. Hesych. *ἐνδατούμενος, μεριζόμενος, καὶ οἱονεὶ κακῶς λέγων σφοδρῶς.*

576. *καὶ θεοῖσι*. This is said, of course, in irony: 'Truly such a deed is acceptable even to the gods (i.e. not only to your fellow-citizens), and honourable for posterity to hear and speak of,' &c. By so

καλόν τ' ἀκοῦσαι καὶ λέγειν μεθυστέροις,
πόλιν πατρῴαν καὶ θεοὺς τοὺς ἐγγενεῖς
πορθεῖν, στράτευμ' ἐπακτὸν ἐμβεβληκότα.
μητρός τε πηγὴν τίς κατασβέσει δίκη;
πατρίς τε γαῖα σῆς ὑπὸ σπουδῆς δορὶ
ἁλοῦσα πῶς σοι ξύμμαχος γενήσεται;
ἔγωγε μὲν δὴ τήνδε πιανῶ χθόνα
μάντις κεκευθὼς πολεμίας ὑπὸ χθονός.
μαχώμεθ', οὐκ ἄτιμον ἐλπίζω μόρον.
τοιαῦθ' ὁ μάντις, ἀσπίδ' εὔκυκλον νέμων
πάγχαλκον, ηὔδα. σῆμα δ' οὐκ ἐπῆν κύκλῳ·

understanding *καὶ θεοῖσι*, we avoid the difficulty of supposing *καὶ—τε* can be used indifferently for *τε—καὶ* in connecting two terms. See on Suppl. 742. The few apparent exceptions (see Linwood on Eum. 75) seem capable of the same acceptation.

577. Schol. Med. *τοῖς μεθ' ἡμᾶς ὕστερον λέγειν ταῦτα καλόν ἐστιν ὥστε περὶ σοῦ λέγεσθαι.* Were these important scholia properly edited (which they never yet have been), the words *ὥστε περὶ σοῦ λέγεσθαι* would be printed as a distinct scholium explanatory of *λέγειν*.

580. *μητρός τε πηγήν*. There is considerable obscurity in this verse. Weil pronounces the vulgate 'absurd,' and edits *μητρός τε πληγὴν*, 'as no justice can expiate a mother's slaughter, so' &c. Dindorf omits 580—2 as spurious. Hermann says, "*Μητρὸς πηγὴν* dicit maternum fontem, ex quo quis natus est. Itaque res eo redit, ut dicat, quemadmodum matris caedes injusta est, ita injusta est expugnatio patriae. Recte se habet *τίς δίκη*, *quae justitia matrem extinguet*, i.e. quis juste matrem suam occidat? Recte etiam *μητρός τε* et *πατρίς τε* dicta sunt, opposita et per illa duo *τε* comparationem indicantia." The ordinary interpretation is, 'what plea of justice (or what subsequent vengeance) shall stop your mother's tears?' By *μητρὸς* some, with the Schol. Med., understand his country, others his mother Jocasta. Hermann's view seems liable to several objections; and one is, that whereas *κατασβεννύναι* is used both of tears and of the waters of the sea, Ag. 861. 931, it is strangely employed of putting out a life-giving source, where the latter expression is a mere periphrasis for a person. It appears simpler to explain *πηγὴ μητρὸς* of Jocasta's tears, in allusion to her suicide when the fate of her sons was decided, Phoen. 1434—57. So *νότιοι παγαὶ* of tears, Prom. 410. Polynices carried on his shield the device of Justice conducting him back to his city (643), and Amphiaraus seems to mean that such a consideration will not console a mother for the loss of a son.

582. *ξύμμαχος*. Cf. Pers. 788, *αὐτὴ γὰρ ἡ γῆ ξύμμαχος κείνοις πέλει.*

583. *πιανῶ*. "Non videtur de corpore putrefacto intelligendum esse, sed significare *superbam reddam* similiter atque in Ag. 267. 1647." It was destined that Amphiaraus should be swallowed up within the Theban soil (Pind. Nem. ix. 25. Eur. Suppl. 500. 925. Soph. frag. 781), and an oracle established over his relics. Schol. Med. *οὗτος γὰρ ἐκεῖ καταποθεὶς ὑπὸ τῆς γῆς ὕστερον μετὰ θάνατον ἐμάντευεν.* Cic. de Div. i. § 40, 'Amphiaraum autem sic honoravit fama Graeciae, deus ut haberetur, atque ab ejus solo in quo est humatus oracula peterentur.'

585. *μαχώμεθ'*. 'Fight if you will; I have only an honourable fate to look forward to.' This is a half-ironical exhortation, said in reference to Tydeus' taunt of cowardice, sup. 378. But *ἄτιμον* does not, as Blomfield thinks, refer to his achievements in battle just before death, but to his celebrity after it.

587. *σῆμα δ' οὐκ ἐπῆν*. Phoen. 1111, *ὁ μάντις Ἀμφιάραος, οὐ σημεῖ' ἔχων ὑβρισμέν', ἀλλὰ σωφρόνως ἄσημ' ὅπλα*, where the present verse together with the preceding is quoted by the Scholiast.

οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει,
βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλεύματα.
τούτῳ σοφούς τε κἀγαθοὺς ἀντηρέτας
πέμπειν ἐπαινῶ. δεινὸς ὃς θεοὺς σέβει.
ΕΤ. φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς
δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.
ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς
κάκιον οὐδὲν, καρπὸς οὐ κομιστέος.
ἄτης ἄρουρα θάνατον ἐκκαρπίζεται.

588. Blomfield reads *δίκαιος*. The MSS. of Aeschylus agree in *ἄριστος*. Plutarch (Vit. Aristid. § 3) quotes this passage with the reading *δίκαιος*, and distinctly states that the eyes of all the spectators were turned towards Aristides the Just. But in two other passages (De audiend. Poet. p 32, E, and Apophth. Reg. et Imp. p. 186, B) the same writer quotes the reading *ἄριστος*. A considerable number of ancient grammarians, enumerated by Hermann and others, have *δίκαιος*. Plato refers to the passage twice (p. 361, B, and 362, A), in one of which he has *οὐ δοκεῖν ἀλλ' εἶναι ἀγαθὸν ἐθέλοντα*, in the other *οὐ δοκεῖν ἄδικον ἀλλ' εἶναι ἐθέλειν*. The following passage may be added to the evidence in this nicely balanced critical question, Herc. Fur. 183,

ἐροῦ τίν' ἄνδρ' ἄριστον ἐγκρίναιεν ἄν·
ἢ οὐ παῖδα τὸν ἐμὸν, ὃν σὺ φῂς εἶναι δοκεῖν;

Hermann, who retains *ἄριστος*, imagines that the tragic actor, wishing to compliment Aristides, altered the genuine word *ἄριστος* into *δίκαιος*, and this is perhaps the most probable account of the matter. In fact, *bravery* is the virtue most obviously to be inferred from the words *μαχώμεθα κ.τ.λ.*, and it was *cowardice* that Tydeus had reproached him with at v. 378. One point is indisputable, that both readings have co-existed from very ancient times, and it is impossible to pronounce with certainty which is the true one.

589. *καρπούμενος*. 'Reaping a crop from a deep (i.e. fertile) furrow through (i.e. ploughed through) his mind, from which (furrow) none but honest counsels are produced.' Dindorf prefers *ἀφ' ἧς* from Arist. Lys. 407, and Plutarch in the three passages referred to above.

592. *δεινὸς*, 'to be feared.' Schol. *δυσκατέργαστος*.

593. *ὄρνιθος*, 'alas for the ill-luck in mortals that unites in a common fate the honest man with those who have less regard for religion.' Hermann gives *δυσσεβεστάτοις* with Rob. and several MSS. If the comparative be preferred, *δίκαιον ἄνδρα* is used generally: in the other case it refers to Amphiaraus.—*Βροτοῖς* is the dative of reference, not agreeing with *δυσσεβεστέροις*. Compare Ag. 215.

596. *καρπός*. The abruptness of this clause is rather harsh; but there is no ground for suspecting corruption. Schol. Med. *οὐκ ἄξιος κομίζεσθαι ὁ καρπὸς αὐτῆς*.

597. *ἄτης ἄρουρα*. This verse, though truly Aeschylean both in diction and sentiment, has been condemned as spurious by most critics, including Hermann, from Porson downwards. The Schol. Med. comments upon it (*λύμης χωρίον, ἡ τῶν πονηρῶν φιλία*), and it is really difficult to see why it should be rejected. The metaphor from crops is continued: see sup. 589. The meaning is, 'The field of infatuation has death produced from it as its fruit.' As *καρπόω* and *καρποῦμαι* co-exist, so *καρπίζω* and *καρπίζεσθαι* may be defended on precisely the same analogy. The first is 'to form or produce fruit,' as Pers. 817, *ὕβρις γὰρ ἐξανθοῦσ' ἐκάρπωσε στάχυν ἄτης, ὅθεν πάγκλαυτον ἐξαμᾷ θέρος*. In the middle, *καρποῦσθαι* and *ἐκκαρποῦσθαι* (Eur. Ion 815) mean properly, 'to have fruit produced for one's own use.' But *καρπίζειν* is 'to cause (a tree or a field) to produce fruit.' Eur. Hel. 1327, *βροτοῖσι δ' ἄχλοα πεδία γᾶς οὐ καρπίζουσ' ἀρότοις λαῶν φθείρει γενεάν* (sc. *Δημήτηρ*). Bacch. 404, *Πάφον, ἃν ἑκατόστομοι βαρβάρου ποταμοῦ ῥοαὶ καρπίζουσιν ἄνομβροι*. Phoen. 210, *ὑπὲρ ἀκαρπίστων πεδίων Σικελίας*. Hipp. 432, *καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται*. Hence it seems clear that a field may be said *ἐκκαρπίζεσθαι* in the sense given above, the middle voice referring to the field itself rather than to the owner, as in *καρποῦσθαι*.

ἢ γὰρ ξυνεισβὰς πλοῖον εὐσεβὴς ἀνὴρ
ναύταισι θερμοῖς καὶ πανουργίᾳ τινὶ
ὄλωλεν ἀνδρῶν ξὺν θεοπτύστῳ γένει·
ἢ ξὺν πολίταις ἀνδράσιν, δίκαιος ὢν,
ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσι,
ταὐτοῦ κυρήσας ἐνδίκως ἀγρεύματος,
πληγεὶς θεοῦ μάστιγι παγκοίνῳ 'δάμη.
οὗτος δ' ὁ μάντις, υἱὸν Οἰκλέους λέγω,
σώφρων, δίκαιος, ἀγαθὸς, εὐσεβὴς ἀνὴρ,
μέγας προφήτης, ἀνοσίοισι συμμιγεὶς
θρασυστόμοισιν ἀνδράσιν, βίᾳ †φρενῶν
τείνουσι πομπὴν, τὴν μακρὰν πόλιν μολεῖν

599. *ναύταισι θερμοῖς*, i.e. *θερμουργοῖς*. Cf. Eum. 530, *γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ*. Cho. 991, *πολλὰ θερμαίνοι φρενί*. Compare for the sentiment Antiphon, *περὶ τοῦ Ἡρώδου φόνου*, p. 139. 82, *οἶμαι γὰρ ὑμᾶς ἐπίστασθαι, ὅτι πολλοὶ ἤδη ἄνθρωποι μὴ καθαροὶ χεῖρας ἢ ἄλλο τι μίασμα ἔχοντες συνεισβάντες εἰς τὸ πλοῖον συναπώλεσαν μετὰ τῆς αὑτῶν ψυχῆς τοὺς ὁσίως διακειμένους τὰ πρὸς τοὺς θεούς*. Plaut. Rudens, 505, 'Pol minume miror, navis si fracta est tibi, Scelus te et sceleste parta quae vexit bona.'

601. *ἢ ξὺν πολίταις*. 'Such,' says Müller (Diss. ad Eum. p. 80), 'no doubt, in Aeschylus's view was the station then occupied by Aristides in juxtaposition with the grasping and unconscientious party of Themistocles, whose projects obviously extended to the subjugation of the rest of Greece.' Translate: 'Or else, by keeping company with inhospitable and godless citizens, being himself honest, having justly fallen into the same snare with them, he dies stricken by the indiscriminating scourge of the god.' The metaphor is perhaps from the taming of wild animals caught in a trap. For the sentiment compare Hor. Od. iii. 2, 29, 'saepe Diespiter neglectus incesto addidit integrum.' Eur. Suppl. 223,

χρῆν γὰρ οὔτε σώματα
ἄδικα δικαίοις τὸν σοφὸν ξυμμιγνύναι,—
κοινὰς γὰρ ὁ θεὸς τὰς τύχας ἡγούμενος
τοῖς τοῦ νοσοῦντος πήμασιν διώλεσε
τὸν οὐ νοσοῦντα κοὐδὲν ἠδικηκότα.

603. *ἐνδίκως*. There is better authority for *ἐκδίκως*, but Hermann argues against it at some length, and shows that though the poet might have said *ἀναξίως*, he could not say *ἐκδίκως* without directly impeaching the justice of the general law which he contends to prevail among men, namely, that the innocent suffer with the guilty. He translates *ἐνδίκως* 'ut consentaneum est.' The poet rather means, that it serves him right; that it is his own fault, for having to do with bad men. Blomfield gives *ἐνδίκως*, but needlessly adds, 'nihil dubito quin vera lectio sit *ἐκ Δίκης*.'

608. The Schol. Med. construes *βίᾳ φρενῶν τείνουσι πομπὴν*, which he explains by *τοῖς ὁρμῶσι τῇ βίᾳ*. If we connect *συμμιγεὶς βίᾳ φρενῶν*, 'associating with them against his better judgment,' then *τείνουσι πομπὴν* stands alone, since *ἡ μακρὰν πόλις* clearly means Hades. It is exceedingly probable that *βίᾳ θεῶν* is the true reading.

609. As in Prom. 833, *μακρὰν* seems here an adverb, and *ἡ μακρὰν πόλις* is Hades, as opposed to the short expedition from Argos to Thebes. Translate, 'who are going on a long march in despite of reason, shall be dragged down with them to reach that far-off city.' The words *τείνειν πομπὴν* seem to refer to the long train of a procession, and perhaps the idea

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ἀλλ' οἶδεν ὥς σφε χρὴ τελευτῆσαι μάχῃ,
εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου.
φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.
ὅμως δ' ἐπ' αὐτῷ φῶτα, Λασθένους βίαν,
ἐχθρόξενον πυλωρὸν ἀντιτάξομεν,
γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φύει,
ποδῶκες ὄμμα, χεῖρα δ' οὐ βραδύνεται
παρ' ἀσπίδος γυμνωθὲν ἁρπάσαι δόρυ.
θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς.

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is borrowed, as inf. 852, from the annual *θεωρία* to Delphi, 'a mission to the infernal god' being used for 'an unlucky expedition.' In *συγκαθελκυσθήσεται* there is an allusion to the fate of the prophet in being swallowed up alive, sup. 583; not that Eteocles can be supposed to have exactly understood those ambiguous words, but he uses a term which is consistent with the actual event. For *πόλιν* the Med. gives *πάλιν*, which Blomfield adopts, i.e. *συγκαθελκ. ὥστε πάλιν μολεῖν*. And so the Schol. Med., *τὴν ἐναντίαν τῇ εἰς Ἄργος*. But this is, in fact, a distinct scholium. Another recognizes *πόλιν*, in *ἐπὶ τὴν εἰς Ἅιδην ἀποικίαν ἑλκυσθήσεται μολεῖν*. Dindorf imagines the verse to be an interpolation. But it is not a little remarkable, that this speech, like the preceding one of the messenger, contains just *twenty-nine* verses.

612. *ἄθυμος*. So all the good copies, and perhaps rightly, though the construction is singularly careless. He intended to say, *δοκεῖν ἐμοὶ. οὐδὲ προσβαλεῖ*, but the same confusion with *δοκεῖν* occurs Pers. 190. Schol. Med. *ὡς μάντις τὸ τέλος εἰδὼς οὐκ εἰς κίνδυνον ἑαυτὸν καθήσει*. In the next verse we should perhaps read *ὡς οὐ χρὴ* (or *χρὴ μὴ*) *τελευτῆσαι μάχῃ*. The seer was destined *not* to die in the fight, but to be swallowed up alive by the earth.

614. *καρπός*. See Eum. 684.

615. *φιλεῖ δέ*. 'And he (i.e. Apollo) either says nothing at all, or says what is to the point,' i.e. the truth. Cf. sup. 1. Cho. 573. If *φιλεῖ* be referred to Amphiaraus, we must understand *οἶδεν* of the declaration in 583.

616. *ὅμως*. Though he may not make the attack on the gates at all (sup. 611), still &c.

618. *φύει*. So Wellauer, Dindorf, Weil, Hermann for the vulg. *φέρει*. The Med. with Rob. and two or three MSS. give *φύσει*, and one copy has *φύγη*, but with the variant *φέρει*. Hermann well compares Ajac. 1077, *ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα*, with *ὥρας φυούσης (τὸν ἴουλον)* supra 530. Cf. also Suppl. 755, *ἄγγελον δ' οὐ μέμψεται πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσῳ φρενί*.—*ποδῶκες ὄμμα*, 'a swift-footed eye,' i.e. one that runs along the ranks and anticipates attack. But perhaps the compound only signifies *ὠκὺ*, like *οἰόφρων πέτρα* Suppl. 775. Dindorf rejects this verse as an interpolation.

620. *παρ' ἀσπίδος*. 'To snatch the naked spear from alongside of the shield.' It appears from Theocr. xxii. 184, *σείων κάρτερον ἔγχος ὑπ' ἀσπίδος ἄντυγα πράταν*, that the short spear or javelin was held, as indeed was natural, underneath the shield till the moment for action. Hence *γυμνωθὲν* means 'suddenly exposed to view,' and does not prove that *ἔγχος* is here used for *ξίφος*. Blomfield compares Ar. Av. 388, *καὶ τὸ δόρυ χρὴ, τὸν ὀβελίσκον, περιπατεῖν ἔχοντας ἡμᾶς τῶν ὅπλων ἐντὸς παρ' αὐτὴν τὴν χύτραν*.

622—3. *λιτάς*. There is another reading *λόγους*, which very probably arose from an objection to *δικαίους* for *δικαίας* (like *κύριος ἡμέρα* Suppl. 712). Robortello prints the passage thus, *κλύοντες θεοὶ δικαίους λόγους ἐμοὺς, εὖ τελεῖτε πόλιν εὐτυχεῖν*. Blomfield gives *δικαίας λιτὰς | ἐμὰς εὖ τελοῖθ' ὡς πόλις εὐτυχῇ*. But the [illegible] value of Robortello's edition a[illegible] is now better understood. [illegible] metrical variation is, [illegible] ent reason to con- [illegible] here strophe and [illegible] ne are sepa[illegible] y a considerable [illegible]. On the idiom *τελεῖθ' ὡς εὐτυχῇ* [illegible] ppl. 317. Schol. *ἐπιτελεῖτε ὅπως* [illegible] *χῇ*.

624. [*γᾶς*]. If the reading given in 560 be correct, it follows that *γᾶς* is here an interpolation. The *εἰς* is written in the Med. by a later hand. Several copies give *γᾶς πρός*. Hermann reads *ἐς γᾶς*, supposing *ἐς* to have been lost or absorbed by the preceding termination in —*ες*. The Schol. Med. seems rather to favour the above view, *τὰ ἀπὸ τοῦ πολέμου κακὰ ἀπὸ τῆς γῆς ἐπὶ τοὺς ἐπελθόντας τρέποντες*, where *ἀπὸ τῆς γῆς* was probably added to explain the compound *ἐκτρέποντες*.

627. *τόνδε, δεικτικῶς*,—'him yonder at the seventh gate.' *τὸν πρὸς* Weil, from Dindorf's conjecture.

630. *οἵας*. The Med. has *οἵας γ'* with Rob. and two other MSS., the reason of which is evident, for the *ας* is an alteration by a later hand, the original reading having been *οἷα*. Hence *οἷα γ'* and *οἵα γ'* occur in later copies. The *γε* therefore was a mere metrical insertion.

631. *ἐπικηρυχθεὶς χθονί*. 'Having been duly proclaimed King to the whole Theban territory,' [illegible] haps by the voice of the herald fr[illegible] the top of the wall. The MSS. give *κἀποκηρυχθείς*. Weil *ἀποκηρυχθεὶς χθονὸς*, 'he who has been disowned by the land.'—*ἁλώσιμον παιᾶνα*, like *ἁλώσιμον βάξιν* Ag. 10.—On the double form *ἰακχὴ* and *ἰαχὴ* see Cho. 1038.

633. *κεῖσθαι πέλας* would be more in accordance with tragic usage than *θανεῖν πέλας*. Schol. Med. *συστῆναί σοι καὶ φονεῦσαι, ἀποθανὼν ἐγγύς*. He read therefore, *καὶ κτανεῖν, θανὼν πέλας*. Weil thinks a verse has been lost after this.

634. *ἀνδρηλατῶν*. We can hardly doubt that this is the true reading instead of the vulg. *ἀνδρηλάτην*. For we have the antithesis *ἀνδρηλατῶν ζῶντα* and *κτανὼν*, and the terminations -*ῶν*, -*εῖν*, -*ην*, are very often interchanged. Thus *τὼς* will signify *ὡς καὶ σὺ ἠνδρηλάτησας αὐτὸν*, and *ἀτιμαστῆρα* is simply *ὡς ἀτιμάσαντα αὐτόν*. It is, no doubt, possible to interpret *ἀτιμαστὴρ ἀνδρηλάτης*, like *ποδιστὴρ πέπλος* Cho. 987, *καρανιστὴρ δίκη* Eum. 177, 'one who ignominiously banishes;' but the participle commends itself by a peculiar propriety which it is not easy to gainsay. Translate: 'Or letting you live, and banishing you as the cause of his disgrace, (he impiously prays) that he may requite you with exile in this very same way.'

ἡμετέρας τελεῖθ', ὡς πόλις εὐτυχῇ,
δορίπονα κάκ' ἐκτρέποντες εἰς [γᾶς]
ἐπιμόλους· πύργων δ' ἔκτοθεν
βαλὼν Ζεύς σφε κάνοι κεραυνῷ.

ΑΓ. τὸν ἕβδομον δὴ τόνδ' ἐφ' ἑβδόμαις πύλαις
λέξω, τὸν αὐτοῦ σοῦ κασίγνητον, πόλει
οἵας ἀρᾶται καὶ κατεύχεται τύχας·
πύργοις ἐπεμβὰς κἀπικηρυχθεὶς χθονὶ,
ἁλώσιμον παιᾶν' ἐπεξιακχάσας,
σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πέλας,
ἢ ζῶντ' ἀτιμαστῆρα τώς σ' ἀνδρηλατῶν
φυγῇ τὸν αὐτὸν τόνδε τίσασθαι τρόπον.
τοιαῦτ' ἀϋτεῖ, καὶ θεοὺς γενεθλίους
καλεῖ πατρῴας γῆς ἐποπτῆρας λιτῶν

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γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φύει,
ποδῶκες ὄμμα, χεῖρα δ' οὐ βραδύνεται
παρ' ἀσπίδος γυμνωθὲν ἁρπάσαι δόρυ.
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ΧΟ. κλύοντες θεοὶ δικαίους λιτὰς ἀντ. γ'.

is borrowed, as inf. 852, from the annual θεωρία to Delphi, 'a mission to the infernal god' being used for 'an unlucky expedition.' In συγκαθελκυσθήσεται there is an allusion to the fate of the prophet in being swallowed up alive, sup. 583; not that Eteocles can be supposed to have exactly understood those ambiguous words, but he uses a term which is consistent with the actual event. For πόλιν the Med. gives πάλιν, which Blomfield adopts, i.e. συγκαθελκ. ὥστε πάλιν πολεῖν. And so the Schol. Med., τὴν ἐναντίαν τῇ εἰς Ἄργος. But this is, in fact, a distinct scholium. Another recognizes πόλιν, in ἐπὶ τὴν εἰς Ἅιδην ἀποικίαν ἑλκυσθήσεται μολεῖν. Dindorf imagines the verse to be an interpolation. But it is not a little remarkable, that this speech, like the preceding one of the messenger, contains just *twenty-nine* verses.

612. ἄθυμος. So all the good copies, and perhaps rightly, though the construction is singularly careless. He intended to say, δοκεῖν ἐμοί, οὐδὲ προσβαλεῖ, but the same confusion with δοκεῖν occurs Pers. 190. Schol. Med. ὡς μάντις τὸ τέλος εἰδὼς οὐκ εἰς κίνδυνον ἑαυτὸν καθήσει. In the next verse we should perhaps read ὡς οὐ χρὴ (or χρὴ μὴ) τελευτῆσαι μάχῃ. The seer was destined *not* to die in the fight, but to be swallowed up alive by the earth.

614. καρπός. See Eum. 681.

615. φιλεῖ δέ. 'And he (i.e. Apollo) either says nothing at all, or says what is to the point,' i.e. the truth. Cf. sup. 1. Cho. 573. If φιλεῖ be referred to Amphiaraus, we must understand οἶδεν of the declaration in 583.

616. ὅμως. Though he may not make the attack on the gates at all (sup. 611), still &c.

618. φύει. So Wellauer, Dindorf, Weil, Hermann for the vulg. φέρει. The Med. with Rob. and two or three MSS. give φύσει, and one copy has φύγῃ, but with the variant φέρει. Hermann well compares Ajac. 1077, ἄνδρα χρή, κἂν σῶμα γεννήσῃ μέγα, with ὥρας φυούσης (τὸν ἴουλον) supra 530. Cf. also Suppl. 755, ἄγγελον δ' οὐ μέμψεται πόλις γέροντ', ἡβῶντα δ' εὐγλώσσῳ φρενί. ποδῶκες ὄμμα, 'a swift-footed eye,' i.e. one that runs along the ranks and anticipates attack. But perhaps the compound only signifies ὠκύ, like ποδόψων πέτρα Suppl. 775. Dindorf rejects this verse as an interpolation.

620. παρ' ἀσπίδος. 'To snatch the naked spear from alongside of the shield.' It appears from Theocr. xxii. 184, σείων κάρτερον ἔγχος ὑπ' ἀσπίδος ἄντυγα πρώταν, that the short spear or javelin was held, as indeed was natural, underneath the shield till the moment for action. Hence γυμνωθὲν means 'suddenly exposed to view,' and does not prove that ἔγχος is here used for ξίφος. Blomfield compares Ar. Av. 388, καὶ τὸ δόρυ χρὴ τὸν ὀβελίσκον, περιπατεῖν ἔχοντας ἡμᾶς τῶν ὅπλων ἐντὸς παρ' αὐτὴν τὴν χύτραν.

622–3. λιτάς. There is another reading λόγους, which very probably arose from an objection to δικαίους for δικαίας (like κύριος ἡμέρα Suppl. 712). Robortello prints the passage thus, κλύοντες θεοὶ δικαίους λόγους ἐμοὺς, εὖ τελεῖτε πόλιν εὐτυχεῖν. Blomfield gives δικαίας λιτὰς ἐμὰς εὖ τελοῖθ' ὡς πόλις εὐτυχῇ. But th[illegible] value of Robortello's edition [illegible] now better understood. [illegible] metrical variation is, [illegible]nt reason to con[illegible] strophe and [illegible]ne are sepa[illegible] a considerable [illegible]. On the idiom τελεῖθ' ὡς εὐτυχῇ [illegible]ppl. 317. Schol. ἐπιτελεῖτε ὅπως [illegible].

624. [γᾶς]. If the reading given in 560 be correct, it follows that γᾶς is here an interpolation. The εἰς is written in the Med. by a later hand. Several copies give γᾶς πρός. Hermann reads ἐς γᾶς, supposing ἐς to have been lost or absorbed by the preceding termination in —ες. The Schol. Med. seems rather to favour the above view, τὰ ἀπὸ τοῦ πολέμου κακὰ ἀπὸ τῆς γῆς ἐπὶ τοὺς ἐπελθόντας τρέποντες, where ἀπὸ τῆς γῆς was probably added to explain the compound ἐκτρέποντες.

627. τόνδε, δεικτικῶς,—'him yonder at the seventh gate.' τὸν πρὸς Weil, from Dindorf's conjecture.

630. οἵας. The Med. has οἵας γ' with Rob. and two other MSS., the reason of which is evident, for the ας is an alteration by a later hand, the original reading having been οἷα. Hence οἷα γ' and οἷά γ' occur in later copies. The γε therefore was a mere metrical insertion.

631. ἐπικηρυχθεὶς χθονί. 'Having been duly proclaimed King to the whole Theban territory,' [illegible]haps by the voice of the herald fr[illegible] the top of the wall. The MSS. give κἀποκηρυχθείς. Weil ἀποκηρυχθεὶς χθονὸς, 'he who has been disowned by the land.'—ἁλώσιμον παιᾶνα, like ἁλώσιμον βάξιν Ag. 10.—On the double form ἰακχὴ and ἰαχὴ see Cho. 1038.

633. κεῖσθαι πέλας would be more in accordance with tragic usage than θανεῖν πέλας. Schol. Med. συστῆναί σοι καὶ φονεῦσαι, ἀποθανὼν ἐγγύς. He read therefore, καὶ κτανεῖν, θανὼν πέλας. Weil thinks a verse has been lost after this.

634. ἀνδρηλατῶν. We can hardly doubt that this is the true reading instead of the vulg. ἀνδρηλάτην. For we have the antithesis ἀνδρηλατῶν ζῶντα and κτανὼν, and the terminations -ῶν, -εῖν, -ην, are very often interchanged. Thus τὼς will signify ὡς καὶ σὺ ἠνδρηλάτησας αὐτὸν, and ἀτιμαστῆρα is simply ὡς ἀτιμάσαντα αὐτόν. It is, no doubt, possible to interpret ἀτιμαστὴρ ἀνδρηλάτης, like ποδιστὴρ πέπλος Cho. 987, καρανιστὴρ δίκη Eum. 177, 'one who ignominiously banishes;' but the participle commends itself by a peculiar propriety which it is not easy to gainsay. Translate: 'Or letting you live, and banishing you as the cause of his disgrace, (he impiously prays) that he may requite you with exile in this very same way.'

ἡμετέρας τελεῖθ', ὡς πόλις εὐτυχῇ,
δορίπονα κάκ' ἐκτρέποντες εἰς [γᾶς]
ἐπιμόλους· πύργων δ' ἔκτοθεν
βαλὼν Ζεύς σφε κάνοι κεραυνῷ.

ΑΓ. τὸν ἕβδομον δὴ τόνδ' ἐφ' ἑβδόμαις πύλαις
λέξω, τὸν αὐτοῦ σοῦ κασίγνητον, πόλει
οἵας ἀρᾶται καὶ κατεύχεται τύχας·
πύργοις ἐπεμβὰς κἀπικηρυχθεὶς χθονὶ,
ἁλώσιμον παιᾶν' ἐπεξιακχάσας,
σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πέλας,
ἢ ζῶντ' ἀτιμαστῆρα τώς σ' ἀνδρηλατῶν
φυγῇ τὸν αὐτὸν τόνδε τίσασθαι τρόπον.
τοιαῦτ' ἀϋτεῖ, καὶ θεοὺς γενεθλίους
καλεῖ πατρῴας γῆς ἐποπτῆρας λιτῶν

τῶν ὧν γενέσθαι πάγχυ Πολυνείκους βίᾳ.
ἔχει δὲ καινοπηγὲς εὔθετον σάκος,
διπλοῦν τε σῆμα προσμεμηχανημένον·
χρυσήλατον γὰρ ἄνδρα τευχηστὴν ἰδεῖν
ἄγει γυνή τις σωφρόνως ἡγουμένη.
Δίκη δ' ἄρ' εἶναί φησιν, ὡς τὰ γράμματα
λέγει, Κατάξω δ' ἄνδρα τόνδε, καὶ πόλιν
ἕξει πατρῴων δωμάτων τ' ἐπιστροφάς.
τοιαῦτ' ἐκείνων ἐστὶ τἀξευρήματα·
σὺ δ' αὐτὸς ἤδη γνῶθι [τίνα πέμπειν δοκεῖς,
ὡς οὔποτ' ἀνδρὶ τῷδε κηρυκευμάτων
μέμψει· σὺ δ' αὐτὸς γνῶθι] ναυκληρεῖν πόλιν.
ΕΤ. ὦ θεομανές τε καὶ θεῶν μέγα στύγος,
ὦ πανδάκρυτον ἁμὸν Οἰδίπου γένος·
ὤμοι, πατρὸς δὴ νῦν ἀραὶ τελεσφόροι.
ἀλλ' οὔτε κλαίειν οὔτ' ὀδύρεσθαι πρέπει,

638. The Schol. has this comment: *τούτων οὖν αὐτῶν βοηθοὺς γενέσθαι τοὺς θεοὺς ἐπεύχεται παντελῶς τῇ βίᾳ αὐτοῦ* (l. *αὐτῶν*) *ὁ Πολυνείκης*. It is clear therefore that he read *Πολυνείκης βίᾳ*. And Aldus and Robortello give *βίᾳ*. But the verse reads like the interpolation of some emendator.—*πάγχυ*, in every respect; in all the details of his impious petition.

640. *διπλοῦν σῆμα προσμεμηχανημένον*. A device composed of two figures attached to the shield by rivets. See 536. For *εὔθετον* the Med. and most MSS. have *εὔκυκλον*. Cf. Ag. 430.

641—2. *τευχηστὴν ἰδεῖν*. 'A fully-armed (shield-bearing) warrior in appearance,' sc. dressed as a *ὁπλίτης*. For *ἡγουμένη* Prof. Conington and Butler before him conjectured *ἠσκημένη*. This is probable; but the vulgate may mean 'preceding him with modest look and stately tread.'

644. *κατάξω*. 'I will restore,' or bring back from exile. Cf. Ag. 1585.—*ἐπιστροφάς*, 'the range of his house.' Ag. 915, *ἀνδρὸς τελείου δῶμ' ἐπιστρωφωμένου*.

646. *ἐκείνων τὰ ἐξευρήματα*. The devices on the shield of the seven Argive chieftains, as above described. For the article compare Dem. Lacrit. p. 929, *ταῦτα πάντα ἐστὶ τὰ σοφίσματα Λακρίτου τούτου*. Dindorf rejects this and the next verse, and somewhat rashly substitutes one of his own composition, *καὶ δὴ λέλεκται πάντα τἀντεταλμένα*. Weil thinks a verse has dropped out after 647.

649. *ναυκληρεῖν πόλιν*. Cf. sup. 3. Hermann reads *ναυκλήρει*, 'do you, I say, decide; be the pilot of the state,' adding "hac sola ratione vis est in repetitione." It is pretty certain that this passage has been interpolated. The metre of v. 647 is quite unlike the style of Aeschylus, and the repetition of *σὺ δ' αὐτὸς γνῶθι* is plainly intolerable. It is probable that this speech contained *twenty* verses, as well as the next, and that the same uniformity was preserved as in the two opening speeches of this scene, on which see v. 388.

650. *ὦ θεομανές τε*. Aeschylus scarcely ever begins a senarius with a dactyl, unless in a proper name. See on Cho. 208. Perhaps therefore it was here pronounced *θευμανές*. But the verse is a weak one, meaning *θεομανὲς* and *θεοστυγές*, and for the reason given in the preceding note it is possibly spurious.

652. *νῦν*. "Nam casu fatali factum erat ut eandem sibi portam uterque frater destinaret," Weil.

653. *πρέπει*. It was not right to indulge in grief, lest one lamentation should beget another, according to the Aeschylean doctrine, Ag. 729 seqq. Cho. 636. 792.

μὴ καὶ τεκνωθῇ δυσφορώτερος γόος.
ἐπωνύμῳ δὲ κάρτα, Πολυνείκη λέγω,
τάχ' εἰσόμεσθα τοὐπίσημ' ὅποι τελεῖ·
εἴ νιν κατάξει χρυσότευκτα γράμματα
ἐπ' ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν.
εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν
ἔργοις ἐκείνου καὶ φρεσίν, τάχ' ἂν τόδ' ἦν·
ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότον,
οὔτ' ἐν τροφαῖσιν, οὔτ' ἐφηβήσαντά πω,
οὔτ' ἐν γενείου ξυλλογῇ τριχώματος,
Δίκη προσεῖπε καὶ κατηξιώσατο·
οὐδ' ἐν πατρῴας μὴν χθονὸς κακουχίᾳ
οἶμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.
ἦ δῆτ' ἂν εἴη πανδίκως ψευδώνυμος
Δίκη ξυνοῦσα φωτὶ παντόλμῳ φρένας.
τούτοις πεποιθὼς εἶμι καὶ ξυστήσομαι
αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος;

654. *τεκνωθῇ*. Schol. *αὐξηθῇ*.

655. *ἐπωνύμῳ κάρτα*. Cf. 573—4. Eum. 90, *κάρτα δ' ὢν ἐπώνυμος πομπαῖος ἴσθι*. Rhes. 158, *ἐπώνυμος μὲν κάρτα καὶ φιλόπτολις Δόλων*. On the formula *τάχ' εἴσομαι* see Cho. 297. On *ὅποι τελεῖ* Suppl. 597.

656. *τοὐπίσημ'*. Phoen. 1107, *ἐπίσημ' ἔχων οἰκεῖον ἐν μέσῳ σάκει*. Pausan. ix. 40, 5, *οὐκ ἐπιγέγραπται μὲν δὴ ἐπίγραμμα, ἐπίσημα δὲ ἔπεστιν αὐτῷ λέων*. Hermann has *τἀπίσημ'*, which he thinks was the original reading of the Med. Translate: 'But for him who is truly so named, Polynices I mean, we shall soon know to what this device of his will come.'

658. *φλύοντα, φλυαροῦντα*, vainly boasting or bragging on his shield, with no sound sense on the part of him who displays it.

659. *εἰ δ'—τόδ' ἦν*. Cf. Suppl. 337—8.

661. *φυγόντα*. Perhaps *φεύγοντα* is more likely to be correct. For *μητρόθεν σκότον* see Eum. 635. Cf. Hor. Od. iv. 3, 2, 'quem tu, Melpomene, semel *Nascentem* placido lumine videris,' from Hes. Theog. 82, *ὅντινα τιμήσουσι Διὸς κοῦραι μεγάλοιο, γεινόμενόν τ' ἐσίδωσι*. This passage gives some probability to the reading of the Schol. Med. *προσεῖδε*, adopted by Blomf., Weil, Dind. But on the other hand the use of *ἀξιοῦσθαι* in the middle, in a very similar passage, Eum. 345, goes far to prove *πρόσειπε* right,—*Ζεὺς γὰρ ἀξιόμισον ἔθνος τόδε λέσχας ἃς ἀπηξιώσατο*. Here we may supply *λέσχης* with *κατηξιώσατο*. The same idea occurs in Eur. Suppl. 959, *οὐδ' Ἄρτεμις λοχία προσφθέγξαιτ' ἂν τὰς ἀτέκνους*. The sense is, 'As neither at his birth, nor in his growth, nor in manhood, has Justice deigned to admit him to converse with herself, i.e. acknowledged him for her own, so she is even less likely to stand by him in ravaging his native land.'

665. *οὐδὲ — μήν*. Some MSS. have *οὔτε*. But cf. Cho. 181, *ἀλλ' οὐδὲ μὴν νιν ἡ κτανοῦσ' ἐκείρατο*. Eum. 449, *οὐδὲ μὴν ἐμοὶ θέμις*. Hel. 1047, *ἀλλ' οὐδὲ μὴν ναῦς ἔστιν ᾗ σωθεῖμεν ἄν*. Add Orest. 1117, and Androm. 256.—*κακουχίᾳ*, 'evil treatment' (*dum patriam male habet*); Schol. Med. *κακώσει*. Plat. Resp. x. § 12, *ἢ πόλεις προδόντες ἢ στρατόπεδα, καὶ εἰς δουλείας ἐμβεβληκότες ἤ τινος ἄλλης κακουχίας μεταίτιοι*.

667. *πανδίκως*, a play on *δίκη*. 'Justice would justly be thought a misnomer, if she kept company with a man who would dare any thing in his heart.'

ἄρχοντί τ' ἄρχων καὶ κασιγνήτῳ κάσις,
ἐχθρὸς ξὺν ἐχθρῷ στήσομαι. φέρ' ὡς τάχος
κνημῖδας, αἰχμῆς καὶ πέτρων προβλήματα.
ΧΟ. μή, φίλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένῃ
ὀργὴν ὁμοῖος τῷ κάκιστ' αὐδωμένῳ·
ἀλλ' ἄνδρας Ἀργείοισι Καδμείους ἅλις
ἐς χεῖρας ἐλθεῖν· αἷμα γὰρ καθάρσιον·
ἀνδροῖν δ' ὁμαίμοιν θάνατος ὧδ' αὐτόκτονος,
οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.
ΕΤ. εἴπερ κακὸν φέροι τις, αἰσχύνης ἄτερ

671—3. It is very probable that these three verses are an interpolation, from Eur. Phoen. 779, ἐκφέρετε τεύχη πάνοπλά τ' ἀμφιβλήματα κ.τ.λ. The ground of probability is not so much the numerical excess of verses in this speech (see v. 649), as that the composition of these three lines seems scarcely Aeschylean. Nor does the Schol. Med. make any allusion to one of these lines. Dindorf omits them, though in doing so "piaculum commisit," according to Weil.

673. αἰχμῆς καὶ πέτρων. The Med. has πετρῶν, with many of the other MSS. Robortello edits αἰχμὴν καὶ πτερῶν προβλήματα, a reading found in several copies and recognized by the later Scholiast, τὰ δὲ πτερῶν προβλήματα τοὺς ὀϊστοὺς νόει. Hermann adopts this reading, though he admits that he cannot adduce any instance of πτερὰ used alone for *arrows*. In Eur. Hel. 76, τῷδ' ἂν εὐστόχῳ πτερῷ—ἔθανες ἄν, the epithet makes all the difference. With the accent of πετρῶν changed, the sense of the vulgate is simple, 'bring me quickly my greaves, to protect me from the spear and the throwing of stones.'

675. τῷ κάκιστ' αὐδωμένῳ. 'To him who has that worst of names,' Polynices, from πολὺ νεῖκος. The meaning therefore is, μὴ φιλονείκει. "Noli imitari eum in quem merito invectus es," Weil. In this sense, 'spoken ill of,' compare εὐφημουμένη, Suppl. 506. Hermann understands it actively, for λέγοντι, in allusion to the blood-thirsty wish in 630 seqq. The middle voice occurs Eum. 358. Cho. 144, but one can hardly think this interpretation more probable in the present instance. The Schol. explains τῷ ἀδελφῷ σου (l. ὑπὸ σοῦ) βλασφημουμένῳ.

679. οὐκ ἔστι γῆρας. In point of construction, he should have said οὐ γηράσκει. Schol. Med. ὑπερβατὸν δέ ἐστιν, ἵν' ᾖ, αἷμα γὰρ τοῦτο καθάρσιον οὐκ ἐπιδέχεται, ὅταν ἀδελφοὶ αὐτόκτονες γένωνται, καὶ οὕτως αὐτῶν ὁ θάνατος γένηται. The idea was, that the pollution of an ordinary murder gradually faded away by time, like the colour of the blood that had been shed. Cf. Eum. 276, χρόνος καθαίρει πάντα γηράσκων ὁμοῦ.

680. αἰσχύνης ἄτερ ἔστω. Schol. Med. εἰ ὅλως τις ἀτυχεῖ, καλὸν τὸ δίχα αἰσχύνης. 'If a man must come to harm (i.e. fall in battle), let him do so with honour; for that is the only gain (we say, 'the only consolation') in the grave.' The reply of Eteocles amounts to this, that however sad in its consequences fratricide may be, he has justice and honour on his side, which Polynices has not, should he prevail. The next verse, which was marked as spurious in former editions of this work, is now retained (though it reads like a spurious insertion), because Eteocles speaks in *three* lines in the following dialogue with the chorus, and the αν made long in εὐκλείαν is not more anomalous than the occasional use of ἀνοία. Probably however we should read οὔτις εὔκλειαν φέρει, corresponding to εἴπερ κακὸν φέροι τις. We have the crasis τἄσχρὰ in Eur. Tro. 384. κἀσχύνην Eur. Suppl. 767. κἀσχροῖς Ar. Nub. 1374. Schol. Med. ἓν κέρδος τὸ αὐτὸν ἐκδικῆσαι ἀδικούμενον. ἐὰν δὲ ἀνεκδίκητος ἀποθάνῃ, ἕνεκά γε τῶν εἰς αὐτὸν γενομένων κακῶν καὶ αἰσχρῶν ἄδοξος. The meaning is, 'but in matters which are both bad and discreditable, you cannot say there is any glory.' From the γε (ἕνεκά γε) of the Schol., it is probable that he read εὔκλειάν γ' ἐρεῖς.

ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσι.
κακῶν δὲ κἀσχρῶν †οὔ τιν' εὐκλείαν ἐρεῖς.
ΧΟ. τί μέμονας, τέκνον; μήτι σε θυμοπλη- στρ. δ΄.
θὴς δορίμαργος ἄτα φερέτω· κακοῦ δ'
ἔκβαλ' ἔρωτος ἀρχάν.
ΕΤ. ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεός,
ἴτω κατ' οὖρον, κῦμα Κωκυτοῦ λαχόν,
Φοίβῳ στυγηθὲν πᾶν τὸ Λαΐου γένος.
ΧΟ. ὠμοδακής σ' ἄγαν ἵμερος ἐξοτρύ- ἀντ. δ΄.
νει πικρόκαρπον ἀνδροκτασίαν τελεῖν
αἵματος οὐ θεμιστοῦ.
ΕΤ. φίλου γὰρ ἐχθρά μοι πατρὸς μέλαιν' ἀρὰ
ξηροῖς ἀκλαύστοις ὄμμασιν προσιζάνει,
λέγουσα κέρδος πρότερον ὑστέρου μόρου.

686. τὸ πρᾶγμα. Schol. recent. τὸν ἡμέτερον ἀφανισμόν. Impressed with the conviction that the event is predestined and inevitable, Eteocles abandons himself to a kind of peevish despair. In 700 he reproaches the gods with desiring the destruction of the family, and will not hear of trying to avert the curse by propitiatory sacrifices. Disobedience to the oracle of Phoebus (742) has incurred the anger of that deity. He hates the house of Laius, and there is no way of saving it. Let it float with the breeze and the current down the infernal river of Lamentation. Cf. Soph. Trach. 468, ἀλλὰ ταῦτα μὲν ῥείτω κατ' οὖρον.

689. ὠμοδακής. Schol. Med. ἡ ἄλογος ἄγαν ἐπιθυμία παρορμᾷ, ἡ πικρὸν καρπὸν καὶ κέρδος ἔχουσα, εἰς ταὐτὸν οὖν (l. ἐλθεῖν) τοὺς ἄνδρας ἀδίκου ἕνεκεν αἵματος. From this Scholium it may be inferred (1) that ὠμοδακὴς was not the original reading, especially as it does not suit the strophe. (2) That σε was not then in the text. (3) That πικρόκαρπος, not πικρόκαρπον, was found. For the first, Porson proposed καὶ μέμονας in 683, Robortello having τί καὶ μέμονας. The article (ἡ ἄλογος) and the requirements of the metre suggest that the verse began with ὁ. The vulgate, if correct, seems to mean 'biting to the quick,' unless the phrase be taken in a wider sense for 'the longing for raw flesh,' i.e. blood.

692. Most of the copies have τέλει' ἀρὰ, which Weil, who reads μέλαιν' ἀρὰ, supposes to have resulted from the combination inf. 828. Dindorf reads τάλαιν' ἀρὰ, which occurs Eur. Hipp. 1241, and so J. Wordsworth in Camb. Phil. Mus. i. p. 222. Hermann follows Blomfield in adopting τελεῖν from Turnebus. The sense would thus be, 'my father's curse sits heavily on my tearless eyes (persuading me) to accomplish (the murder),'—the harshness of which will be readily admitted. The Med. has τελεῖ ἀρὰ, with several others, but ἀρὰ has been altered to ἆρα. It is a notable circumstance that in Suppl. 719, the Med. reads τελεῖα for τελεία. We have the very same epithet v. 763, τέλειαι ἀραὶ, and sup. 652, τελεσφόροι ἀραί. In proper names this licence is indubitable, as Διομήδεια ἀνάγκη Ar. Eccl. 1029, Ἑκτόρεια χεὶρ Rhes. 762, Κύκνεια μάχη Pind. Ol. xi. 15.

693. ἀκλαύστοις. The curse so sits or broods upon his eyes that they cannot shed tears at a brother's fate. Schol. Med. ἀσυμπαθέσιν, ἀναλγήτοις. Rather, ὥστε εἶναι ἄκλαυστα. Cf. ὀμμάτων ξηραῖς κόραις, Orest. 389.

694. πρότερον ὑστέρου μόρου. 'Telling me that gain which comes first is to be preferred to the death that comes after.' Weil strangely takes κέρδος = αἱρετώτερον, "primam quamque mortem optimam praedicans." Cf. Androm. 392, τὴν ἀρχὴν ἀφεὶς πρὸς τὴν τελευτὴν ὑστέραν οὖσαν φέρει. Suppl. 591, οὕτινος ἄνωθεν ἡμένου σέβει κάτω.

ΧΟ. ἀλλὰ σὺ μὴ 'ποτρύνου· κακὸς οὐ κεκλή- στρ. έ.
σει βίον εὖ κυρήσας· μελαναιγὶς ἔξ-
εισι δόμων Ἐρινὺς, ὅταν ἐκ χερῶν
θεοὶ θυσίαν δέχωνται.
ΕΤ. θεοῖς μὲν ἤδη πως παρημελήμεθα,
χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται·
τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον ;
ΧΟ. νῦν ὅτε σοι παρέστακεν· ἐπεὶ δαίμων ἀντ. έ.
λήματος αὖ τροπαίᾳ χρονίᾳ μεταλ-
λακτὸς ἴσως ἂν ἔλθοι θελεμωτέρῳ
πνεύματι· νῦν δ' ἔτι ζεῖ.

695. κακὸς οὐ κεκλήσει. The chorus continues to dissuade Eteocles from a bloody and impious deed which he is about to undertake for no better reason than that he will be called a poltroon if he does not. —βίον εὖ κυρήσας is like εὐτυχεῖν εὐνὰν sup. 359, and so Schol. Med. εὐτυχήσας, εὖ πράξας. The sense is, 'since you have rightly and religiously ordered your life heretofore,' i.e. have shown by your deeds that you are not κακός.—After μελαναιγὶς the MSS. add δ', which the editors, after Pauw, omit on account of the metre.

696. ἔξεισι is Weil's happy and safe correction for οὐκ εἶσι. The effects of a curse inherent in a family will be averted by propitiatory offerings. See Plato, Phaedr. p. 244, D.

699. παρημελήμεθα, 'we have been abandoned.' Cf. Eum. 290.

700. χάρις κ.τ.λ. Schol. Med. τὴν ἀπώλειαν ἡμῶν ἐν χάριτος μοίρᾳ λαμβάνουσιν. 'The only offering regarded by them is that of our death.' There seems an allusion to the θυσίαι just mentioned. Weil thinks, and with much probability, that the hero-worship which awaited those who had undergone heavy trials on earth is alluded to, e.g. that of Oedipus himself. 'Though neglected by the gods, we shall be honoured after our deaths.' Cf. 583.

701. σαίνοιμεν. Supra 378, σαίνειν μόρον τε καὶ μάχην ἀψυχίᾳ. Schol. Med. τί κολακεύομεν τὸν θάνατον, καὶ οὐχὶ χωροῦμεν πρὸς αὐτόν ;

702. νῦν ὅτε, c'est à présent que (Weil). Suppl. 624, νῦν ὅτε καὶ θεοὶ διογενεῖς κλύοιτε. Schol. recent. νῦν κολακευτέον τὸν θάνατον, ὅτε σοι οὗτος παρέστηκε καὶ ἐπῆλθεν. The meaning appears to be this: 'Relent *now*, when death is close at hand, otherwise it will be too late. Hereafter, when your passion shall have calmed, you will be glad that you followed my advice.' Schol. recent. ἴσως ὀψέ ποτε ἀναπεσεῖ καὶ ῥᾳθυμήσει, καὶ τὸν θυμὸν καταστελεῖ, καὶ οὐ θελήσει ἀποθανεῖν. Literally, 'since fortune may perchance hereafter come with a milder breeze, shifting with a late change of your disposition; but at present it is yet hot.' With ζεῖ supply λῆμα, and compare Od. xii. 237, Herod. vii. 188, τῆς θαλάσσης ζεσάσης. For the metaphor cf. Pers. 603, ὅταν δ' ὁ δαίμων εὐροῇ. We should doubtless read αὖ for ἂν, the MSS. having ἀντροπαίᾳ, which Hermann retains, though he admits that it ought rather to signify 'eversio' than 'mutatio.' The common reading is ἐν τροπαίᾳ, from Ald., Turn. Elsewhere, as Ag. 212, Cho. 762, Aeschylus uses τροπαία, with αὔρα understood, in the same sense for μεταλλαγή. And αὖ is sufficiently defended by the very similar passage, Pers. 923, δαίμων γὰρ ὅδ' αὖ μετάτροπος ἐπ' ἐμοὶ, where see the note. Ibid. 890, νῦν δ' οὐκ ἀμφιβόλως θεότρεπτα τάδ' αὖ φέρομεν. Eur. El. 590, θεὸς αὖ θεὸς ἁμετέραν τις ἄγει νίκαν. ὦ φίλα.

704. θελεμωτέρῳ, 'gentler.' This is Prof. Conington's correction of θαλερωτέρῳ, 'stiffer,' 'fresher,' which is contrary to the sense. See on Suppl. 1007, where for θελεμὸν the Paris MS. gives θαλερόν. The Med. here has θαλλωτέρωι, but with αλ in an erasure, so that there is hardly a doubt about the original reading having been changed.

ΕΤ. ἐξέζεσεν γὰρ Οἰδίπου κατεύγματα·
ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων
ὄψεις πατρῴων χρημάτων δατήριοι.
ΧΟ. πείθου γυναιξὶ, καίπερ οὐ στέργων ὅμως.
ΕΤ. λέγοιτ' ἂν ὧν ἄνη τις· οὐδὲ χρὴ μακράν.
ΧΟ. μὴ 'λθῃς ὁδοὺς σὺ τάσδ' ἐφ' ἑβδόμαις πύλαις.
ΕΤ. τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.
ΧΟ. νίκην γε μέντοι καὶ κακὴν τιμᾷ θεός.
ΕΤ. οὐκ ἄνδρ' ὁπλίτην τοῦτο χρὴ στέργειν ἔπος.
ΧΟ. ἀλλ' αὐτάδελφον αἷμα δρέψασθαι θέλεις ;
ΕΤ. θεῶν διδόντων, οὐκ ἂν ἐκφύγοι κακά.
ΧΟ. πέφρικα τὰν ὠλεσίοικον στρ. ά.

706. ἐξέζεσαν Hermann, with the Med. and many others. See Pers. 856. 'If I am angry,' he says, 'I was made so by my father's curse.' The verb seems here active, as in Prom. 378, either λῆμα or δαίμονα being understood as the object. Schol. recent. ἐξάνηψεν αὐτόν.

708. ὄψεις. "De hoc somnio dictum fuisse necesse est in praegressa tragoedia Oedipo." *Hermann*. Schol. ὡς τοῦτο ἐν τοῖς ὕπνοις φαντασθεὶς, ὅτι δι' αἵματος αὐτῷ ἔσται ἡ τῶν χρημάτων διανομή.

710. ὧν ἄνη τις. Schol. Med. ἀνύσιμα καὶ τελεσθῆναι δυνάμενα. Hesych. ἄνη· ἄνυσις καὶ πρᾶξις. Many MSS. here give the gloss ἄνυτις or ἄνυσις. See on Prom. 221. Callim. Hymn. Jov. 89, τῶν δ' ἀπὸ πάμπαν αὐτὸς ἄνην ἐκόλουσας, ἐνέκλασσας δὲ μενοινήν.

711. ἑβδόμαις πύλαις. The dative is rather unusual (i.e. ὥστε εἶναι ἐπὶ), but was probably preferred to avoid ambiguity with τάσδε.

712. τεθηγμένον. See Suppl. 182. 'Be sure, now that I am whetted for the contest, you will not blunt me by your talk.'

713. νίκην κακήν. 'There *is* a victory, if not one of bravery, which the god holds in honour.' Compare Ag. 915, ἦ καὶ σὺ νίκην τήνδε δήριος τίεις ; where the meaning seems to be τὸ νικᾶσθαι ἀντὶ τοῦ νικᾶν. In Eum. 863 we have ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα. All these verses are rather difficult. It seems probable that νίκη κακὴ meant 'a victory which consists in a defeat,'—an expression applied to those who do well in allowing themselves to be beaten or convinced. So Ajac. 1353, παῦσαι, κρατεῖς τοι τῶν φίλων νικώμενος. Hermann denies that any sense can be extracted from the text as it stands, and reads νίκῃ γε μέντοι καὶ κακὸν τιμᾷ θεὸς, 'sometimes fortune gives the victory to the wrong side,' i. e. it may happen that Polynices will prevail. And the answer is certainly appropriate, 'a warrior must not even think of being defeated.' Weil supposes a line lost after 712, and also after this, which he gives to Eteocles.

715. δρέψασθαι. Cf. Bion i. 22, αἱ δὲ βάτοι νιν ἐρχομέναν τείροντι καὶ ἱερὸν αἷμα δρέπονται.

716. ἐκφύγοι. So Hermann with the great majority of copies. The Med. has ἐκφύγοις by the first hand, but with οι written over it as a later correction. The third person seems decidedly better. 'What! would you kill your own brother? —If heaven wills, he shall not escape harm.' Thus the obstinate character of Eteocles is well kept up to the last. He cares neither for his own life nor for that of his brother. Like a reckless man, he challenges the curse, and the curse is fulfilled.

717 seqq. While Eteocles departs on his fatal resolve to meet his brother hand to hand in mortal combat, the chorus sings a *stasimon* full of foreboding lest the curse of Oedipus should now be on the point of its accomplishment. They are about to share their patrimony, but the division will be effected by the sword (726), and they shall only obtain earth enough for a grave out of all those wide domains. Should they fall, the crime

θεὸν οὐ θεοῖς ὁμοίαν,
παναληθῆ κακόμαντιν
πατρὸς εὐκταίαν Ἐρινὺν
τελέσαι τὰς περιθύμους
κατάρας βλαψίφρονάς τ' Οἰδιπόδα·
παιδολέτωρ δ' Ἔρις ἅδ' ὀτρύνει.
ξένος δὲ κλήρους ἐπινωμᾷ ἀντ. ά.
Χάλυβος Σκυθῶν ἄποικος,
κτεάνων χρηματοδαίτας
πικρὸς, ὠμόφρων σίδαρος,
χθόνα ναίειν διαπήλας
ὁπόσαν καὶ φθιμένοισιν κατέχειν,

will not admit of expiation (731—6). Alas for the disobedience of Laius, which has caused all the woe (737—51). The city is on the point of falling as well as the kings (755—62). The too great prosperity of Oedipus brought on calamity in his own person, for he blinded himself and cursed his own sons (766—87). And now the Fury is about to accomplish that curse (788).

721. *τελέσαι*. The Schol. Med. construes this with *εὐκταίαν*, *ἣν ἐπηύξατο Οἰδίπους τελέσαι τὰς ἀράς*. Otherwise *εὐκταία Ἐρινὺς* is a personification of the curse of Oedipus, or the ill-boding dream sent in consequence of the curse; see Cho. 523, Hom. Il. ix. 571, *τῆς δ' ἠεροφοῖτις Ἐρινὺς ἔκλυεν ἐξ Ἐρέβεσφιν*. But *πέφρικα τελέσαι*, for *μὴ τελέσῃ*, which the later Scholiast prefers, is very unusual. The middle syllable in *εὐκταίαν* is perhaps shortened, as in Ἱ*κταίου* Suppl. 379. Hermann suspects *ὠκύπουν* to be the true reading. There seems nothing to object to in the vulgate. The metre is Ionic a minore, as in Prom. 405.

722. *βλαψίφρονάς τ'*. The MSS. have *βλαψίφρονος Οἰδιπόδα*. Blomfield, Herm., Weil, Dind. transpose *Οἰδιπόδα βλαψίφρονος*. The difficulty is to understand why the transcribers should ever have changed it. Inf. 854. The *τε* is not very common in coupling mere epithets; but inf. v. 851 we have *πάνδοκον εἰς ἀφανῆ τε χέρσον*, and Pers. 848, *μεγάλας ἀγαθᾶς τε πολισσονόμου βιοτᾶς*.

723. *παιδολέτωρ Ἔρις ἅδε*. ''Tis this curse, fatal to the sons of Oedipus, that is urging them on,' i.e. they cannot help themselves; they are infatuated by reason of the ban that is upon them. Schol. *ὑποκοριστικῶς τὴν Ἐρινὺν Ἔριν εἶπεν*. Strife is similarly personified in Il. xi. 3. 10. 74.

725. *Χάλυβος*. This rare form occurs Alcest. 980, *καὶ τὸν ἐν Χαλύβοις δαμάζεις σὺ βίᾳ σίδαρον*. Eur. frag. Cret. ii. 7, *Χαλύβῳ πελέκει*. The mistaken idea that the Chalybes were Scythians, whereas they bordered on Colchis and Armenia, is repeated from Prom. 734. The sword is to distribute the lots for the division of the empire, *ποιητικῶς πάνυ*, says the Scholiast, who adds, *οὗτος οὖν* (*ὁ σίδηρος*) *μερίζει τοῖς παισὶ τούτοις καὶ ὥσπερ ἀποκληροῖ οὐχὶ παιδία μεγάλα, ἀλλὰ παντελῶς μικρὰ, δυνάμενα μόνα αὐτῶν τὰ σώματα χωρῆσαι πεπτωκότα*. For *παιδία* a later hand corrects *πεδία*. Read *πραιδία*, the Grecized form of *praedia*. Hence *πικρὸς*, while it bears the usual meaning of something to one's own cost, as Prom. 758, Pers. 475, is used in allusion to its primary sense of *piercing*. Compare infra 932—7.

729. *ὁπόσαν κατέχειν*, i.e. *διαπήλας αὐτοῖς χθόνα ὅσην φθιμένοις κατέχειν*, while *ἀμοίρους* is added as if he had written *ὥστε αὐτοὺς κατέχειν αὐτήν*. Cf. Ar. Nub. 434, *οὐ γὰρ τούτων ἐπιθυμῶ, ἀλλ' ὅσ' ἐμαυτῷ στρεψοδικῆσαι*. On the peculiar sense of *κατέχειν* see Suppl. 25. Ag. 441, *θήκας Ἰλιάδος γᾶς κατέχουσιν*. The sentiment is repeated inf. 814. Ar. Eccl. 592, *μηδὲ γεωργεῖν τὸν μὲν πολλὴν, τῷ δ' εἶναι μηδὲ ταφῆναι*. Plut. 556, *εἰ φεισάμενος καὶ μοχθήσας καταλείψει μηδὲ ταφῆναι*. Oed. Col. 790, *χθονὸς λαχὼν τοσοῦτον,*

τῶν μεγάλων πεδίων ἀμοίρους.
ἐπειδὰν αὐτοκτόνως δ' στρ. β΄.
αὐτοδάϊκτοι θάνωσι,
καὶ †χθονία κόνις πίῃ
μελαμπαγὲς αἷμα φοίνιον,
τίς ἂν καθαρμοὺς πόροι;
τίς ἄν σφε λούσειεν; ὦ
πόνοι δόμων νέοι παλαιοῖσι συμμιγεῖς κακοῖς·
παλαιγενῆ γὰρ λέγω ἀντ. β΄.
παρβασίαν ὠκύποινον·
αἰῶνα δ' ἐς τρίτον μένει·
Ἀπόλλωνος εὖτε Λάϊος
βίᾳ, τρὶς εἰπόντος ἐν
μεσομφάλοις Πυθικοῖς
χρηστηρίοις, θνάσκοντα γέννας ἄτερ σώζειν
πόλιν,
κρατηθεὶς δ' ἐκ φίλων ἀβουλιᾶν στρ. γ΄.

ἐνθανεῖν μόνον. Shakspeare, Henry IV. Part I. v. 4, 'But now two paces of the vilest earth Is room enough.'

731. The Med. has *αὐτοκτόνωσιν*. Weil *αὐτοκτόνοι καὐτοδάϊκτοι*. The *δ'* has now been added, which seems essential to the sense, and may account for the corruption.

733. *χθονία*. This word is corrupt, as the antistrophe shows. The true reading has probably been supplanted by a gloss, unless we should read in v. 741 *ἐς γενεὰν τρίταν μένειν*, from the comment of the Schol., *Λαΐου, Οἰδίποδος, Ἐτεοκλέους*. The Schol. has *πατρῴα κόνις* and *πατρία γῆ*. "Scripsi *καὶ γαῖα κόνις πίῃ*. Hunc ipsum enim versum respexisse videtur Hesychius, quum scriberet *γαῖα κόνις, ἡ γῆ*. Sic enim eum scripsisse puto pro eo, quod nunc parum apte legitur, *γαία, ἡ κόνις, καὶ ἡ γῆ*." *Hermann*. Professor Newman proposes *κἀγχωρία*, Weil *νερτέρα*. As *πᾰτρίαν γῆν* is used in Rhes. 932, this may have been exceptionally used also by Aeschylus.

735. Schol. Med. *τίς ἂν εὑρεθείη; τίς αὐτοὺς ἐκλύσει τοῦ τοιούτου μιάσματος;* Read, *τίς ἂν εὑρεθείη ὅστις αὐτοὺς κ.τ.λ.*

737. *συμμιγεῖς*. Associated with, not independent of, the former disobedience of Laius. Cho. 731, *τὰ μὲν παλαιὰ συγκεκραμένα ἄλγη δύσοιστα*. One of the most favourite doctrines of Aeschylus was the adherence of a curse or the consequences of a crime to one family for many generations.

740. *ὠκύποινον*. There is nothing inconsistent, as Hermann observes, in adding *αἰῶνα ἐς τρίτον μένει*. It is one thing to remain till the third generation, another thing to fall with swift and heavy vengeance on several devoted heads successively, viz. Laius, Oedipus, and his sons.

743. *τρὶς εἰπόντος*. The *τρὶς* implies the weight and importance of the injunction rather than, as the Schol. thinks, the forbearance of the god in giving three separate warnings.

746. *κρατηθεὶς δ'*. The *δὲ* may resume the subject of the narrative, 'when Laius, I say,' &c. Cf. Ag. 196. Weil and Dindorf omit *δ'* with Porson. Hermann understands *Ἀπόλλωνος μὲν βίᾳ, κρατηθεὶς δὲ*, which is the view taken of the construction by one of the later Scholiasts. —*ἐκ φίλων*. 'By those dear to him,' i.e. 'by the persuasion of his wife.' Schol. Med. *κρατηθεὶς ὑπὸ τῶν αὐτῷ φίλων ἡδονῶν, ἢ ἀντὶ τοῦ τῆς γυναικός*.—*ἀβουλιᾶν* Dind., Weil for *ἀβουλίαν*.

ἐγείνατο μὲν μόρον αὑτῷ,
πατροκτόνον Οἰδιπόδαν,
ὅστε ματρὸς ἁγνὰν
σπείρας ἄρουραν, ἵν᾽ ἐτράφη,
ῥίζαν αἱματόεσσαν
ἔτλα. παράνοια συνᾶγε
νυμφίους φρενώλεις.
κακῶν δ᾽ ὥσπερ θάλασσα κῦμ᾽ ἄγει, ἀντ. γ΄.
τὸ μὲν πίτνον, ἄλλο δ᾽ ἀείρει
τρίχαλον, ὃ καὶ περὶ πρύμ-
ναν πόλεως καχλάζει·
μεταξὺ δ᾽ ἀλκὰ δι᾽ ὀλίγου
τείνει, πύργος ἐν εὔρει.
δέδοικα δὲ σὺν βασιλεῦσι
μὴ πόλις δαμασθῇ.
τέλειαι γὰρ παλαιφάτων ἀρᾶν στρ. δ΄.

750. ὅστε. Perhaps ὅς γε, *quippe qui*. The reading of the Med. is ματρός. *Vulgo* μὴ πρὸς ἁγνάν. The construction is unusual, and seems to represent σπείρειν ἀγρὸν σπέρματα, to sow a field with seed. With ῥίζαν we should expect rather φυτεύειν. Dindorf gives ἔφλα for ἔτλα, —a bad and unworthy alteration.—ἔτλη σπείρας is used as πραθέντα τλῆναι Ag. 1008.—ἄρουραν, cf. Antig. 569, ἀρώσιμοι γὰρ χἀτέρων εἰσὶν γύαι.

753. παράνοια. 'It was a fatal blindness that brought together the infatuated pair,' i.e. Laius and his wife Jocasta. The Med. has παρανοία—φρενώλης by the first hand, παράνοια—φρενώλεις by the second. The Schol. found παρανοίᾳ—φρενώλης:—ἔτλη δὲ ἀγνοίᾳ συναγαγεῖν τοὺς γάμους ὁ τὰς φρένας βλαβείς. But another scholium recognizes the nominative, ἄγνοια τὰς φρένας ἀπολλύουσα.

755. Cf. Soph. Trach. 117, οὕτω δὲ τὸν Καδμογενῆ τρέφει—ὥσπερ πέλαγος Κρήσιον. So ἄτης πέλαγος Suppl. 461.

756. τὸ μὲν πίτνον. The metaphor expresses the *succession* of evils which fall not only on the royal family, but chafe and murmur even round the stern of the state. See inf. 792. By τρίχηλον, 'with triple crest,' he expresses the more common word τρικυμία. From the various senses of χηλὴ (χηλόω, χηλὸς) it may be inferred that it was also used of the curvature of a wave at the moment of breaking on the shore. Hesychius, χηλαί· τὰ κύματα. The primary idea is that of enclosing or embracing within a circumscribed space. Hence 'the hoof of a horse,' 'the claw of a crab,' 'a breakwater or mole in the sea,' Thucyd. i. 63. By a slight change of construction ἀείρει is put for ἀειρόμενον. Cf. inf. 811. So Eur. Bacch. 1131, ἦν δὲ πᾶσ᾽ ὁμοῦ βοή, ὁ μὲν στενάζων ὅσον ἐτύγχανεν πνέων, αἱ δ᾽ ἠλάλαζον.

759. ἀλκά. Hermann gives ἀλκὰν with one of the most recent MSS., and ἐν Ἄρει in the next verse, "*ad breve tempus munimentum tendit in bello turris.*" If the vulgate is right, we may translate, 'between (us and the tide of war) a protection extends but a little way, a wall in thickness.'—δι᾽ ὀλίγου, i.e. διαστήματος. Eur. Phoen. 1097, ὡς τῷ νοσοῦντι τειχέων εἴη δορὸς ἀλκὴ δι᾽ ὀλίγου. The image in the poet's mind was that of a castle wall washed by the billows without. According to the Schol. Med. the sense is, 'The enemy's strength is but little removed from ours, only a wall in the intervening space.' Thus πύργος might be an epexegesis of δι᾽ ὀλίγου.

761. σὺν βασιλεῦσι. Lest, if both the brothers should fall, the state should fall also.

763. παλαιφάτων is the reading of the Med., ἀρᾶν the correction of Enger and Hermann for ἀραί. 'The reconciliation of the curse long ago uttered is now being brought to its accomplishment,' i.e. not the reconciliation of friendship, but the hostile meeting which Oedipus imprecated upon them. Hermann, comparing πολέμου καταλλαγῆς Ar. Av. 1588, appears to understand 'the cessation of the old curse,' i.e. inasmuch as it has now run its course, and is come to its accomplishment. The Schol rightly explains, δυσχερὲς τὸ φιλιωθῆναι αὐτοὺς διὰ τὰς καταράς. The Schol. Med. read τέλεια, where he absurdly says the final ι (τέλειαι) was dropped on account of the metre. Professor Newman reads τέλειαι γὰρ παλαίφατοί τ᾽ ἀρᾶν βαρειᾶν καταλλαγαί, τό τ᾽ ἄλγος ἔτι μέλλον παρτρέχει.

βαρεῖαι καταλλαγαί,
τὰ δ᾽ ὀλοὰ πελόμεν᾽ οὐ παρέρχεται.
πρόπρυμνα δ᾽ ἐκβολὰν φέρει
ἀνδρῶν ἀλφηστᾶν
ὄλβος ἄγαν παχυνθείς.
τίν᾽ ἀνδρῶν γὰρ τοσόνδ᾽ ἐθαύμασαν ἀντ. δ΄.
θεοὶ καὶ ξυνέστιοι
πόλεως, πολύβοτός τ᾽ αἰὼν βροτῶν,
ὅσον τότ᾽ Οἰδίπουν τίον
τὰν ἁρπαξάνδραν
κῆρ᾽ ἀφελόντα χώρας;
ἐπεὶ δ᾽ ἀρτίφρων στρ. ε΄.
ἐγένετο μέλεος ἀθλίων
γάμων, ἐπ᾽ ἄλγει δυσφορῶν
μαινομένᾳ κραδίᾳ
δίδυμα κάκ᾽ ἐτέλεσεν·

765. πελόμεν᾽. So Herm., Dind., after the original reading of the Med. Other readings are τελόμεν᾽ and τελλόμεν᾽. The metaphor is continued from a storm and (in what follows) from a ship in distress. 'This feud that has proved so deadly does not pass away (but abides in the family)'.

766. ἐκβολὰν φέρει. The sense is, 'Too great prosperity always experiences a reverse, as a ship too heavily freighted must be lightened of its goods in a storm.' The application to the case of Oedipus is then made. Compare with this passage Ag. 980 seqq.—ἀλφηστᾶν, the Homeric epithet for traders or merchants.

771. πόλεως. Hermann and Dindorf read πόλεος, ὁ πολύβοτός τ᾽ on account of the metre. By πολύβοτος we may probably understand πολυκτήμων, out of several explanations given by the Scholiasts. For those who fed many herds were the wealthy classes. The Schol. Med. found πολύβατος:—ὁ ὑπὸ πολλῶν ἐμβατευόμενος ἀνδρῶν. Weil's correction is very ingenious and probable, ὁ πολύβατός τ᾽ ἀγών, "i. e. ἀγορά, locus ubi homines conveniunt, quem Pindarus fr. 45, 3, πολύβατον ἄστεος ὀμφαλὸν dicit." Not so his θεράπναι for θεοὶ καὶ in 770.

773. τὰν ἁρπαξάνδραν. So Hermann, for ἀναρπάξανδραν. An excellent and certain emendation, but that the termination in *os* seems more likely to have been employed. The Schol. Med. however observes that the feminine is μεταπλασμὸς τοῦ ἀναρπάξανδρος. He may have meant that the word was formed on the analogy of proper names, Κασσάνδρα, Ἀλεξάνδρα, &c. The Sphinx is of course meant.

775. Schol. ἐπεὶ ἔμφρων ἐγένετο, ἐπεὶ συνῆκεν ὃ ἔπραξε κατὰ τῆς μητρός.

777. δυσφορῶν. See Suppl. 507.

πατροφόνῳ χερὶ τῶν
† κρεισσοτέκνων ὀμμάτων ἐπλάγχθη·
τέκνοισιν δ' ἀρὰς ἀντ. έ.
ἐφῆκεν ἐπίκοτος τροφᾶς,
αἰαῖ, πικρογλώσσους ἀρὰς,
καί σφε σιδαρονόμῳ
διὰ χερί ποτε λαχεῖν
κτήματα· νῦν δὲ τρέω
μὴ τελέσῃ καμψίπους Ἐρινύς.
ΑΓ. θαρσεῖτε, παῖδες μητέρων τεθραμμέναι.
πόλις πέφευγεν ἥδε δούλειον ζυγόν·
πέπτωκεν ἀνδρῶν ὀβρίμων κομπάσματα·

781. *κυρσοτέκνων* Hermann for *κρεισσοτέκνων*, which can hardly be defended. The Greeks often speak of children, &c. being 'dearer than the very eyes,' cf. sup. 525, but the converse seems absurd, to say nothing of the strangeness of the compound. Hermann renders, *privavit se oculis qui liberis occursuri erant*, i. e. 'visuri eos,' referring to Oed. R. 1268 (1273). Donaldson (*New Crat.* § 311) reads *κρεισσοτεχνῶν* comparing Pind. frag. 29, *ἀριστοτέχνα πάτερ*.

783. *ἐφῆκεν*. Compare Eum. 478, *πάντ' ἐφήσω μόρον*. Eur. Androm. 954, *ἄγαν ἐφῆκας γλῶσσαν ἐς τὸ σύμφυτον*, 'you have let loose your tongue against your own sex.' So Homer has *πότμον* or *χεῖρας ἐφεῖναι*, Il. i. 567. iv. 396. Od. xvii. 130, 'to let loose *at* a person,' as a hunter does a dog at the prey.—*ἐπικοτος τροφᾶς*, 'in anger at the maintenance they afforded him.' The common reading is *τέκνοις δ' ἀραίας ἐφῆκεν ἐπικότους τροφάς*. The Schol. Med. found the genitive; *ἐπιβλαβεῖς ἐντολὰς περὶ τροφῶν ἐφῆκεν αὐτοῖς*. Weil, *ἀραίας τέκνοις δ' ἐφῆκεν ἐπικότους τροφᾶς λιτὰς*, supposing the last word to have been corrupted to *αἰαῖ*. Hermann's correction is *τεκνοισιν δ' ἀρὰς ἐφῆκεν ἐπικοτους τροφᾶς*, which he understands, with Schütz, 'curses resulting from anger at having brought up sons the offspring of an incestuous union.' Schütz translates, *indigne ferens se tales filios educasse*, and Weil approves this. On the other hand, the Schol. on Oed. Col. 1375 asserts that Aeschylus here followed an old tradition that the curse originated in the anger of Oedipus at bad food supplied by his sons when he was confined by them. This was doubtless recorded in the Cyclic poem of the *Thebais*.

788. *καμψίπους*, 'nimble,' i. e. not stiff in the joints of the leg. Hermann well observes that *κάμπτειν γόνυ* does not always or of necessity mean 'to rest' (as Prom. 32), and he proves this from Xen. de re Equest. i. 6, *τά γε μὴν γόνατα ἢν βαδίζων ὁ πῶλος ὑγρῶς κάμπτῃ κ.τ.λ.* Swiftness is the natural and most appropriate epithet of a pursuing demon. So *ταχύπους Ἐρινὺς* Ajac. 837. Compare Eum. 346—50. Plat. Apol. p. 39, B. The Scholiasts wrongly explain, 'the Fury who ties up the feet of her victims.'

789. *τεθραμμέναι*. The Schol. Med. has *συγγενεῖς. ἢ δειλαὶ, ὑπὸ μητέρων ἁπαλῶς τεθραμμέναι*. On the latter hint Hermann edits *τεθρυμμένναι*, *delicatae*. There is much difficulty in the verse as it stands, and Weil says, "Si usquam, hic manifestum est versum excidisse." But *τεθρυμμέναι*, even supposing the gloss of the Scholiast to point to this reading, leaves *μητέρων* unintelligible, unless we suppose him to have meant 'children spoilt by their mothers.' It is more probable however that *ἁπαλῶς* was a gratuitous addition of his own. If the vulgate be right, we must understand *μητέρων θρέμματα*, with a notion of reproach for their unmanly spirit. Cf. Philoct. 3, *ὦ κρατίστου πατρὸς Ἑλλήνων τραφείς*. Translate, "Courage! mother's children that ye are!" i. e. not males born from the male, Eum. 630.

791. *πέπτωκεν*, 'have come to nought.'

πόλις δ' ἐν εὐδίᾳ τε καὶ κλυδωνίου
πολλαῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο·
στέγει δὲ πύργος, καὶ πύλας φερεγγύοις
ἐφραξάμεσθα μονομάχοισι προστάταις.
καλῶς ἔχει τὰ πλεῖστ' ἐν ἓξ πυλώμασι·
τὰς δ' ἑβδόμας ὁ σεμνὸς ἑβδομαγέτης
ἄναξ Ἀπόλλων εἵλετ', Οἰδίπου γένει
κραίνων παλαιὰς Λαΐου δυσβουλίας.
ΧΟ. τί δ' ἐστὶ πρᾶγος νεόκοτον πόλει παρόν;
ΑΓ. πόλις σέσωσται, † βασιλέες δ' ὁμόσποροι—
ΧΟ. τίνες; τί δ' εἶπας; παραφρονῶ φόβῳ λόγον.
ΑΓ. φρονοῦσα νῦν ἄκουσον, Οἰδίπου γένος—
ΧΟ. οἲ 'γὼ τάλαινα, μάντις εἰμὶ τῶν κακῶν.
ΑΓ. οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι.
ΧΟ. ἐκεῖθι κῆλθον; βαρέα δ' οὖν ὅμως φράσον.
ΑΓ. ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων.

See on Suppl. 85. Hippol. 41, *ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα χρὴ πεσεῖν*.

794. *φερεγγύοις*. 'We guarded the gates with champions who have redeemed their pledge,' i. e. have averted the capture of the city, as they engaged to do.

794—5. Weil assigns this couplet to the chorus, interrogatively.

796. *τὰ πλεῖστα*. See sup. 23.

797. *ἑβδομαγέτης*. The usual title of Apollo, *ἑβδομαγένης* (see Herod. vi. 57), seems a little changed to suit the sense of 'leader of the seventh.' Plutarch, Symposiac. viii. Quaest. 1, § 2, *καὶ τὸν θεὸν ὡς ταύτῃ γενόμενον ὑμεῖς οἱ προφῆται καὶ οἱ ἱερεῖς ἑβδομαγένην καλεῖτε*. Hes. Opp. 768, *πρῶτον ἔνη τετράς τε καὶ ἑβδόμη, ἱερὸν ἦμαρ· τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ*. And so the Schol., *ἐν ἑβδόμῃ γεννηθεὶς*, who seems to have read *ἑβδομαγένης*. The idea is, that Apollo himself succeeded to the post left vacant by the death of Eteocles, which he had himself brought to pass.

801. *βασιλέες* is hardly an Attic form, and this verse seems to have been made up from a couplet which in the MSS. follows 817, and the latter of which now stands after 808.

804. *οἲ 'γὼ, τεθνᾶσι;* Weil, who reads *Οἰδίπου τόκοι* in the preceding verse, with *aposiopesis*. The Med. has *τόκος*, with *γένος* superscribed.

805. *ἀμφιλέκτως* (Ag. 854), not merely on one side.

807. This verse in the MSS. follows 801.

Ibid. *ἄνδρες*. So Herm., Dind. for *ἄνδρες*, a usual error in MSS. Hermann contends that the whole of the ensuing dialogue has been disarranged. He objects to the chorus asking *τίνες; τί δ' εἶπας*, and still more to their saying *μάντις εἰμὶ τῶν κακῶν*, after the distinct declaration that the men were dead. (Weil compares Ag. 258—9.) It might, perhaps, be replied, that the chorus still hope to hear that by *ἄνδρες* some other than the royal brothers are meant, and that (on the assumption that the verse *πόλις σέσωσται* is spurious) no clear intimation as to whom the calamity has befallen has yet been communicated. But, even granting this, the messenger could not be supposed to remove their doubts and anxieties by such a verse as 805; nor again could the next verse be given in reply, because *ἐκεῖθι* has nothing definite to refer to, and *βαρέα φράσον* is worse than absurd when 'the murder is out.' For these reasons, perhaps few will withhold their assent to the following disposition of the whole passage by Hermann, whose confidence in its almost

ΧΟ. οὕτως ἀδελφαῖς χερσὶν ἠναίροντ' ἄγαν; (811)
ΑΓ. πέπωκεν αἷμα γαῖ' ὑπ' ἀλλήλων φόνῳ. (821)
ΧΟ. οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἅμα;
ΑΓ. αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.
ΧΟ. τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα·
πόλιν μὲν εὖ πράσσουσαν, οἱ δ' ἐπιστάται, (815)
δισσὼ στρατηγώ, διέλαχον σφυρηλάτῳ
Σκύθῃ σιδήρῳ κτημάτων παμπησίαν.
ἕξουσι δ' ἣν λάβωσιν ἐν ταφῇ χθονὸς,
πατρὸς κατ' εὐχὰς δυσπότμους φορούμενοι.

self-evident truth induces him to say, "Non dubito, qui sensum habet tragicorum lectione bene subactum, re diligenter considerata facile ad meam sententiam perductum iri."

ΧΟ. τί δ' ἐστὶ πρᾶγος νεόκοτον πόλει παρόν;
ΑΓ. πόλις σέσωσται· βασιλέοιν δ' ὁμοσπόροιν—
ΧΟ. τίνων; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου.
ΑΓ. φρονοῦσα νῦν ἄκουσον, Οἰδίπου γένους—
ΧΟ. οἲ 'γὼ τάλαινα, μάντις εἰμὶ τῶν κακῶν.
ΑΓ. πέπωκεν αἷμα γαῖ' ὑπ' ἀλλήλων φόνῳ.
ΧΟ. ἐκεῖθι κῆλθον; βαρέα δ' οὖν ὅμως φράσον.
ΑΓ. ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων.
ΧΟ. οὕτως ἀδελφαῖς χερσὶν ἠναίροντ' ἄγαν.
ΑΓ. οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι.
ΧΟ. οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἅμα.
ΑΓ. αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.
τοιαῦτα χαίρειν, κ.τ.λ.

Thus the argument proceeds correctly, and is conducted through all the natural steps. Weil has adopted the same order, except that he inverts the places of πέπωκεν αἷμα and οὐδ' ἀμφιλέκτως κ.τ.λ., which does not affect the train of the narration. The messenger is interrupted in his announcement γαῖα πέπωκεν αἷμα βασιλέοιν Οἰδίπου γένους, ὑπὸ φόνῳ ἀλλήλων. The words οὐκ ἀμφιλέκτως excite an observation of horror and surprise, 'What! have they come to *that*!' 'Too true,' is the reply, 'the men are dead by a mutual fratricide.' 'If so,' says the chorus, incredulous of the fact, 'they fell by hands too closely connected.' 'Well but,' the messenger replies, 'there is no mistake about their destruction.' The origin of the error was the accidental omission of πέπωκεν αἷμα κ.τ.λ. from its proper place, and the subsequent insertion of it in a wrong one, together with the verse to which it evidently belonged (801), but which ought to have been separated by a considerable interval.

812. δακρύεσθαι, lit. 'to be tearful at.' Several copies have δακρύσασθαι, which Hermann prefers. The Med. and others have δακρύσεσθαι, but in the Med. σ is an insertion, "ab ipsa, ut videtur, prima manu." *Herm.* On the accusative after χαίρειν and δακρύεσθαι see Monk ad Hipp. 1335. On the finite verb following the participle with μὲν and δὲ, see sup. 756.

816. χθονός. This is usually explained, τοσαύτην τῆς χθονὸς ἣν ἂν λάβωσιν ἐν ταφῇ. And so the later Schol. ἣν τῆς χθονὸς, adding however ἢ τὸ ἣν διὰ τὸ παμπησίαν. But, though the Attic writers frequently say πολλὴν τῆς γῆς, συχνοὺς τῶν λίθων, &c., it would not be easy to find an example of the above construction. Brunck's correction, χθόνα, is so easy, that it has been perhaps rightly adopted by Hermann, Weil, and Blomfield. Compare 729 sup. Otherwise, it seems best to construe ἣν παμπησίαν, or μοῖραν implied in it.

817. φορούμενοι. "Videri potest hoc intelligendum de exsequiis: sed scribendum potius est φρουρούμενοι, ut hoc insolentius active dictum sit." *Hermann.* There is no idea of any actual motion. The metaphor is from sailing with a fair wind, πλεῖν κατ' οὖρον. The meaning is, 'borne along the course of their father's curse.' Similarly inf. 849, γόων κατ' οὖρον. Eur. Troad. 103, πλεῖ κατὰ πορθμὸν, πλεῖ κατὰ δαίμονα. Herc. F. 653, φορεῖσθαι κατ' αἰθέρα. Dindorf encloses in brackets the four verses 816 seqq., ἕξουσι—ἀλλήλων φόνῳ: see on 801.

818. Here commences the Commos, or Lament for the dead; or rather, perhaps, the ode introductory to it, but partaking closely of the same character. For the true Commos may be said to extend from 868 to 950. The approach of the sisters, seen at some distance, is announced by the anapaestics 855—867, and it is only at v. 951 that they appear on the stage.

820. ῥύεσθε. The final short syllable is suspicious where there is no full stop. The Med. had τούσδ' ἐρύεσθαι, but with αι altered to ε by the first hand. Dindorf and Weil mark a lacuna of half a verse. One might imagine the reading to have been something like οἷς δὴ Κάδμου πύργους τούσδε ῥύεσθαι τετύχηκεν.

821. ἐπολολύξω. Schol. μετὰ χαρᾶς παιανίσω. See on Agam. 577.

822. τύχᾳ. This word is supplied by Scholefield and Dindorf from conjecture. We have τύχη Σωτὴρ Ag. 647. Some MSS. have σωτηρίᾳ. Hermann's correction is ingenious, σωτῆρι πόλεως ἀσινείᾳ. Schol. recent. ἀσινεῖ, ἀβλαβεῖ· σωτηρίας τοῦτο γὰρ ἐπίθετον,—an absurd remark, if he found ἀσινεῖ σωτηρίᾳ. Hermann supposes the original Scholium to have been, ἀσινείᾳ, ἀβλαβείᾳ σωτῆρι· τοῦτο γὰρ ἐπίθετον.

824. ἀτέκνους. The Schol. explains this by ἐπὶ κακῷ τεχθέντας, ἢ τοὺς μὴ τεκνοποιήσαντας. The latter is the more natural explanation. The brothers dying without issue implied the destruction of the race. Pindar however, in a passage (Ol. ii. 38—46) evidently taken from the same legends which Aeschylus followed, says λείφθη δὲ Θέρσανδρος ἐριπέντι Πολυνείκει.

825. οἳ δῆτ'. As only one of the brothers, Polynices, could truly be said to have perished ὀρθῶς κατ' ἐπωνυμίαν, Hermann thinks part of a verse lost with an allusion to the name of Eteocles; and he suggests σύν τ' εὐκλείᾳ or κλεινοί τ' ἐτεὸν as probable supplements. Perhaps indeed καὶ πολυνεικεῖς is interpolated. Mr. Newman gives κάρτ' ἐτεοκλεῖς καὶ π. By a similar play on a name we should read in Iph. Taur. 208, ἃ μναστευθεῖσ' ἐκ τῶν κλεινῶν (vulg. ἐξ 'Ελλήνων), in allusion to Κλυταιμνήστρα. The remark of the Schol. Med. is moreover of some weight; ὀρθῶς οὖν καὶ ἐπωνύμως 'Ετεοκλῆς καὶ Πολυνείκης ἐκλήθησαν.

829. γένεος Οἰδίπου τε. The Schol. Med. has καὶ τελουμένη ἐπὶ τῷ γένει τοῦ Οἰδίποδος ἀρά. The metre would allow of γένεος Οἰδίποδος ἀρὰ, by which the awkward τε would be avoided. At present, there is some obscurity as to whether a *double* curse is meant,—one previously inherent in the family, the other subsequent to it,—and if so, on what occasion the former was uttered. Hermann quotes the Schol. on Phoen. 1611, ἀρὰς παραλαβὼν Λαΐου καὶ παισὶ δοὺς, who states that Pelops cursed Laius for having carried off a son of his called Chrysippus. Here then, as in 707 and 783, Aeschylus seems

ΧΟ. ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι
δαίμονες, οἳ δὴ Κάδμου πύργους
τούσδε ῥύεσθε,
πότερον χαίρω κἀπολολύξω (825)
πόλεως ἀσινεῖ σωτῆρι * τύχᾳ,
ἢ τοὺς μογεροὺς καὶ δυσδαίμονας
ἀτέκνους κλαύσω πολεμάρχους;
οἳ δῆτ' ὀρθῶς κατ' ἐπωνυμίαν
* * καὶ πολυνεικεῖς (830)
ὤλοντ' ἀσεβεῖ διανοίᾳ.
ὦ μέλαινα καὶ τελεία στρ.
γένεος Οἰδίπου τ' ἀρὰ,

κακόν με καρδίαν τι περιπίτνει κρύος.
ἔτευξα τύμβῳ μέλος
[ὡς] θυιὰς, αἱματοσταγεῖς
νεκροὺς κλύουσα δυσμόρως
θανόντας· ἦ δύσορνις ἅδε ξυναυλία δορός.
ἐξέπραξεν, οὐδ᾽ ἀπεῖπεν ἀντ.
πατρόθεν εὐκταία φάτις·
βουλαὶ δ᾽ ἄπιστοι Λαΐου διήρκεσαν·
μέριμνα δ᾽ ἀμφὶ πτόλιν·
[καὶ] θέσφατ᾽ οὐκ ἀμβλύνεται.
ἰὼ πολύστονοι, τόδ᾽ εἰρ-
γάσασθ᾽ ἄπιστον· ἦλθε δ᾽ αἰακτὰ πήματ᾽ οὐ λόγῳ.
τάδ᾽ αὐτόδηλα, προὗπτος ἀγγέλου λόγος. ἐπῳδός.
διπλαῖ μέριμναι, δίδυμ᾽ ἀγανόρεα κακὰ,
αὐτοφόνα δίμορα τέλεα τάδε πάθη. τί φῶ;
τί δ᾽ ἄλλο γ᾽ ἢ πόνοι δόμων ἐφέστιοι;
ἀλλὰ γόων, ὦ φίλαι, κατ᾽ οὖρον

to have followed legends of which a very scanty notice has descended to our times.

830. *κακόν*. Hermann, who remarks that *κακοῦ* seems to have been an ancient reading, from a gloss in one of the later MSS., *ἢ φόβος κακοῦ ἀντὶ τοῦ κινδύνου*, does not notice that the Schol. Med. must have found the same reading, *περιπίπτει φόβος κακοῦ*. He might have added, that the order of the words *με* and *τι*, not *τι* and *με*, is in favour of the genitive. Weil reads *κακῶν* and *περεπίτνει*. But *κρύος κακῶν* can hardly be defended. Perhaps there was an ancient variant *δεος*.

831. *ἔτευξα*, like *ἔκοψα* in Cho. 415, may refer to an event just past, viz. the fear expressed sup. 787, and *θυιὰς* mean 'inspired with prophetic fears.' In this sense, however, we must adopt Weil's reading *ἦδ᾽ αἱμοσταγεῖς νεκροὺς ἔκλαισα κ.τ.λ.*

832. *θυιάς*. Cf. Suppl. 557. Rob. has *ὡς θυὰς*, and in 840 a few MSS. give *καὶ θέσφατ᾽*. Blomf., Dind., Weil, Herm. omit the particles, which Well. and Scholefield retain. Both are recognized by the Schol. Med.

836. *ἐξέπραξεν*. We must supply *ἑαυτὴν* or *τέλος*, 'has worked out its end.' Cf. Suppl. 95, *ἥμενος ὂν φρόνημά πως αὐτόθεν ἐξέπραξεν ἔμπας ἑδράνων ἐφ᾽ ἁγνῶν*.

838. *βουλαὶ δ᾽ ἄπιστοι*. Schol. Med. *ἐπεὶ οὐκ ἐπείσθη Ἀπόλλωνι*. Cf. 712. 1033.—*διήρκεσαν*, 'have lasted till now.'

844–51. Hermann, by introducing some considerable alterations, has reduced the epodus into strophe and antistrophe. His verses however do not correspond with the usual accuracy of Aeschylus; besides which (as observed on Suppl. 80), the strophe is not properly continued into the antistrophe, but should always end with a period, or a colon at least.—At this point the bodies of the slain are seen approaching the stage. Schol. *ὁρᾷ ὁ χορὸς τὰ σώματα βασταζόμενα*.—*προὗπτος κ.τ.λ.*, i. e. what was told us in *words* is now visible to our *sight*.

845. *δίδυμ᾽ ἀγανόρεα*. So Hermann for *δίδυμ᾽ ἀνόρεα*. The vulgate *διδυμάνορα* has very slight MSS. authority. He renders it '*gemina fortiter patrata mala*.' The arrangement of this and the two following verses into iambics is due to the same critic.

846. *δίμορα τέλεα*. The MSS. give *δίμοιρα τελεια*, corrected by Hermann. That a compound of *μόρος* rather than of *μοῖρα* is required, is self-evident. Cf. Suppl. 1055.

849. *ὦ φίλαι*. Hermann reads *ἀλλὰ γόων, φίλιαι*, to make this verse suit 851.

ἐρέσσετ᾽ ἀμφὶ κρατὶ πόμπιμον χεροῖν
πίτυλον, ὃς αἰὲν δι᾽ Ἀχέροντ᾽ ἀμείβεται
τὰν ἄστολον μελάγκροκον θεωρίδα,
τὰν ἀστιβῆ ᾽πόλλωνι, τὰν ἀνάλιον,
πάνδοκον εἰς ἀφανῆ τε χέρσον.
ἀλλὰ γὰρ ἥκουσ᾽ αἵδ᾽ ἐπὶ πρᾶγος
πικρὸν Ἀντιγόνη τ᾽ ἠδ᾽ Ἰσμήνη,
θρῆνον ἀδελφοῖν· οὐκ ἀμφιβόλως
οἶμαί σφ᾽ ἐρατῶν ἐκ βαθυκόλπων
στηθέων ἥσειν ἄλγος ἐπάξιον.
ἡμᾶς δὲ δίκη πρότερον φήμης
τὸν δυσκέλαδόν θ᾽ ὕμνον Ἐρινύος
ἰαχεῖν Ἀΐδᾳ τ᾽
ἐχθρὸν παιᾶν᾽ ἐπιμέλπειν.

851. *ἀμείβεται*. This appears to be the middle voice, in the same sense as *προστέλλεται* sup. 410, *ἐκκαρπίζεται* v. 597, *προπεμψαμένα* Pers. 136, i. e. *ποιεῖ διέρχεσθαι*, not *διέρχεται*. With the Scholiasts, we may understand *θεωρίδα* of Charon's bark, which is called *ἄστολος* and *μελάγκροκος* and *ἀστιβὴς Ἀπόλλωνι*, as contrasted with the sacred white-sailed mission-ship which was sent (*ἐστέλλετο*) yearly to Delos, Plat. Phaed. p. 58, B. Herodotus, vi. 87, calls it *θεωρίδα νῆα*. Hermann objects that *αἰὲν* cannot refer to the present lamentation, but must signify "remigationem qua perpetuo mortui in Orcum transferantur." And he understands *θεωρὶς* not of the ship, but of the sacred road to Delphi (Eum. 11). Hesych. *θεωροί·—λέγουσι δὲ καὶ τὴν ὁδὸν, δι᾽ ἧς ἴασιν ἐπὶ τὰ ἱερὰ, θεωρίδα*. On this view he is bound to say that "magna audacia *μελάγκροκον* poeta dixit." His version of the passage is this: "*largo cum luctu in capite vestro imitamini remigationem manuum, quae perpetuo per Acherontem navalem nigram viam, non calcatam Apollini, non lustratam soli, ad omnes recipiens ignotum litus transit.*" Weil also approves this, reading *τὰν μελανόκροκον ἀγύστονον θεωρίδα*, 'a road of mourning garments and deep sighs,' i. e. not one of white garments and joyful paeans. Translate, 'but with the gale of lamentations ply about your heads (cf. Cho. 420) the quick oar-stroke of your hands in funeral procession (*πόμπιμον*), which ever through Acheron makes to pass that unchartered dark-sailed mission-ship, that is not trodden for Apollo, that knows not the sun, into the all-receiving and unseen landing-place.' Thus *αἰὲν* is said of the *customary* lament for the dead.

852. *τὰν ἄστολον*. The common reading is *τὰν ἄστονον μελάγκροκον ναύστολον θεωρίδα*. Robortello with one MS. has *ἄστολον*, which is recognized also by the Schol. recent. *ἢ ἄστολον καὶ κακῶς ἐσταλμένην*. Hermann and Dindorf give *τὰν ναύστολον μελάγκροκον θεωρίδα*, with Thomas Magister in v. *θεωρός*.

857. *οὐκ ἀμφιβόλως*. 'Non haec magis quam illa, sed utraque pari affectu.' Compare *οὐκ ἀμφιλέκτως* sup. 805.

859. *ἄλγος ἐπάξιον*. Strains of grief worthy of the occasion. This is perhaps said in reference to the effective performance of the Commos, as in Pers. 548, *κἀγὼ δὲ μόρον τῶν οἰχομένων αἴρω δοκίμως πολυπενθῆ*.

860. *πρότερον φήμης*. 'Ante luctum sororum,' Hermann. Perhaps some participle has been lost, e.g. *ἐξαρχούσας*. The sense is, *ἡμᾶς δεῖ φροιμιάζεσθαι*, i. e. before the procession reaches the stage. By *φήμη* the ominous sound of woe seems to be meant.

863. *ἐχθρὸν παιᾶνα*. The epithet is used because the paean was properly a song of joy. Cf. Cho. 144, *παιᾶνα τοῦ θανόντος ἐξαυδωμένας*. See Monk ad Alcest. 436. Similarly *παιὰν Ἐρινύων*

ἰώ. δυσαδελφόταται πασῶν ὁπόσαι
στρόφον ἐσθῆσιν περιβάλλονται,
κλαίω, στένομαι, καὶ δόλος οὐδεὶς
μὴ ἐκ φρενὸς ὀρθῶς με λιγαίνειν.
ΗΜ. Α. ἰώ, ἰώ, στρ. ά.
δύσφρονες, φίλων ἄπιστοι,
καὶ κακῶν ἀτρύμονες,
δόμους πατρῴους ἑλόντες μέλεοι ξὺν αἰχμᾷ.
ΗΜ. Β. μέλεοι δῆθ', οἳ μελέους θανάτους
ηὕροντο δόμων ἐπὶ λύμᾳ.
ΗΜ. Α. ἰώ, ἰώ, ἀντ. ά.
δωμάτων ἐρειψίτοιχοι,
καὶ πικρὰς μοναρχίας
ἰδόντες, ἤδη διήλλαχθε σὺν σιδάρῳ.
ΗΜ. Β. κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα
πότνι' Ἐρινὺς ἐπέκρανεν.
ΗΜ. Α. δι' εὐωνύμων τετυμμένοι, στρ. β'.
τετυμμένοι δῆθ', ὁμο-
σπλάγχνων τε πλευρωμάτων
* * * *

Ag. 628. νεκρῶν ἴακχον Eur. Troad. 1230.

864. ὁπόσαι κ.τ.λ., i. e. of all who are maidens. On the στρόφος see Suppl. 451.

869. φίλων ἄπιστοι. See 709 and 1032.—ἀτρύμονες, Schol. Med. ἐν κακοῖς ἀκμῆτες. The construction is not common where the adjective has a passive sense. Perhaps, 'not wearing out (or exhausting) woes.'

871. δόμους πατρῴους. So Blomf. for πατρῴους δόμους. This seems an easier correction than to change ἤδη to τί δὴ in 879, with Lachmann, Hermann, and Dindorf. Besides, there is little point in the question, '*Why* have you made up the quarrel with the sword?' The sense is rather, 'You are reconciled at last, but by the medium of the sword.'—μέλεοι is a dissyllable, as inf. 939. Pers. 729. For ξὺν αἰχμᾷ, Herm., Dind. give ξὺν ἀλκᾷ with the Med., which has γρ. αἰχμᾷ by a later hand in the margin, with two or three of the inferior MSS. But the Schol. Med. recognizes the reading in ἐρήμους ποιήσαντες τῷ ξίφει.

880. κάρτα ἀληθῆ. The ellipse of κατεύγματα is very harsh. Schol. Med. τῷ ὄντι ἡ τοῦ Οἰδίποδος Ἐρινὺς ἐτελείωσε τὰς ἐκείνου ἀρὰς κατὰ τῶν παίδων. Here Ἐρινὺς is equivalent to ἀρά.

882. Schol. τὸ ἑξῆς, διήλλαχθε δι' εὐωνύμων. He did not mean to say that this was the syntax, but the nominative τετυμμένοι (which is rightly added in the lemma) belonged to διήλλαχθε. Translate, 'stricken through the left sides (i. e. the hearts), aye, through hearts sprung from the same womb.'

883. δῆθ'. This particle is used in repeating words, generally by another person, but sometimes by the same speaker, as Soph. El. 1163 (quoted by Dind.), φίλταθ', ὥς μ' ἀπώλεσας, ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα. Hermann and Blomf. give this verse and 885—6 to alternate hemichoria, with the later Schol., but the antistrophic verses seem to form but one speech.—ὁμοσπλάγχνων does not exactly suit the metre. Professor Newman would read ὁμοσπόρων.

αἰαῖ δαιμόνιοι,
αἰαῖ δ' ἀντιφόνων θανάτων ἀραί.
ΗΜ. Β. διανταίαν λέγεις δόμοισι καὶ
σώμασιν πεπλαγμένους,
ἀναυδάτῳ μένει
ἀραίῳ τ' ἐκ πατρὸς
†διχόφρονι πότμῳ.
ΗΜ. Α. διήκει δὲ καὶ πόλιν στόνος, ἀντ. β'.
στένουσι πύργοι, στένει
πέδον φίλανδρον, μενεῖ
κτέανα τάδ' ἐπιγόνοις,
δι' ὧν αἰνομόροις,
δι' ὧν νεῖκος ἔβα [καὶ] θανάτου τέλος.
ΗΜ. Β. ἐμοιράσαντο δ' ὀξυκάρδιοι
κτήμαθ', ὥστ' ἴσον λαχεῖν.
διαλλακτῆρι δ' οὐκ
ἀμεμφία φίλοις,
οὐδ' ἐπίχαρις Ἄρης.

887. διανταίαν λέγεις. The MSS. add πλαγὰν, which Elmsley perceived was a gloss, the adjective being often used with this ellipse, as δευτέραν πεπληγμένος Ag. 1316. In the next verse ἐννέπω commonly follows πεπλαγμένους, but was likewise omitted by Elmsley. The error arose from attributing the verse to a new speaker. Hermann thinks σώμασι a corruption of δώμασι, and reads διανταίαν λέγεις πεπλαγμένους καὶ δόμοισιν ἐννέπειν.

889. ἀναυδάτῳ μένει. Schol. Med. ἀνῄρηνται ὑπ' ἀλλήλων ἰσχύϊ μεγάλῃ καὶ ἀλαλήτῳ. The passage seems corrupt: ξὺν is added on Hermann's conjecture before διχόφρονι.

894. πέδον φίλανδρον. Cf. v. 17.—μενεῖ ἐπιγόνοις, Schol. ἄλλοις ἔσται τὰ χρήματα δι' ἃ ἀπώλοντο. There is an indirect allusion to the Epigoni, or descendants of the seven chieftains who ten years later conducted an expedition against Thebes. In the next line τάδ' was restored by Weil from the scholia, for τ'.

896. νεῖκος ἔβα. Hermann omits καὶ, which the MSS. have before θανάτου, and makes τέλος the accusative after ἔβα, 'by which the quarrel was carried even to death, by the ill-fated brothers.' (Compare Nub. 30, ἄταρ τί χρέος ἔβα με μετὰ τὸν Πασίαν;) This seems, indeed, the most plausible way of reconciling the strophic verse, where Weil inserts δὴ, Dindorf ἐκ, contrary to the sense, since the curse did not *proceed from* mutual murder, but, on the contrary, the murder from the curse. 'The curse of a mutual murder' is such a murder resulting from an imprecation. Professor Newman proposes ἀντιφονούντων in v. 886.

897. ὥστ' ἴσον λαχεῖν. Schol. Med. φησὶ δὲ τὰς ταφάς.

900. οὐκ ἀμεμφία. Schol. Med. μέμφονται δὲ οἱ φίλοι αὐτῶν τὸν διαλλακτῆρα σίδηρον (cf. 879) ὡς μηδετέρῳ χαρισάμενον. Hermann reads ἀμεμφεία. Mr. Newman also gives ἀμέμφεια φίλοις, οὐδ' ἐπίχαρτ' ἄχη, and in the strophic v. (891—2) ἀναυδάτῳ μένει τ' | ἀραίῳ τε πατρὸς δηλίφρονος πότμῳ. Of all which the utmost that we can say is, that it is just possible that it is right.—ἐπίχαρις, 'a matter of exultation,' i.e. to the friends who would otherwise have congratulated them on a victory. Dindorf spoils both metre and meaning by οὐδ' εὔχαρις Ἄρης.

ΗΜ. Α. σιδαρόπλακτοι μὲν ὧδ' ἔχουσι· στρ. γ'.
σιδαρόπλακτοι δὲ τοὺς μένουσιν—
τάχ' ἄν τις εἴποι, τίνες;
τάφων πατρῴων λαχαί.
ΗΜ. Β. μάλ' ἀχάεσσ' ἰὰ τοὺς προπέμπει, δαϊ-
κτὴρ γόος αὐτόστονος αὐτοπήμων,
δαϊόφρων, οὐ φιλογαθής, ἐτύμως δακρυχέων
ἐκ φρενός, ἃ κλαιομένας μου μινύθει,
τοῖνδε δυοῖν ἀνάκτοιν.
ΗΜ. Α. πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισιν, ἀντ. γ'.
ὡς ἐρξάτην πολλὰ μὲν πολίτας,
ξένων τε πάντων στίχας
πολυφθόρους ἐν δαΐ.
ΗΜ. Β. δυσαίων σφ' ἁ τεκοῦσα πρὸ πασᾶν γυναι-
κῶν ὁπόσαι τεκνογόνοι κέκληνται,
παῖδα τὸν αὑτᾶς πόσιν αὑτᾷ θεμένα τούσδ' ἔτεχ', οἱ δ'
ὧδ' ἐτελεύτασαν ὑπ' ἀλλαλοφόνοις
χερσὶν ὁμοσπόροισιν.
ΗΜ. Α. ὁμόσποροι δῆτα καὶ πανώλεθροι, στρ. δ'.
†διατομαῖς οὐ φίλαις,
ἔριδι μαινομένᾳ,

905. λαχαί, Schol. *αἱ σκαφαί*, as if from *λαχαίνειν*, 'to dig.' Weil approves this, as being an unexpected issue to the preceding epithets, justifying the pause and the question *τίνες;* Cf. Antig. 249, *οὔτε του γενῇδος ἦν πλῆγμ', οὐ δικέλλης ἐκβολή.*

906—7. Weil has retained the reading of the Med. in these verses, with the addition of *ἰὰ*, *cox* (cf. Pers. 919), and omitting *δόμων* at the beginning.

908. *δαϊκτὴρ κ.τ.λ.*, 'heart-rending, spontaneously uttered, self-afflicting.' Cf. Eum. 163. Suppl. 777.—*δαϊόφρων, οὐκ ἐπὶ τοῖς καλοῖς χαίρων*, Schol. Med., who explains another, but unmetrical reading *δαΐφρων*, by *δαΐζων τὰς φρενας.*

914. *πάρεστιν δ'* Med., but the Schol. omits *δὲ* in the lemma; *πάρεστιν εἰπεῖν· πάρεστιν ἐπ' ἀμφοτέρων τοῦτο εἰπεῖν, ὁ μὲν βασιλικῶς ἐκβαλὼν τὸν ἀδελφὸν, ὁ δὲ βασιλικῶς ἐπιστρατεύσας.* He took *εἰπεῖν* to refer to *ἀνάκτοιν* preceding; and *ὡς* in the next verse for *ἐπεί.*

915. *πολλὰ μὲν—τε.* See on Suppl. 401.

918. *δυσδαίμονάς σφ'* Hermann for *δυσδαίμων σφιν*, which suits the sense, but does not suit the strophe. Weil and Dindorf give *δυσαίων*, which well satisfies both sense and metre.

926. Weil reads *συνώλεθροι*, and in the next verse *διανομαῖς ἀφίλοις*, corresponding to *διοδότων ἀχεων* in 940. But *διατομαῖς* has the advantage of a double meaning, *φόνος* and *κτημάτων διανομή.*

927. *διατομαῖς* seems corrupt, though the Schol. Med. explains it by *διατεμόντες ἀλλήλους.* It is possible that with Bothe we should read *διοδότων* in 940. Hermann reads *διαρταμαῖς*, comparing *διαρταμήσει* Prom. 1044. The present editor formerly conjectured *διαλλαγαῖς.* When both strophic and antistrophic verse are doubtful, we cannot get beyond ingenious guessing.

νείκεος ἐν τελευτᾷ.
ΗΜ. Β. πέπαυται δ' ἔχθος· ἐν δὲ γαίᾳ
ζοὰ φονορύτῳ μέμικται·
κάρτα δ' εἴσ' ὅμαιμοι.
πικρὸς λυτὴρ νεικέων ὁ πόντιος
ξεῖνος ἐκ πυρὸς συθεὶς
θηκτὸς σίδαρος·
πικρὸς δὲ χρημάτων κακὸς
δατητὰς Ἄρης,
ἀρὰν πατρῴαν τιθεὶς ἀλαθῆ.
ΗΜ. Α. ἔχουσι μοῖραν λαχόντες, ὦ μέλεοι ἀντ. δ'.
διοσδότων ἀχθέων·
ὑπὸ δὲ σώματι γᾶς
πλοῦτος ἄβυσσος ἔσται.
ΗΜ. Β. ἰὼ πολλοῖς ἐπανθίσαντες
πόνοισι γενεάν· τελευτᾷ δ'

931. *ζοὰ φονορύτῳ.* So Blomf. for *ζωὰ φονορρύτῳ.* Cf. *ἀγνορύτων* Prom. 443.—*κάρτα ὅμαιμοι*, a sort of play on the sense; 'their blood is now indeed mixed in a common stream,' i.e. by flowing on the earth. Clear as this is, the Schol. Med. failed to understand it. It is pointed out by Müller, Hist. Gr. Lit. p. 324.

933. *πικρός.* See sup. 725—7.—*πόντιος ξεῖνος* (*Πόντιος* Hermann), i.e. steel from the Chalybes. Müller (Hist. Gr. Lit. p. 325) supposes that *δατητὴς*, 'an arbitrator in a partition,' is a term designedly borrowed from the Attic law. He compares *χρηματοδαίτης* in v. 726, and *διέλαχον παμπησίαν* in v. 814, and thinks that in all these phrases the language of Oedipus in the preceding play of the tetralogy is alluded to, viz. *that a stranger* (meaning the sword) *should divide their inheritance for them.*

937—8. There seems an intended play on the words *Ἄρης* and *ἀράν.* See Ag. 1206.

938. *πατρῴαν.* So Burney for *πατρός.*

939. *ἔχουσι μοῖραν.* Here again there is a play on the double sense, 'they have their share of the patrimony,' and 'they have their fate;' *λαχόντες* applying equally to both meanings. Cf. Agam. 358.

940. *ἀχθέων.* So Hermann. Blomfield conjectures *ἀλγέων.* The MSS. give *ἀχέων*, by a constant error. The genitive seems best to depend on *μέλεοι.*

941. *σώματι.* 'Under their bodies they shall have a bottomless wealth of earth,' i.e. they shall have land in abundance, but such as they cannot use. Schol. Med. *πολλὴ τῆς γῆς ἀφθονία ὑποκείσεται αὐτοῖς.* It does not seem advisable to read *ὑπὸ δὲ χώματι* with Blomfield and Hermann. See supra 729. The vanity of their ambition for broad acres of land is thus forcibly expressed. Neither of the above critics has quoted, as they might well have done, one of the two explanations in the Schol. Med., which is rather strikingly in favour of *ὑπὸ χώματι*, *ὑπὸ γῆς δὲ ὁ πολὺς πλοῦτος αὐτοῖς κέκρυπται, ἀντὶ τοῦ, ἐν ἀφανείᾳ.*

943. *ἐπανθίσαντες.* 'O men who have made their own family blossom with many woes.' Cf. Cho. 143, *ὑμᾶς δὲ κωκυτοῖς ἐπανθίζειν νόμος, παιᾶνα τοῦ θανόντος ἐξαυδωμένας.*—After *γενεὰν* the Med. has *πόνοισί γε δόμους*, whence others give *πόνοισί γε δόμοι*, omitting *πόνοισι γενεάν.* The true reading has been restored by Hermann and Dindorf.

αἶδ' ἐπηλάλαξαν
Ἀραὶ τὸν ὀξὺν νόμον, τετραμμένου
παντρόπῳ φυγᾷ γένους.
ἕστακε δ' Ἄτας
τροπαῖον ἐν πύλαις ἐν αἷς
ἐθείνοντο, καὶ
δυοῖν κρατήσας ἔληξε δαίμων.

ΑΝΤΙΓΟΝΗ. ΙΣΜΗΝΗ.

ΑΝ. παισθεὶς ἔπαισας.
ΙΣ. σὺ δ' ἔθανες κατακτανών.
ΑΝ. δορὶ δ' ἔκανες.
ΙΣ. δορὶ δ' ἔθανες.
ΑΝ. μελεόπονος.
ΙΣ. μελεοπαθής.
ΑΝ. ἴτω γόος.
ΙΣ. ἴτω δάκρυ.
ΑΝ. πρόκεισαι
ΙΣ. κατακτάς.
ΑΝ. ἐὴ, ἐὴ, μαίνεται γόοισι φρήν. στρ.
ΙΣ. ἐντὸς δὲ καρδία στένει.
ΑΝ. ἰὼ, πόλει δακρυτὲ σύ.

945. Ἀραί. Cf. Eum. 395, where the Furies say of themselves, Ἀραὶ δ' ἐν οἴκοις γῆς ὕπαι κεκλήμεθα. Ag. 1088, ποίαν Ἐρινὺν τήνδε δώμασιν κέλει ἐπορθιάζειν; Schol. Med. ἐπὶ δὲ τῇ τελευτῇ αὐτῶν αἱ ἀραὶ τοῦ Οἰδίποδος ἐπηλάλαξαν. Translate: 'Over their fate now the Furies have shrieked their shrill death-strain, the whole race having been put to flight with utter rout;' i.e. the Furies (who are identified with the curse of Oedipus) exult in the annihilation of the family.

950. δυοῖν κρατῆσαι seems a figure borrowed from wrestlers; see Cho. 852.—ἔληξε δαίμων. The curse was thus fulfilled; the evil genius of the house never rested till it had overcome both.

951. Schol. Med. καταχθεὶς ἐπάταξας. Read παταχθείς.—Enter Antigone and Ismene, the one following and addressing the corpse of Polynices, the other that of Eteocles. Whatever the one says, the other reiterates in similar words. Slight as is the sketch of the two sisters which Aeschylus has drawn, it manifestly contains the germs of the characters so fully and finely developed by Sophocles in the Antigone.

953—6. Hermann marks strophe and antistrophe to the alternate exclamation of the sisters. That they metrically correspond is sufficiently clear, the two first alone forming an iambic. To Hermann also are due ἔκανες, δάκρυ, πρόκεισαι, for ἔκτανες, δάκρυα, προκείσεται.

962. πόλει δακρυτέ. So I have ventured to edit for πολυδάκρυτε or πανδάκρυτε. Cf. Cho. 228, δακρυτὸς ἐλπὶς σπέρματος σωτηρίου. The best copies however repeat ἰὼ, whence Dindorf and Weil give ἰὼ ἰὼ πάνδυρτε σὺ, Hermann ἰὼ ἰὼ δακρυτὲ σύ.

ΙΣ. σὺ δ' αὖτε καὶ πανάθλιε.
ΑΝ. πρὸς φίλου ἔφθισο.
ΙΣ. καὶ φίλον ἔκτανες.
ΑΝ. διπλᾶ λέγειν.
ΙΣ. διπλᾶ δ' ὁρᾶν.
ΑΝ. † ἀχέων τοίων τάδ' ἐγγύθεν.
ΙΣ. † πέλας αἵδ' ἀδελφαὶ ἀδελφεῶν.
ΑΝ. ὀλοὰ λέγειν.
ΙΣ. ὀλοὰ δ' ὁρᾶν.
ΧΟ. ἰὼ, Μοῖρα βαρυδότειρα μογερὰ,
πότνιά τ' Οἰδίπου σκιὰ,
μέλαιν' Ἐρινὺς, ἦ μεγασθενής τις εἶ.
ΑΝ. ἐὴ, ἐὴ, δυσθέατα πήματα ἀντ.
ΙΣ. ἐδείξατ' ἐκ φυγᾶς ἐμοί.
ΑΝ. οὐδ' ἵκεθ' ὡς κατέκτανεν.

968. ἀχέων, κ.τ.λ. This verse is corrupt. The Schol. Med. explains τοῖς πάθεσιν ἀγχιστεύουσαι (ἀγχιστεύοντα Schol. recent.), and ἐγγύθεν, ἀντὶ τοῦ οὐκ ἀλλότρια. Some copies give γόων for ἀχέων. Hermann, who connects the four lines διπλᾶ λέγειν——ἀδελφεῶν into one sentence, reads ἄχεα δοιὰ τάδ' ἐγγύθεν, to which an objection at once presents itself, that δοιὰ is a mere tautology after διπλᾶ. Weil follows him, giving δίδυμα for διπλᾶ. The next verse is thus edited by Hermann,—πέλας ἀδελφὰ δ' ἀδελφεῶν, *paria fratrum mala*. The Med. has πέλας δ' αἵδ' κ.τ.λ. with most of the MSS. From the Schol. Med. it may be inferred that these two verses were connected, ἐγγὺς δὲ τῶν κακῶν καὶ ἡμεῖς αἱ ἀδελφαὶ ἐσμὲν ὧν καὶ οἱ ἀδελφοὶ, and that either πέλας or ἐγγύθεν is an interpolation, the one being a mere gloss on the other. Weil, πέλας ἀδελφέ' ἀδελφεῶν. It seems best to retain the vulgate, as the antistrophic verses are very uncertain. The crasis in ἀδελφἀδελφεῶν derives some little countenance from Prom. 854. In the corresponding v. 985, δἴῦγρᾶ may be defended by ὠλέσατε̄ πρυμνόθεν inf. 1060.

970—1. These verses occur in the MSS. after v. 995. Hermann has transposed them, and perhaps rightly. "Quum eadem illa verba bis in hoc carmine inveniantur, fieri non potuit, ut aliter quam locis lege antistrophica sibi respondentibus collocarentur. Itaque aut neutro eorum locorum, in quibus nunc sunt, justam sedem habent, aut alterutro certe loco cedant necesse est." In fact, as two verses are wanting in this place, and *the* very verses which in the antistrophe precede the closing ἐφύμνιον, ἰὼ Μοῖρα, κ.τ.λ., there is scarcely room for doubt. It is very probable that they were omitted here by some grammarian who thought them superfluous after 966—7.

974. Οἰδίπου σκιά. Schol. Med. ὁ ἀσθενὴς Οἰδίπους· ὅτι δοκεῖ νῦν οὐδὲν ὑπάρχειν. This is evidently wrong. Hermann understands the ghost of Oedipus which appeared to Eteocles sup. 707. In the MSS. this ephymnium is assigned to Antigone or Ismene. Hermann gives the first three lines to the former, the other to the latter, on the ground that the speech of Antigone could not both end the strophe and begin the antistrophe. Blomfield and Dind. follow Schütz in giving the whole to the chorus.

977. ἐδείξατ'. Hermann has ἔδειξε δ'. One MS. gives ἐδείξετε. The Schol. Med. recognizes the plural: τοῦτο ὡς πρὸς Πολυνείκη, ἐκ τῆς φυγῆς ἐπανήκοντες ἐμοὶ τῇ ἐνταῦθα μεινάσῃ ἐδείξατε ὀδύνας. Antigone addresses the *two* brothers inf. 1003—4. Weil contends that Polynices alone can be meant, and reads τόνδ' ἐδέξατ' ἐκ φυγᾶς, *mala hunc post fugam excepere*.

978. οὐδ' ἵκεθ'. 'Nor did Polynices

ΙΣ. σωθεὶς δὲ πνεῦμ' ἀπώλεσεν.
ΑΝ. †ἀπώλεσε δῆτα.
ΙΣ. καὶ τὸν ἐνόσφισεν.
ΑΝ. τάλαν γένος.
ΙΣ. τάλαν πάθος.
ΑΝ. δύστονα κήδε' ὁμώνυμα.
ΙΣ. δίυγρα τριπάλτων πημάτων.
ΑΝ. ὀλοὰ λέγειν.
ΙΣ. ὀλοὰ δ' ὁρᾶν.
ΧΟ. ἰώ, Μοῖρα βαρυδότειρα μογερά,
πότνιά τ' Οἰδίπου σκιά,
μέλαιν' Ἐρινύς, ἦ μεγασθενής τις εἶ.

ἐπῳδός.

ΑΝ. σὺ τοίνυν οἶσθα διαπερῶν.
ΙΣ. σὺ δ' οὐδὲν ὕστερος μαθών.
ΑΝ. ἐπεὶ κατῆλθες ἐς πόλιν.
ΙΣ. δορός γε τῷδ' ἀντηρέτας.
ΑΝ. ἰώ, ἰὼ πόνος.
ΙΣ. ἰώ, ἰὼ κακά.
ΑΝ. δώμασι καὶ χθονί.

return, after he had slain his brother,' and so was disqualified by the very act.—σωθεὶς δὲ, Schol. ἀπὸ τῆς φυγῆς.

980. ἀπώλεσε δῆτα. Corrupt, and not easily corrected. Hermann edits ὤλεσε δῆτα, ναί. (δῆτ' ἄγαν, Weil.) ΙΣ. τόνδε δ' ἐνόσφισεν. Dindorf, ὤλεσε δὴ τόδε. ΙΣ. καὶ τόδ' ἐνόσφισεν. We might also conjecture, ὤλεσε δῆθ' ὁμοῦ. It seems not unreasonable to give τὸν for τόνδε, as Oed. Col. 1700, ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.

983. τάλαν πάθος. So Herm., Dind. with one MS., which has τάλαν καὶ πάθος. The others give τάλανα πάθον, παθὸν, or πάθη.

984. δίπονα κήδε' Herm., Weil. By ὁμώνυμα the double sense of κῆδος is meant, 'woe,' and 'relationship.' See Ag. 681, κῆδος ὀρθώνυμον.

985. δίυγρα, κ.τ.λ. Neither this nor the preceding verse can be relied on. It is usually rendered 'soaked through with triple calamity.' Hermann gives δίυγρα πήματα παλμάτων, but τρίπαλτος seems an Aeschylean word, whether we suppose the whole force to be conveyed by τρὶς, or regard it as a metaphor from a thrice-brandished dart, so as to mean 'vehement.' Schol. Med. τριπάλτων δὲ πημάτων, σφοδρῶς πηδησάντων.

992 seqq. To distinguish them from the preceding antistrophe, these lines are arranged, conveniently rather than accurately, under the term *epodus*. In fact, as before 952—60, they evidently agreed in couplets. But there are some corruptions which cannot be emended without a too wide departure from the MSS. Hermann has attempted the task with great ingenuity, on the supposition that a line has dropped out after 1002 and again after 1003.—σὺ τοίνυν οἶσθα. Schol. σὺ οἶδας, ὦ Ἐτεόκλεις, τὴν Μοῖραν ὅσον δύναται, διαβὰς αὐτήν. Hermann reads σὺ τοί νιν οἶσθα, by a conjecture afterwards confirmed by γρ. νὶν in one of the Paris MSS. So also Weil.

998. After this the MSS. add πρὸ πάντων δ' ἐμοὶ, which Weil has omitted as a gloss on that next following.

ΙΣ. καὶ τὸ πρόσω γ' ἐμοί.
ΑΝ. ἰώ, δυσπότμων κακῶν ἄναξ.
ΙΣ. ἰὼ πάντων πολυστονώτατοι.
ΑΝ. ἰώ, ἰώ, δαιμονῶντες [ἐν] ἄτᾳ.
ΙΣ. ἰώ, ἰώ, ποῦ σφε θήσομεν χθονός;
ΑΝ. ἰώ, ὅπου 'στὶ τιμιώτατον.
ΙΣ. ἰώ, ἰώ, πῆμα πατρὶ πάρευνον.

ΚΗΡΥΞ.

δοκοῦντα †καὶ δόξαντ' ἀπαγγέλλειν με χρὴ
δήμου προβούλοις τῆσδε Καδμείας πόλεως·
Ἐτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς
θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·
εἴργων γὰρ ἐχθροὺς θάνατον εἵλετ' ἐν πόλει·

1001. ἰώ, δυσπότμων. So Hermann with many MSS. There is a great variety of readings, δυστόνων, δυστάνων, δυστήνων, and all add either κακῶν or πημάτων. After ἄναξ the words Ἐτεόκλεις ἀρχηγέτα are written by the Schol. in the margin of the Med.

1004. ἐν ἄτᾳ. Hermann omits ἐν with several MSS., and it rather clashes with the regular construction. Cf. Cho. 557, ἐπειδὴ δαιμονᾷ δόμος κακοῖς. Phoen. 888, ὡς δαιμονῶντας κἀνατρέψοντας πόλιν. But we might read δαιμονῶντ' ἐν ἄτᾳ, the dual being appropriate to the sense and better suited to the metre. Perhaps we may render it, 'possessed by evil influence in a time of calamity,' i. e. the invasion of the city.

1006. ὅπου 'στί. Dindorf has inserted ἐστὶ, which the metre seems to require.

1007. πῆμα πατρὶ πάρευνον, 'calamity arising from my father's marriage.' Schol. Med. παρὰ τὴν εὐνὴν τοῦ πατρός. The context seems to determine the sense; but the expression should, grammatically speaking, rather mean, 'alas for the evil (i.e. cause of evil, Jocasta) that was wedded to my father.' Weil supposes the burial of the sons near the father at Thebes is meant, and that the poet followed a legend different from that in the 'Oedipus at Colonus.'

1008. δοκοῦντα καὶ δόξαντα. It is difficult to believe that this strange expression came from the pen of the poet. Weil proposes δόξαντα καὶ δοκοῦντα, 'the measures passed and still in force.' Compare Plat. Theaet. p. 172, B, ὅταν δόξῃ καὶ ὅσον ἂν δοκῇ χρόνον. Symp. p. 209, A, ἃ ψυχῇ προσήκει καὶ κυῆσαι καὶ κυεῖν. "We have decreed and decree as follows," is a formula of a Russian imperial edict. Both words are perhaps glosses on the original reading, such as γύναι, τὰ κυρωθέντ' ἀπαγγεῖλαί με χρή. The Schol. Med. has τὰ δόξαντα τοῖς προβούλοις ἀπαγγεῖλαί με χρὴ, and the later Schol. τὰ ἀρέσκοντα τοῖς στρατηγοῖς καὶ τοῖς προέχουσι τῶν Θηβαίων. Blomfield conjectures ὑμῖν τὰ μὲν δόξαντ' ἀπαγγελλειν με χρή.

1010. ἐπ' εὐνοίᾳ χθονὸς, 'with the good will of the land.' Or perhaps, 'for his patriotism,' or kindly regard for his country. Schol. Med. εὐφήμως τὸν τάφον εὐνὴν εἶπεν. He must have found some other word than ἐπ' εὐνοίᾳ, or his comment is wholly unintelligible, as well as what follows, τὸν Ἐτεοκλέα ἐν τῷ τόπῳ τοῦ τάφου καταθάπτεσθαι. W. Dindorf seems mistaken in referring this gloss to πάρευνον in v. 1007. Perhaps, ἐνευναῖον χθονὸς, as Homer has χήτει ἐνευναίων, Od. xvi. 35.

1012. The Med. and others for εἴργων give στυγῶν, whence Hermann, Weil, and Dindorf after Dobree (Advss. ii. p. 19) edit στέγων. We have δόμος ἅλα στέγων δορὸς Suppl. 127, πύργον στέγειν εὔχεσθε πολέμιον δόρυ supra 205, where στέγειν is 'to be proof against;' but it does not appear that a man is ever said στέγειν

ἱερῶν πατρῴων δ' ὅσιος ὢν μομφῆς ἄτερ
τέθνηκεν οὗπερ τοῖς νέοις θνῄσκειν καλόν.
οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν.
τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
ἔξω βαλεῖν ἄθαπτον, ἁρπαγὴν κυσὶν,
ὡς ὄντ' ἀναστατῆρα Καδμείων χθονὸς
εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ
τῷ τοῦδ'· ἄγος δὲ καὶ θανὼν κεκτήσεται
θεῶν πατρῴων, οὓς ἀτιμάσας ὅδε
στράτευμ' ἐπακτὸν ἐμβαλὼν ᾕρει πόλιν.
οὕτω πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ
ταφέντ' ἀτίμως τοὐπιτίμιον λαβεῖν·
καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα,
μήτ' ὀξυμόλποις προσσέβειν οἰμώγμασιν,
ἄτιμον εἶναι δ' ἐκφορᾶς φίλων ὕπο.
τοιαῦτ' ἔδοξε τῷδε Καδμείων τέλει.

ΑΝ. ἐγὼ δὲ Καδμείων γε προστάταις λέγω,
ἢν μήτις ἄλλος τόνδε συνθάπτειν θέλῃ,
ἐγώ σφε θάψω, κἀνὰ κίνδυνον βαλῶ
θάψασ' ἀδελφὸν τὸν ἐμόν· οὐδ' αἰσχύνομαι
ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει.
δεινὸν τὸ κοινὸν σπλάγχνον, οὗ πεφύκαμεν
μητρὸς ταλαίνης κἀπὸ δυστήνου πατρός.
τοιγὰρ θέλουσ' ἄκοντι κοινώνει κακῶν,
ψυχὴ, θανόντι ζῶσα, συγγόνῳ φρενί.
τούτου δὲ σάρκας οὐδὲ κοιλογάστορες
λύκοι σπάσονται· μὴ δοκησάτω τινί·
τάφον γὰρ αὐτῷ καὶ κατασκαφὰς ἐγὼ,
γυνή περ οὖσα, τῷδε μηχανήσομαι
κόλπῳ φέρουσα βυσσίνου πεπλώματος,
καὐτὴ καλύψω· μηδέ τῳ δόξῃ πάλιν·
θάρσει· παρέσται μηχανὴ δραστήριος.

ΚΗ. αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε.

ΑΝ. αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί.

ΚΗ. τραχύς γε μέντοι δῆμος ἐκφυγὼν κακά.

ΑΝ. τράχυν'· ἄθαπτος δ' οὗτος οὐ γενήσεται.

πολεμίους, 'to keep away the enemy.' The Schol. Med. has εἴργων δηλονότι, and it is given in ed. Rob. and some MSS.—θάνατον εἵλετ', 'he *got* his death.' So πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἱλόμην, Ag. 341. Cf. Eum. 829.

1013. ἱερῶν πατρῴων. Schol. Med. λείπει ἡ ὑπέρ. Again, ὑπὲρ ἱερῶν πατρῴων ὁσίως μαχόμενος ἀπέθανεν ἀμέμπτως. Hermann says, "jungendum est cum ὅσιος, quod idem est ac si dixisset ἄψαυστος, vel simile quid." Why should not the genitive depend on μομφῆς ἄτερ? i.e. 'without having wished to ravage the temples, like his brother.' Cf. Pers. 688, τάχυνε δ', ὡς ἄμεμπτος ὦ χρόνου. Hippol. 1402, τιμῆς ἐμέμφθη. The order of the words is alleged in favour of ἱερῶν ὅσιος. But this is an argument which it does not seem safe to press too far. Cf. Ag. 1409. It is not easy to supply μαχόμενος, as the Schol. appears to do. But he may have read thus, εἴργων γὰρ ἐχθροὺς θάνατον εἵλετ' ἐν πόλει ἱερῶν πατρῴων, ὅσιος ὤν· μομφῆς δ' ἄτερ τέθνηκεν κ.τ.λ. —οὗπερ, scil. ἐν τῇ τάξει.

1016. Weil proposes Πολυνείκη λέγω.

1020. ἄγος κ.τ.λ. 'Even in death he shall have guilt incurred from his country's gods.' Schol. Med. ὄνειδος τῷ Πολυνείκει ὥστε μὴ ἑλεῖν αὐτὸν τὴν πόλιν. "Scribendum fortasse ἔσται." W. Dindorf;—who did not perceive that two Scholia are here mixed together, the latter clause belonging to ἐμποδὼν ἔστη.

1021. ἀτιμάσας ἔχει Weil, who thinks the next verse was made up by an interpolator from 579.

1024. ταφέντα ὑπ' οἰωνῶν. A proverbial phrase, illustrated by Blomfield in his glossary from Soph. El. 1488, where dogs and vultures are called ταφεῖς. The idea naturally suggested itself in countries where those creatures are the regular consumers of exposed carrion.—τυμβοχόα, τύμβον ὑπὸ χειρῶν χωσθέντα. Cf. πολύχωστον τάφον, Cho. 343. τυμβοχοῆσαι, Hom. Il. xxi. 323.

1028. τέλει, i.e. τοῖς ἐν τέλει. Schol. Med. τῷ τάγματι and πλήθει.—τῷ γε Blomf., with one MS.

1029. ἐγὼ δὲ — γε, 'Well, and *I* say to the rulers of the Cadmeians,' &c.

1031. κἀνὰ κίνδυνον βαλῶ. Blomf. gives κἀμὲ κινδύνῳ βαλῶ, as inf. 1051, from the Schol. recent. εἰς κίνδυνον ἐμβαλῶ ἐμαυτήν. But ἀναβάλλειν is here used as ῥίπτειν κίνδυνον Heracl. 149, κίνδυνον τοσόνδε ἀνερρίψαμεν Thuc. iv. 85, κίνδυνον ῥίψαι Eur. Rhes. 154, τοῖς ἐς ἅπαν τὸ ὑπάρχον ἀναρριπτοῦσι ib. v. 103. Aristoph. frag. 545, φράζε τοίνυν, ὡς ἐγώ σοι πᾶς ἀνέρριμμαι κύβος,—which last shows clearly the metaphor.

1032. ἀδελφὸν τὸν ἐμόν, 'my own dear brother,'—him whom I claim as indeed my brother, though others have abandoned him.—For θάψασα Heimsoeth's conjecture τιμῶσα seems probable.—ἄπιστον, i.e. ἀπειθῆ. Hesych. ἄπιστος· ἀπαράπιστος, ἀπειθής. So supra 838. 869. ἀπιστεῖν = ἀπειθεῖν Prom. 658. Eur. Suppl. 389. Heracl. 968. Herod. iii. 15. vi. 108.

1034. δεινόν. Cf. Prom. 39, τὸ ξυγγενές τοι δεινὸν ἥ θ' ὁμιλία.

1035. Perhaps interpolated.

1036. θέλουσ' ἄκοντι. The poets are so fond of this sort of antithesis that the exact meaning is not in every instance easily assigned, as δυσχειμέρους ἄτας ὑφ' ἧπαρ θερμὸν Cho. 264. The Scholiasts seem to have read κακῷ with the Med. The Schol. Med. has ἀδελφῷ δι' ἀνάγκην γεγονότι κακῷ. There can be no doubt that the genitive is right. The idea seems to be, that if Polynices had been alive, he would have been unwilling that his sister should incur danger in his behalf by disobeying the state. Weil, "fratrem invitum in mala incidisse, se ultro discrimen adire dicit."

1038. οὐδὲ is sometimes used for οὐ when there is a strong denial. See Suppl. 234. Ar. Pac. 196. Ach. 563. Weil marks a *lacuna*, and also after 1041.

1039. μὴ δοκησάτω. Cf. Suppl. 661, μηδέ τις ἀνδροκμὴς λοιγὸς ἐπελθέτω. Prom. 1023, εἰσελθέτω σε μήποτ'.

1040. αὐτῷ. αὐτὴ Herm., Dind., Blomf. with Pierson. This is probable; but then the repetition in καὐτὴ καλύψω is rather unsatisfactory, and τῷδε may very well agree with κόλπῳ.

1043. μηδέ τῳ δόξῃ πάλιν. 'And let no one suppose it will be otherwise.' Or perhaps, 'let no one resolve to the contrary.' Cf. 1039. Schol. recent. ἐναντίως.

1044. θάρσει, i.e. ὦ ψυχὴ, sup. 1037. Some take θάρσει for the dative; but the imperative seems rather *ex more tragicorum*, and so Hermann has edited.

1045. βιάζεσθαι, 'to act in defiance of the city in this.' Cf. Antig. 1073, ἀλλ' ἐκ σοῦ βιάζονται τάδε.

1048. τράχυν'. Schol. Med. λέγε πολλάκις, τραχὺς ἔσται ὁ δῆμος ἐν ἐλευθε-

ΚΗ. ἀλλ' ὃν πόλις στυγεῖ σὺ τιμήσεις τάφῳ ;
ΑΝ. ἤδη τὰ τοῦδε διατετίμηται θεοῖς.
ΚΗ. οὔ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν.
ΑΝ. παθὼν κακῶς κακοῖσιν ἀντημείβετο.
ΚΗ. ἀλλ' εἰς ἅπαντας ἀνθ' ἑνὸς τόδ' ἔργον ἦν.
ΑΝ. Ἔρις περαίνει μῦθον ὑστάτη θεῶν·
ἐγὼ δὲ θάψω τόνδε· μὴ μακρηγόρει.
ΚΗ. ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ.
ΧΟ. φεῦ, φεῦ,
ὦ μεγάλαυχοι καὶ φθερσιγενεῖς
Κῆρες Ἐρινύες, αἵτ' Οἰδιπόδα

ρίᾳ τοῦ πολέμου γενόμενος. Compare κόμπαζ' ἐπ' ἄλλῳ sup. 475. Plat. Protag. p. 333, E, καί μοι ἐδόκει ὁ Πρωταγόρας ἤδη τετραχύνθαι τε καὶ ἀγωνιᾶν καὶ παρατετάχθαι πρὸς τὸ ἀποκρίνεσθαι. Weil reads τραχὺς δ' ἄθαπτος οὗτος οὐ γενήσεται; from the probable correction of L. Schmidt. Müller (Diss. ad Eum. p. 80) finds here a political allusion "to the history of those times, when the Athenian populace, full of pride and insolence on the score of their achievements against the Persians, clamorously demanded new privileges and liberties, a partial concession of which even Aristides considered to be rendered expedient by the spirit of the age."

1050. διατετίμηται. The MSS. prefix οὐ, which seems, as sup. 468, to have arisen from a misapprehension of the sense, which is, 'Yes, I will; for he is no longer honoured by the gods.' Literally, 'the gods have done honouring his affairs.' The reply is, 'It was not so till he forfeited their favour by endangering his country.' Compare διαπεπόρθηται, Pers. 710. διαπεπειρᾶσθαι Thuc. vi. 91. Hippol. 1456, μή νυν προδῷς με, τέκνον, ἀλλὰ καρτέρει. ΊΠ. κεκαρτέρηται τἀμ'. ὄλωλα γὰρ, πάτερ. Frag. Aesch. 263, from Hesych. διαπεφρούρηται βίος· Αἰσχύλος Φρυξίν. οἷον ἡ διὰ τοῦ βίου φρουρὰ συντετέλεσται, ἢ διελήλυθεν ὁ χρόνος. Hermann gives οὐ δυστετίμηται, by a conjecture far from probable. Weil gives οὐ δίχα τετίμηται, *eadem morte affecti sunt*. It is remarkable that the Schol. Med. does not recognize the οὐ, in τὰ περὶ τῆς τιμῆς τούτου ὑπὸ θεῶν κέκριται.

1052. παθὼν κακῶς. 'He had suffered a wrong, and was but requiting it with wrong.'—'But this attempt of his was directed against all the citizens, instead of Eteocles alone.'—'Contention is the last goddess to finish a dispute; I tell you, *I* will bury him; use no more words.'—'Well, be self willed, if you must; I can only forbid it.' Blomfield was the first to suspect v. 1054 to be an interpolation on the ground that it violated the uniformity of the στιχομυθία. Hermann, with much greater probability, attributes it to the herald as an answer to a lost verse of Antigone, which he supposes may have been οἵ γε ξυνηδίκησαν ὑβρίσαντί νιν.

1057. Schol. Med. διαιρεῖται ὁ χορὸς. τῶν μὲν ὑπὲρ Πολυνείκους, τῶν δὲ ὑπὲρ Ἐτεοκλέους οὐσῶν. ὥσπερ δὲ μεμέρισται ὁ χορὸς, οὕτως καὶ αἱ ἀδελφαὶ, καὶ ἡ μὲν Ἰσμήνη τῷ Ἐτεοκλεῖ ἀκολουθεῖ καὶ τῇ πόλει, ἡ δὲ Ἀντιγόνη τῷ Πολυνείκει. This, in fact, is the principle on which the chorus forms *hemichoria*, viz. when there are two sides to be advocated. See Suppl. 1039.—If Ismene is really present during this last scene, it follows that there must have been *three* actors. But it seems not improbable that she withdrew as the herald entered, since his business was only with the recusant Antigone; and she might return when he had retired at v. 1056.

Ibid. μεγάλαυχοι seems to refer to the punishment of boasting and disobedience. 'O ye dread powers that avenge proud words and bring ruin on families, and now have thus utterly destroyed the race of Oedipus.' Weil transfers 1057—60 to follow 1007.

γένος ὠλέσατε πρυμνόθεν οὕτως,
τί πάθω ; τί δὲ δρῶ ; τί δὲ μήσωμαι ;
πῶς τολμήσω μήτε σὲ κλαίειν
μήτε προπέμπειν ἐπὶ τύμβον ;
ἀλλὰ φοβοῦμαι κἀποτρέπομαι
δεῖμα πολιτῶν.
σύ γε μὴν πολλῶν πενθητήρων
τεύξει· κεῖνος δ' ὁ τάλας ἄγοος
μονόκλαυτον ἔχων θρῆνον ἀδελφῆς
εἶσι. τίς ἂν ταῦτα πίθοιτο ;
ΗΜ. Α. δράτω * τε πόλις καὶ μὴ δράτω
τοὺς κλαίοντας Πολυνείκη,
ἡμεῖς μὲν ἴμεν καὶ ξυνθάψομεν
αἵδε πρόπομποι·
καὶ γὰρ γενεᾷ κοινὸν τόδ' ἄχος,
καὶ πόλις ἄλλως
ἄλλοτ' ἐπαινεῖ τὰ δίκαια.
ΗΜ. Β. ἡμεῖς δ' ἅμα τῷδ', ὥσπερ τε πόλις
καὶ τὸ δίκαιον ξυνεπαινεῖ.
μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχὺν

1060. πρυμνόθεν. So Dind. with all the MSS. πρέμνοθεν Blomf., Herm. with Vossius. See on 71 sup.

1064. ἀλλὰ φοβοῦμαι. 'And yet on the other hand I am afraid, and am averse from incurring a fear of the citizens' (*facere, unde mihi cives timendi sint*, Herm.). Perhaps we should read κἀποστρέφομαι. But see on Pers. 219. On this dilemma between duty and fear the chorus divide, one side, with Antigone, courageously accompanying the corpse of Polynices, the other, with Ismene and a procession of the citizens, following the bier of Eteocles.

1069. τίς ἂν ταῦτα πίθοιτο; 'Who would obey the city in this matter?' i.e. who will dare to go with Antigone? The majority of the MSS. give τίς ἂν οὖν τὰ πείθοιτο (πίθοιτο), a few τίς οὖν ἂν τὰ κ.τ.λ., and only four or five have ταῦτα. The οὖν might very well have been thrust in to fill up the anapaestic verse (see on Pers. 547), but then we should have expected not τὰ, but ταῦτα. Hermann edits τίς οὖν ἂν τὰ πίθοιτο; The reading in the text is Porson's.

1070. δράτω τε. The τε was inserted by Canter. Hermann, Weil, and Dindorf prefer τι with Elmsley. It has been remarked on Suppl. 756, that τι and π are sometimes confused, and this might account for the omission of the former before the latter. But the Schol. Med. does not seem to have found any accusative, for he supplies ὃ βούλεται ποιείτω. Cf. δρᾶσαί τε μὴ δρᾶσαί τε Suppl. 374. The sense is, 'whether or not the city imposes a penalty, we will go,' &c.

1074. καὶ γὰρ γενεᾷ. Hermann, who would have this system to correspond accurately with the following, supposes τῇ Καδμείων or τῇ Καδμογενεῖ to have been lost.—ἄλλως ἄλλοτε κ.τ.λ., a clear and forcible allusion to the fickleness of an Athenian mob, possibly in reference to their treatment of Aristides.

1077. ἅμα τῷδ'. Schol. Med. ἅμα τῷ Ἐτεοκλεῖ ἐκκομιζομένῳ.

1079. μετὰ μάκαρας. 'Next after the

ὅδε Καδμείων ἤρυξε πόλιν
μὴ ἀνατραπῆναι, μηδ' ἀλλοδαπῶν
κύματι φωτῶν
κατακλυσθῆναι †τὰ μάλιστα.

gods.' Blomfield refers to Herod. vii. 139, where the Athenians are spoken of as *βασιλῆα, μετά γε θεοὺς, ἀνωσάμενοι.* Compare also Il. vii. 228, *καὶ μετ' Ἀχιλλῆα ῥηξήνορα.* Xen. Anab. vii. 7, 22, *πρῶτον μὲν γὰρ οἶδα, μετὰ τοὺς θεοὺς, εἰς τὸ φανερόν σε τούτους καταστήσαντας.* Ovid. Trist. v. 9, 12, 'Gratia post magnos est tibi habenda deos.' The Schol. Med. here has a rather perplexing note :—*μετὰ γὰρ τοὺς θεοὺς καὶ τὴν ἑαυτοῦ παρέθηκεν ἰσχὺν ὑπὲρ τῆς πόλεως· καὶ γὰρ ἐνίκησαν οἱ ἡμέτεροι πολῖται· καὶ οὐκ εἴασε τὴν πόλιν ἡμῶν οὕτως ὑπὸ χειμερινοῦ κύματος κατακλυσθῆναι πρὸς τῶν Ἀργείων.* We might conceive the text in his copy ran thus:—

μετὰ γὰρ μάκαρας καὶ τὴν ἰδίαν
πόλεως ἰσχὺν ὑπερεῖχεν,
τὴν Καδμείων τ' ἤρυξε πόλιν κ.τ.λ.

For *ὑπερέχειν τί τινος* see v. 204. The syntax appears to be *ὅδε τὰ μάλιστα ἤρυξε.* Nothing can be weaker than to combine *κατακλυσθῆναι τὰ μάλιστα.* But *τὰ μάλιστα* is not noticed by the Scholiast. Probably it was added to make up the paroemiac verse after some word had been lost, which is represented by *χειμερινοῦ* in the scholium. Dindorf reads *κύματι φωτῶν κατακλυσθῆν.*

ΑΓΑΜΕΜΝΩΝ.

ΥΠΟΘΕΣΙΣ

ΑΓΑΜΕΜΝΟΝΟΣ.

᾿Αγαμέμνων εἰς ῎Ιλιον ἀπιὼν τῇ Κλυταιμνήστρᾳ, εἰ πορθήσοι τὸ ῎Ιλιον, ὑπέσχετο τῆς αὐτῆς ἡμέρας σημαίνειν διὰ πυρσοῦ. ὅθεν σκοπὸν ἐκάθισεν ἐπὶ μισθῷ Κλυταιμνήστρα, ἵνα τηροίη τὸν πυρσόν. καὶ ὁ μὲν ἰδὼν ἀπήγγειλεν· αὐτὴ δὲ τὸν τῶν πρεσβυτῶν ὄχλον μεταπέμπεται, περὶ τοῦ πυρσοῦ ἐροῦσα· ἐξ ὧν καὶ ὁ χορὸς συνίσταται· οἵτινες ἀκούσαντες παιανίζουσι. μετ᾿ οὐ πολὺ δὲ καὶ Ταλθύβιος παραγίνεται, καὶ τὰ κατὰ τὸν πλοῦν διηγεῖται. ᾿Αγαμέμνων δ ἐπὶ ἀπήνης ἔρχεται· εἵπετο δ᾿ αὐτῷ ἑτέρα ἀπήνη, ἔνθα ἦν τὰ λάφυρα καὶ ἡ Κασάνδρα. αὐτὸς μὲν οὖν προεισέρχεται εἰς τὸν οἶκον σὺν τῇ Κλυταιμνήστρᾳ. Κασάνδρα δὲ προμαντεύεται, πρὶν εἰς τὰ βασίλεια εἰσελθεῖν, τὸν ἑαυτῆς καὶ τοῦ ᾿Αγαμέμνονος θάνατον, καὶ τὴν ἐξ ᾿Ορέστου μητροκτονίαν, καὶ εἰσπηδᾷ ὡς θανουμένη, ῥίψασα τὰ στέμματα. τοῦτο δὲ τὸ μέρος τοῦ δράματος θαυμάζεται, ὡς ἔκπληξιν ἔχον καὶ οἶκτον ἱκανόν. ἰδίως δὲ Αἰσχύλος τὸν ᾿Αγαμέμνονα ἐπὶ σκηνῆς ἀναιρεῖσθαι ποιεῖ. τὸν δὲ Κασάνδρας σιωπήσας θάνατον, νεκρὰν αὐτὴν ὑπέδειξε. πεποίηκέ τε Αἴγισθον καὶ Κλυταιμνήστραν ἑκάτερον διϊσχυριζόμενον περὶ τῆς ἀναιρέσεως ἑνὶ κεφαλαίῳ· τὴν μὲν, τῇ ἀναιρέσει ᾿Ιφιγενείας· τὸν δὲ, ταῖς τοῦ πατρὸς Θυέστου ἐξ ᾿Ατρέως συμφοραῖς.

᾿Εδιδάχθη τὸ δρᾶμα ἐπὶ ἄρχοντος Φιλοκλέους, ᾿Ολυμπιάδι ὀγδοηκοστῇ, ἔτει δευτέρῳ. πρῶτος Αἰσχύλος ᾿Αγαμέμνονι, Χοηφόροις, Εὐμενίσι, Πρωτεῖ σατυρικῷ. ἐχορήγει Ξενοκλῆς ᾿Αφιδνεύς.

Προλογίζει δὲ ὁ φύλαξ, θεράπων ᾿Αγαμέμνονος.

AGAMEMNON.

The Orestea,—the only extant specimen of a tragic trilogy,—was acted Ol. 80. 2, as recorded in the Greek argument, and only two years before the death of its author at Gela in Sicily. It relates, in a continuous and connected narrative, and without regard to what modern critics have called the unities of time and place, the triumphant return of Agamemnon from Troy, his treacherous murder by his faithless queen, the just and heaven-directed vengeance of his son Orestes, returning from exile to claim the throne and to slay the guilty usurpers, Clytemnestra and Aegisthus; the subsequent remorse and madness of the avenger, his expiation and judicial acquittal by the aid of Apollo and Pallas. By far the most profound and difficult of the existing plays of Aeschylus, these three,—in each of which a third actor appears,—combine an elaborateness and complexity of plot, an artistic development of the characters, and (in the Eumenides) a variety of religious and political allusions, all which, to be rightly comprehended, demand from the student a most careful and repeated study of each, not regarded as a separate composition, but strictly as a part of a whole.

The scene of the Agamemnon is laid at Argos, or Mycenae[1], and the chorus consists of twelve Argive Elders, who form the senate and vicegerent council of state in the absence of the King, much as the Πιστοὶ who compose the chorus in the Persians. The first act of the play is taken up with the narrative of the capture of Troy and the calamitous return of the army, and the arrival of the victorious King; the second includes his death, and that of his paramour, the captive Cassandra; the third describes the conflict between the chorus, still faithful to their lord, and the avowed and defying usurpers of the

[1] See Mr. Clark's 'Peloponnesus,' p. 70, 71.

royal house. Though only the secondary character, the chief interest centres in Clytemnestra. Subtle, proud, daring, resolute, and an accomplished hypocrite, she disguises a long-cherished hatred of her lord, resulting from the sacrifice of their daughter at Aulis, under the guise of conjugal affection. The murder being perpetrated, she throws off the mask, and not only avows, but glories in the deed as an act of just retribution. With all this she is not the abandoned and shameless adulteress, but the deeply-injured wife and mother; not the merely vindictive and ferocious homicide, but the sophist who can justify and the moralist who can reason upon her conduct.

"The main idea of the trilogy," Müller remarks (Dissert. p. 210), "consists in the showing how a curse, rooted in the human race and generating one misdeed out of another, in a case where only the family destiny and no guilt of his own weighs upon the curse-possessed person, is averted by the superior control of the saving God." We have already traced the same idea in the family curse of the house of Laius in the Seven against Thebes.

"To mythology belongs" (says Curtius, Hist. Gr. i. p. 102) "the poetic privilege of representing the glory of her heroes as the occasion of their fall." Hence the proud and vaunting character of Agamemnon, with all its mock humility, is an essential part of the plot, and prepares us, like the bodings of the chorus on the same subject, for a speedy and terrible reverse.

The MSS. of the Orestea are unfortunately very few. The Medicean contains it, but in a mutilated state, from the loss of many leaves, which makes a gap in this play from v. 301 to 1031, and again from 1129 to the end, including the argument and part of the prologue of the Choephoroe.

MS. Guelph., a copy from the Medicean of the xvth century, and containing the same lacunae.

A Florence MS. of saec. xv., also copied from the Medicean, and with the same lacunae.

A fragment of the Agamemnon (as far as v. 339) in a Venetian MS. said to be of saec. xiii. It is thought to have been copied from the Medicean while yet entire, since it goes considerably beyond the first lacuna now existing in the Med. This MS. comprises some of the other plays, but neither the Choephoroe nor the Eumenides.

Another Venice MS. of saec. xiii., containing, amongst other plays, the Agamemnon and Eumenides, but both mutilated. This MS. is thought to have contained the Agamemnon entire, but many leaves have been torn out of it, viz. from v. 45 to 1064.

A Florence MS. of saec. xiv., which contains the Agamemnon entire, together with the Eumenides (mutilated) and other plays.

A Naples MS. written by the grammarian Triclinius, about the end of the xivth century, also containing the Agamemnon entire, with the same plays as the last, but of little authority from the numerous conjectural alterations he has introduced.

The last three MSS. are considered by some not to have been derived from the Medicean.

The Medicean is the sole authority for the corrupt and difficult play of the Choephoroe (the MS. Guelph. being a mere transcript from it). For the Eumenides, besides those enumerated above, a Paris MS. exists, written by the hand of Janus Lascar, and copied either from the Medicean, or the archetypus MS., whence the latter was derived; and a paper MS. of saec. xvi., comprising the latter half of the same play.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΦΥΛΑΞ.
ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.
ΚΛΥΤΑΙΜΝΗΣΤΡΑ.
ΤΑΛΘΥΒΙΟΣ ΚΗΡΥΞ.
ΑΓΑΜΕΜΝΩΝ.
ΚΑΣΣΑΝΔΡΑ.
ΑΙΓΙΣΘΟΣ.

ΑΓΑΜΕΜΝΩΝ.

ΦΥΛΑΞ.

Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων
φρουρᾶς ἐτείας μῆκος, ἣν κοιμώμενος
στέγαις Ἀτρειδῶν ἄγκαθεν, κυνὸς δίκην,
ἄστρων κάτοιδα νυκτέρων ὁμήγυριν,
καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς
λαμπροὺς δυνάστας ἐμπρέποντας αἰθέρι

1. *θεοὺς μὲν αἰτῶ.* 'I am asking of the gods a riddance from these toilsome duties throughout the length of my year's watch.' The Watchman who speaks the Prologue is understood to be a servant of the family, appointed to the task by Clytemnestra, but in heart suspicious of her designs, and devoted to the interests of his lord. He is seen on the house-top, i.e. the roof of the palace of the Atridae represented at the back of the proscenium, from which he descends to call Clytemnestra at v. 39. This position was occasionally adopted both in tragedy and comedy: see Eur. Suppl. 1045. Orest. 1570. Ar. Pac. 180 compared with 822. As regards the construction, if we retain the MSS. reading *μῆκος*, for which Blomf. and Dind. adopt Stanley's correction *μῆχος*, it seems best to take it, with Klausen, for the accusative of the duration of time (comparing inf. v. 1114), and to explain *φρουρὰ ἐτεία*, 'a watch which has already lasted a year,' or, 'limited to a year in duration,' from the words of Homer, whom Aeschylus evidently had in view, Od. iv. 526, *φύλασσε δ' ὅγ' εἰς ἐνιαυτὸν*, said of the spy appointed by Aegisthus to keep a look-out for the return of Agamemnon. By the plural *πόνων* not only the duty of watching is implied, but the inconveniences attending it (v. 12—15), and the sorrowful thoughts on the state of the royal household (18, 19).

2. *ἣν κοιμώμενος—ἄγκαθεν.* 'Keeping which by night, with head on hand,' i.e. in a reclining posture, but not actually sleeping. He first specifies the place *where*, and then the manner *how* he keeps watch. Thus *ἄγκαθεν* qualifies *κοιμώμενος*, which, taken literally, would imply an absurdity, the sleeping on his post, *κατακοιμήσας τὴν φυλακὴν*, Herod. ix. 93. Compare Eum. 80, *ἵζου παλαιὸν ἄγκαθεν λαβὼν βρέτας.* So a gloss in MS. Farn. has *ἐν ἀγκάλαις.* On the other hand, Hesychius and the author of the Lexicon in Bekker's Anecdota, i. p. 337, assert that Aeschylus used *ἄγκαθεν* for *ἀνέκαθεν*, and Franz has admitted the latter reading into the text. It does not appear that *ἀνέκαθεν*, from *ἀνὰ* and *ἑκὰς* (Cho. 419), can legitimately be contracted into *ἄγκαθεν*, and we have sufficient grounds for the other interpretation in Il. x. 80, *ὀρθωθεὶς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, Ἀτρείδην προσέειπε.* Od. xiv. 494, *ἦ, καὶ ἐπ' ἀγκῶνος κεφαλὴν σχέθεν.* Rhes. 7, *ὄρθου κεφαλὴν πῆχυν ἐρείσας.* Of course, the simile of the dog refers only to the close watching, not to the half-recumbent posture.

[ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν].
καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,
αὐγὴν πυρὸς, φέρουσαν ἐκ Τροίας φάτιν
ἁλώσιμόν τε βάξιν· ὧδε γὰρ κρατεῖ
γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.
εὖτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω

7. This verse has with reason been suspected as spurious, since *ἀστέρας* is equally awkward after *ἄστρων* (1) whether regarded as a synonym or with an intended difference. (Schol. on Il. v. 5, *ἀστήρ ἐστιν ἓν σῶμα—ἄστρον δὲ, τὸ ἐκ πολλῶν ἀστέρων συγκείμενον*.) It was probably added by some one who thought *λαμπροὺς δυνάστας* (sun and moon) too bold a phrase for the heavenly bodies, the King and Queen of the sky. It is an important evidence, in weighing the question of authenticity, that the poet does not appear to have admitted a dactyl in the first foot of a senarius except in the case of a proper name. See on Cho. 208. However, the later editors retain the verse, and Hermann renders *ἀντολάς τε τῶν et aliorum ortus*. See on Prom. 242, and compare ibid. 462–6.

8. *καὶ νῦν*. Klausen understands, 'as I have long watched the nightly stars, so I am now watching for the beacon,' making *καὶ* in v. 5 to be answered by *καὶ* in the present verse. A simpler way is to suppose that *καὶ* recalls the more direct duty mentioned in v. 2,—'and accordingly I am now here watching,' &c. See on Eum. 384.—*τὸ σύμβολον*, the signal agreed upon. So inf. 306, *τέκμαρ τοιοῦτο ξύμβολόν τέ σοι λέγω*. For the article with only one of two substantives compare inf. 869, *καλοῖμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα*. Ib. 1327, *τῆς μελλούσης κλέος*.

10. *ὧδε γὰρ κρατεῖ κ.τ.λ.* 'For so firm in its resolve is a woman's manly-counselling hopeful heart.' See on Pers. 734. Klausen interprets *κρατεῖ ἐλπίζον*, *in sperando superius est*, as *κρατεῖν τρέχοντα κ.τ.λ.* is used. The objection is, that the poet would have been more likely to write *ὧδε γὰρ κέαρ—ἐλπίζον κρατεῖ*. Hermann renders it *sic imperat*; but there really seems no authority for *κρατεῖν* in the sense of 'to command,' for the verse quoted from Hec. 282, *οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἃ μὴ χρεὼν*, is evidently susceptible of a simpler meaning, 'lords ought not to claim an authority which is unlawful.' We have *κρατοῦσα* used absolutely in Theb. 176, to express the *independence* resulting from the absence of restraint; and perhaps we may say that the general idea of superiority here implies that of command and authority. The object of her hopes is purposely left indefinite. It was something more than the capture of Troy, —the success of the daring plans which she had laid for the deception and destruction of her husband. Some such inference must be drawn from the addition of *ἀνδρόβουλον*, with which compare *ἀνδρόφρων γυνὴ*, Soph. frag. 680. Xen. Oecon. x. init. *ἀνδρικήν γε ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικός*. Schol. Med. *τὸ μείζονα ἢ κατὰ γυναῖκα βουλευόμενον· γενναῖον*. Cf. v. 339.

12. *εὖτ' ἂν δὲ κ.τ.λ.* He passes on to the personal annoyances of his nightly duty,—comfortless lodging, and gloomy forebodings about the family. There is no regular apodosis to *εὖτ' ἂν*, because *ὅταν δὲ* is inserted in v. 16, and thus the mind of the speaker was drawn away from the introductory proposition. Translate: 'and as often as I have my repose broken by night-walking, or my bed drenched with dew, by dreams unvisited, for fear is ever at hand in place of sleep, so that I cannot close my eyelids soundly in slumber,—and when I have a mind to sing or whistle by way of providing a musical remedy against sleep,—then I fall to tears,' &c. Klausen and Peile find a peculiar force in *ἐμὴν* placed at the end of the first clause, as if it were directly suggestive of *ἐμοὶ* to be supplied with *παραστατεῖ*. This appears a gratuitous supposition; nor is it easy to approve Hermann's alteration, *τί μήν; φόβος γὰρ κ.τ.λ.* It is not unlikely that some finite verb has been lost, in place of which *ἐμὴν* was wrongly written, from its resemblance to *εὐνὴν* next above. Compare however inf. 1197. Eum. 548. Suppl. 360. Dr. Donaldson suggests *ἔρρω* (Eum. 291), a word but seldom used in the first person. We have *ἐρρόντας = φθειρομένους* in Pers. 942. Schol.

εὐνὴν ὀνείροις οὐκ ἐπισκοπουμένην
ἐμήν· φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ,
τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ·
ὅταν δ' ἀείδειν ἢ μινύρεσθαι δοκῶ,
ὕπνου τόδ' ἀντίμολπον ἐντέμνων ἄκος,
κλαίω τότ' οἴκου τοῦδε συμφορὰν στένων,
οὐχ ὡς τὰ πρόσθ' ἄριστα διαπονουμένου.
νῦν δ' εὐτυχὴς γένοιτ' ἀπαλλαγὴ πόνων,
εὐαγγέλου φανέντος ὀρφναίου πυρός.
Ὦ χαῖρε λαμπτὴρ νυκτὸς, ἡμερήσιον
φάος πιφαύσκων καὶ χορῶν κατάστασιν
πολλῶν ἐν Ἄργει τῆσδε συμφορᾶς χάριν.
ἰοῦ, ἰοῦ.
Ἀγαμέμνονος γυναικὶ σημαίνω τορῶς,
εὐνῆς ἐπαντείλασαν ὡς τάχος δόμοις
ὀλολυγμὸν εὐφημοῦντα τῇδε λαμπάδι
ἐπορθιάζειν, εἴπερ Ἰλίου πόλις

Med. *ἢ περισσὸς ὁ γὰρ, ἢ λείπει τὸ ἀλύων* (f. *ἀλύω*). He is wrong however about *γὰρ*, which merely explains why the bed is not visited by dreams, viz. through fear of punishment if the man is caught sleeping at his post.

16. *μινύρεσθαι*. Aelian, Var. Hist. ix. 11, says of the painter Parrhasius, *καὶ ᾖδε καὶ ὑποκινυρόμενος τὸν κάματον τὸν ἐκ τῆς ἐπιστήμης ἐπειρᾶτο ἐπελαφρύνειν*.—*ἐντέμνων*, 'applying this song-like remedy against sleep,' where *ἀντίμολπον* means 'in place of a *μολπὴ*,' i.e. not a real dancing-song, but only a substitute for it. Cf. *ἄκος τομαῖον* Cho. 530, and *ἐνθήσειν* inf. 1232. So *ἀντήνωρ* inf. 430. *ἀντίδουλος* Cho. 128. *ἀντίπαις* Eum. 38. *ἀντίμισθος* Suppl. 266.

19. *διαπονουμένου*, 'managed.' The *διὰ* may be regarded as a monosyllable in pronunciation. Mr. Davies gives *δεσποτουμένου*. Cf. Cho. 96.

21. *ὀρφναίου*, because it was early morning. Cf. inf. 256.

22. *ὦ χαῖρε*. He suddenly sees the gleam of the beacon-light, and starts to his feet from the reclining posture mentioned in v. 3. Schol. Med. *δεῖ διαστήματος ὀλίγου ἐνταῦθα, εἶτα ἀνακραγεῖν, ὡς θεασάμενον τὸν πυρσόν*.—*ἡμερήσιον* seems improperly used for *ἡμερινὸν*, as *ἔργα νυκτερήσια* clearly mean 'nightly doings' in Ar. Thesm. 204. Properly it means 'a day's length,' as we have *πένθος οὐκ ἐτήσιον*, 'mourning not merely for a single year,' Alcest. 346. In *φάος* there is also an allusion to the metaphorical sense, the light of joy and safety, as inf. 505, *ἥκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων*.

25. *ἰοῦ, ἰοῦ*. 'Hurrah, hurrah!' The words are pronounced in a loud and protracted tone. Then, conscious as it were of having given an unseemly expression to a sudden impulse, he adds, 'By this shrill cry I am announcing to the queen that she should rise quickly from her couch and set up a loud shout of joyous acclamation over this torch.' When *ἰοῦ* expresses joy, it is accented thus; when grief, as inf. v. 1185, *ἰοὺ* is the correct form. Photius, *ἰοὺ, σχετλιαστικὸν ἐπίρρημα· ἀντὶ τοῦ οἴμοι*. See Choeph. 866. Suppl. 830. —*τορῶς*, Schol. *μεγαλοφώνως*. Compare *τορῶς γεγωνεῖν*, Ion 696. Hermann and Dindorf prefer *σημανῶ*, the reading of all the MSS. but Med. and Guelph. This would imply his intention of descending from the roof to enter the house. On *ὀλολυγμὸς* see inf. 577.

29. *εἴπερ*, 'if really,' 'if indeed.'—*πρέπει* may bear an active sense, as Buttmann suggests (Lexil. p. 351), and as it certainly

ἑάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει·
αὐτός τ᾽ ἔγωγε φροίμιον χορεύσομαι·
τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,
τρὶς ἓξ βαλούσης τῆσδέ μοι φρυκτωρίας.
γένοιτο δ᾽ οὖν μολόντος εὐφιλῆ χέρα
ἄνακτος οἴκων τῇδε βαστάσαι χερί—
τὰ δ᾽ ἄλλα σιγῶ· βοῦς ἐπὶ γλώσσῃ μέγας
βέβηκεν· οἶκος δ᾽ αὐτὸς, εἰ φθογγὴν λάβοι,
σαφέστατ᾽ ἂν λέξειεν· ὡς ἑκὼν ἐγὼ
μαθοῦσιν αὐδῶ, κοὐ μαθοῦσι λήθομαι.

has inf. 1299; but it is enough to understand with the Schol. Med. *διαπρεπῶς σημαίνει*. Still, one might have looked rather for *ἀγγέλλει πρέπων* in this sense.

31. *φροίμιον χορεύσομαι*. 'Will dance a prelude to it,' i.e. to the *χορῶν κατάστασις* which he anticipates in 23. The Schol. perhaps meant this in explaining *πρὸ τῆς Κλυταιμνήστρας*. Without doubt he goes through some steps of a dance on the house-top, in conformity with his words. Both the actions and the language of the man are evidently borrowed from low life; and to this we must refer the vulgar proverbs *τρὶς ἓξ βαλούσης* and *βοῦς ἐπὶ γλώσσῃ*, 33—6.

32. *εὖ πεσόντα θήσομαι*. 'I shall reckon, I shall assume, to have turned up well,' 'I will make a good score of.' Schol. *οἰκειώσομαι*. So Eur. Med. 532, *ἀλλ᾽ οὐκ ἀκριβῶς αὐτὰ θήσομαι λίαν*. —This and the next line are quoted by Photius in v. *τρὶς ἓξ ἢ τρεῖς κύβοι*, with *Αἰσχύλος ἐν Ἀγαμέμνονι*, and the variant *τῆς ἐμῆς φρυκτωρίας*.—*τρὶς ἕξ*, i.e. each of the three dice falling with the sice uppermost, which was the best throw,—the *Senio* and *Venus* of the Romans. Cf. Soph. frag. 686, *στέργειν δὲ τἀκπεσόντα καὶ θέσθαι πρέπει σοφὸν κυβευτὴν*,—which illustrates the technical use of *τίθεσθαι*, said of marking down or counting the numbers thrown. Plat. p. 755, *ὥσπερ ἐν πτώσει κύβων πρὸς τὰ πεπτωκότα τίθεσθαι τὰ πράγματα*. Aesch. frag. 132, *βέβληκ᾽ Ἀχιλλεὺς δύο κύβω καὶ τέτταρα*, i.e. 'two aces and a quatre.'

34. *γένοιτο δ᾽ οὖν*. 'But may it come to pass accordingly—,' Peile. This is not the exact meaning of the particles *δ᾽ οὖν*, as will appear from 217. 246. Prom. 234. Rather we may translate, 'however,' i.e. not to say any more on the subject of *τὰ δεσποτῶν*, I shall content myself with expressing a hope that I may feel the friendly hand of my lord within mine on his return. This is a very elegant and by no means uncommon idiom, e.g. Plat. Apol. Socr. init., *ὅτι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγόρων, οὐκ οἶδα· ἐγὼ δ᾽ οὖν καὶ αὐτὸς ὑπ᾽ αὐτῶν ὀλίγου ἐμαυτοῦ ἐπελαθόμην*.

36. *βοῦς ἐπὶ γλώσσῃ βέβηκεν*. This proverb was used of those on whom compulsory and unwilling silence was imposed. Nothing is here said about a bribe of money. He only means, that he is not at liberty to express his real apprehensions about the conduct of the house. Hermann, who remarks with truth "multa proverbia tam fortuitam habent originem, eam ut, nisi casu servata est memoria, nemo possit eruere," supposes the notion to be borrowed from an ox treading on its own litter, or perhaps on the foot of a man, so that it cannot be withdrawn. See *New Cratylus*, § 468. Theognis, v. 815, *βοῦς ἐπί μοι γλώσσῃ κρατερῷ ποδὶ λὰξ ἐπιβαίνων Ἴσχει κωτίλλειν*. Schol. Med. *ἢ βάρος ἐπίκειται, ἢ φοβοῦμαι ζημίαν ἐπικεισομένην μοι*.

38. *ἑκών*. This belongs, and in a slightly different sense, to both *αὐδῶ* and *λήθομαι*. Though to such as are acquainted with the secret affairs of the family, I willingly speak out, yet to those who are not, I purposely lose my memory on the subject.' Compare Herod. iii. 75, *ὁ δὲ τῶν μέντοι ἐκεῖνοι προσεδέοντο αὐτοῦ, τούτων μὲν ἑκὼν ἐπελήθετο*. Ib. iv. 43, *τοῦ ἐπιστάμενος τὸ οὔνομα ἑκὼν ἐπιλήθομαι*. So *οὐκ οἶδα* is used in Hippol. 1032.

ΧΟΡΟΣ.

δέκατον μὲν ἔτος τόδ᾽ ἐπεὶ Πριάμου
μέγας ἀντίδικος,
Μενέλαος ἄναξ ἠδ᾽ Ἀγαμέμνων,
διθρόνου Διόθεν καὶ δισκήπτρου
τιμῆς ὀχυρὸν ζεῦγος Ἀτρειδᾶν,
στόλον Ἀργείων χιλιοναύταν
τῆσδ᾽ ἀπὸ χώρας
ἦραν στρατιῶτιν ἀρωγὰν,
μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη,
τρόπον αἰγυπιῶν, οἵτ᾽ ἐκπατίοις
ἄλγεσι παίδων ὕπατοι λεχέων
στροφοδινοῦνται,
πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι,
δεμνιοτήρη

40. The Watchman having retired into the palace through the central doorway behind the proscenium, the chorus of old men, each leaning on his *βακτηρία* (see v. 75), enter the orchestra by the parodos, and during their slow and measured tread to the thymele in the centre, sing the following system of anapaests, which constitutes the *parode* properly so called. Compare the opening anapaests of the *Suppliants* and the *Persians*. The burden of their strain, which is conceived in a gloomy and boding spirit, is the long absence of the army at Troy on its mission of vengeance. They are anxious to learn what news Clytemnestra has received, that their minds may be relieved from their present suspense between hope and fear.

44. *τιμῆς*. This is not so much the genitive of quality as directly depending on *ζεῦγος*, since *διθρόνου* and *δισκήπτρου* give the notion of duality to a singular substantive, and the phrase is thus nearly equivalent to *ζεῦγος δισσῶν τιμίων βασιλέων*. We may translate, 'a sturdy yoke-pair of throned and sceptered kings holding their office from Zeus, namely, the sons of Atreus.' So *αἱ ἀρχαὶ, τὰ τέλη*, are used of the persons rather than the mere office they hold; and we have *ξύμφρονα τάγαν* for *ξύμφρονας ταγοὺς* inf. 110. Compare *δικρατεῖς Ἀτρεῖδαι*, Ajac. 251.

47. *στρατιῶτιν ἀρωγάν*. The accusative in apposition to the sentence rather than to *στόλον*. See on Prom. 575.

49. *τρόπον αἰγυπιῶν*. The Atridae cry *war!* and call for vengeance for the rape of Helen, as vultures fly screaming round their eyrie when their young have been taken away. The comparison is also drawn between the Zeus Xenius who (61) directs the expedition against Paris, and the Pan or Apollo as it may be (*τις*) who hearkens to the cry of the birds.—*ἐκπατίοις ἄλγεσι*, the causal dative, 'in solitary grief for their young.' Schol. Med. *τοῖς ἔξω τῆς ὁδοῦ*. Compare *ἐκτόπιος* Oed. R. 166. So also *ἐκ πάτου* Il. xx. 137. The poet seems merely to describe the haunts of vultures in the wild and solitary places, far away from man. Plutarch, Quaest. Rom. § 93, *τῶν ὀρνίθων ἥκιστα συνεχὴς καὶ συνήθης οὗτος, οὐδὲ γὰρ νεοττιᾷ γυπὸς ἐντυχεῖν ῥᾳδίως ἐστὶν, ἀλλὰ πόρρωθεν ποθὲν ἐξαπίνης καταίρουσι*.

50. *ὕπατοι λεχέων*. Compare *ἐσχάτη χθονὸς* Prom. 865, *ὑστάτου νεὼς* Suppl. 697. *ὕπατος χώρας Ζεὺς* inf. 492.

53—4. *δεμνιοτήρη πόνον ὀρταλίχων*. "Laborem quem parentes pullis incubando sustinuerunt." Hermann. It seems however equally probable that the poet meant 'their unfledged young, the objects of their care,' as Hesychius explains it with some of the modern commentators.

πόνον ὀρταλίχων ὀλέσαντες.
ὕπατος δ' ἀΐων ἤ τις Ἀπόλλων
ἢ Πὰν ἢ Ζεὺς οἰωνόθροον
γόον ὀξυβόαν τῶνδε μετοίκων,
ὑστερόποινον
πέμπει παραβᾶσιν Ἐρινύν.
οὕτω δ' Ἀτρέως παῖδας ὁ κρείσσων
ἐπ' Ἀλεξάνδρῳ πέμπει ξένιος
Ζεὺς, πολυάνορος ἀμφὶ γυναικὸς
πολλὰ παλαίσματα καὶ γυιοβαρῆ
γόνατος κονίαισιν ἐρειδομένου
διακναιομένης τ' ἐν προτελείοις
κάμακος θήσων Δαναοῖσιν
Τρωσί θ' ὁμοίως. ἔστι δ' ὅπη νῦν

In this sense compare Herc. Fur. 1039, ὥς τις ὄρνις ἄπτερον καταστένων ὠδῖνα τέκνων.

55. ἤ τις Ἀπόλλων. The same in point of sense as if he had said ὕπατός τις ἀΐων, ἢ Ἀπόλλων ἢ Παν. See Suppl. 668. Pind. Pyth. ix. 64. The poet specifies such of the gods as were most likely to undertake the defence of the birds, but still leaves the matter indefinite.—μετοίκων, i.e. of the vultures themselves (the parent birds), who are viewed in reference to the Athenian sojourners and their patrons (προστάται), through whom alone redress could be obtained at law. Thus the vultures are μέτοικοι to the gods, as residents in the same aerial region. Hermann objects to τῶνδε, observing that, if it were said of the birds, either μετοίκων or τῶν μετοίκων would have been sufficient. He therefore reads τῶν δὲ μετοίκων, understanding ἐστὶ with ἀΐων, and taking μετοίκων for Helen and παραβᾶσιν of the Trojans. The words which follow, οὕτω δὲ &c., seem to show that hitherto the description has been confined to the vultures (though see the notes on Cho. 239. 244); otherwise, it must be conceded to Hermann, that τῶνδε is unusual in a purely descriptive sense, especially where the object is imaginary. We have sometimes thought of ὕπατος δ' ἀΐων ἧσται (ἧται) Ἀπόλλων, as inf 176, which would admit of a colon at ὀξυβόαν, and of τῶν δὲ μετοίκων κ.τ.λ.

60. οὕτω δέ. Cf. Suppl. 66. Cho. 241.—ἐπὶ takes a dative by a common epic construction; so inf. 390.

62. πολυάνορος. Schol. Med. πολλοὺς μνηστῆρας ἐσχηκυίας. She married Deiphobus after Paris, Eur. Troad. 960. The suitors are enumerated by Apollodorus, iii. 9.

64. γόνατος. See on Pers. 914. Suppl. 85. Arnaldus proposed γόνατος κονίαις ἐνερειδομένου, which seems an improvement, for the pause is not very often violated in regular anapaestics; see however vv. 52. 75. 95. Cf. Theocr. vii. 8, εὖ γ' ἐνερεισάμενος πέτρᾳ γόνυ.—γόνατος, so that the fight could be renewed, the victory not being decisive.—ἐν προτελείοις, 'at the onset,' i.e. τῆς μάχης. Cf. ἐν βιότου προτελείοις inf. 699. Properly, προτέλεια were αἱ πρὸ τῶν γάμων τελούμεναι θυσίαι, Hesych., for marriage itself was called τέλος. Inf. 219, προτέλεια ναῶν.

66. θήσων. This is a rare use of the future participle, which seldom occurs except as the object of verbs of sending, preparing, &c., or as the subject of verbs of going, e.g. πέμπει αὐτὸν ἀγγελοῦντα, οἴχεται δράσων &c. We might read Δαναοῖς ἐπιθήσοντας. But this verse closely resembles Il. ii. 39, θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.

67. ἔστι ὅπη νῦν ἔστι. 'However, matters are where they now are; and they will be accomplished according to destiny.' So the Greeks usually say

ἔστι· τελεῖται δ' ἐς τὸ πεπρωμένον·
οὔθ' ὑποκλαίων οὔθ' ὑπολείβων
[οὔτε δακρύων] ἀπύρων ἱερῶν
ὀργὰς ἀτενεῖς παραθέλξει.
ἡμεῖς δ' ἀτίται σαρκὶ παλαιᾷ
τῆς τότ' ἀρωγῆς ὑπολειφθέντες
μίμνομεν ἰσχὺν
ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις.
ὅ τε γὰρ νεαρὸς μυελὸς στέρνων
ἐντὸς ἀνάσσων

τελευτᾶν ἔς τι, 'to end *in* or *at* a thing or place.' The death of the king is meant.

70. οὔτε δακρύων. I formerly enclosed these words as probably spurious; and Hermann has arrived at the same conclusion. There are two interpretations, out of many that have been proposed on this difficult passage, which appear more plausible than the rest. The first is that of Klausen; 'neither by secret grief nor by offered libations will Paris appease the stubborn anger of Zeus on account of the non-performance of his rites,' i. e. for the neglect of the laws of hospitality in carrying off Helen (inf. 392). Hesych. ἀπύρου· ἀθύτου. Eur. Hipp. 147, ἀνίερος ἀθύτων πελάνων. The other is that adopted by Dindorf and Hermann, who refer ἀπύρων ἱερῶν to the irregular and impious sacrifice of Iphigenia, παραθέλξει to Agamemnon, and ὀργὰς to Clytemnestra; which Dr. Donaldson approves. There is much to be said in favour of this; compare v. 146 with v. 1309. The man has been thinking about the possible fate of Agamemnon, and so the subject to παραθέλξει is left to be implied, while he reasons in this strain:—'Well! he will find it hard to appease the wrath of a stern wife on account of the unnatural slaughter of his daughter.' Schol. Med. λείπει τὸ τίς. He explains ἀπύρων ἱερῶν by τῶν θυσιῶν τῶν Μοιρῶν καὶ τῶν Ἐρινύων. Neither comment is much to be depended on.

71. ἀτενὴς, Antig. 826. Hes. Theog. 661, 'intent,' 'resolute.' That which cannot be stretched is obstinate in its resistance. But ἐκτενὴς, Suppl. 960, means 'going too far,' 'extending beyond the natural length.'

72. ἀτίται (from ἀτίτης), lit. 'non-paying,' 'qui non solvit vel poenas vel multam,' Weil, who with Hermann and others gives ἀτίτᾳ. Hesych. ἀτίτης· ἄτιμος, ἀτιμώρητος. See Eum. 246. The readings of the MSS. in —αι of course may be made to serve both sides of the question. But if Aeschylus had intended the dative of ἄτιτος, he would surely have preferred ἀτίτῳ. Hence I have followed Blomf., Dind., and Franz in giving ἀτίται. Mr. Davies refers the word to the rendering of military service. I venture to think it may here mean, taking no part in the τίσις. Translate: 'but [illegible], who take no part in the vengeance [illegible]d who from our bodies being too old were left behind when the army then went out to assist, are now staying here, supporting a childlike strength on staves,' i. e. walking feebly by the aid of a stick; for if old at the time of the expedition, i. e. ὑπὲρ ἡλικίαν and ἔξηβοι χρόνῳ, Theb. 11, ten years before, they were now decrepit, ὑπεργήρῳ.

76. ὅ τε γάρ. The poet proceeds to enlarge on the idea just expressed in ἰσόπαιδα, by an allusion to the well-known enigma of Oedipus. The sense is, 'for as the sprightliness of boyhood holding sway within the breast is on a par with old age, and Ares is not at his post (i. e. it is not the military ἡλικία), so the very old man, the green leaf becoming now sere and withered, walks with three feet (i. e. by the aid of a staff), and in no respect stronger than a child, wanders like a day dream.' Compare the three ages in Theb. 10—13. The phrase τρίπους βροτὸς is as early as Hesiod, Opp. 533 (supposing that passage to be genuine).

77. ἀνάσσων. Hermann, followed by most of the editors, reads ἀνᾴσσων, the vulgate being, as he thinks, 'non aptum infirmae medullae verbum.' There is no force in the objection, since the *vis viva*,

ἰσόπρεσβυς, Ἄρης δ' οὐκ ἔνι χώρᾳ,
ὅ θ' ὑπέργηρως, φυλλάδος ἤδη
κατακαρφομένης, τρίποδας μὲν ὁδοὺς
στείχει, παιδὸς δ' οὐδὲν ἀρείων
ὄναρ ἡμερόφαντον ἀλαίνει.
σὺ δὲ, Τυνδάρεω
θύγατερ, βασίλεια Κλυταιμνήστρα,
τί χρέος; τί νέον; τί δ' ἐπαισθομένη,
τίνος ἀγγελίας
πευθοῖ περίπεμπτα † θυοσκινεῖς;
πάντων δὲ θεῶν τῶν ἀστυνόμων,
ὑπάτων, χθονίων,
τῶν τ' ἀγρονόμων τῶν τ' ἀγοραίων,

be it little or great, may be said to occupy the citadel of the body.

79. ὅ θ' ὑπέργηρως. So Franz for the common reading τό θ' ὑπεργήρων, or τὸ θ' ὑπεργήρων. The MSS. have the strange corruption τίθιπεργήρως (so the Med.) or τόθιπερ γήρως. The Farnesian or Naples MS. alone gives τόθ' ὑπεργήρων. The preservation of the termination in —ως, not to say the masculine ἀρείων in 81, is in favour of Franz's emendation, nor is the hiatus with the preceding verse a valid objection; see Eum. 301—4—5. Klausen gives ὅτε — τοθ', *quando — tum*; but ἰσόπρεσβυς is thus made to bear the forced sense of *senilis*, which does not suit its correlative ἰσόπαις in 75.

81. οὐδὲν ἀρείων, having no more of Ἄρης in him than if he were a boy.

82. ἀλαίνει. That is, he has no energy nor consistency of mind or body; his actions and ideas are as vague as if he were dreaming, though wide awake. The phrase seems a contrast to νυκτίφαντ' ὀνείρατα, Prom. 675. Tennyson somewhere says, 'roaming like a dream.'

83. σὺ δὲ κ.τ.λ. "Egressam interéa dum locutus erat Coryphaeus ex regiis aedibus Clytaemnestram compellat, quae in scena sacris faciendis occupatur." Hermann.

87. πευθοῖ. So Dind. and Blomf. for πειθοῖ, the Florence MS. having πυθοῖ. See Theb. 364.—θυοσκινεῖς is a word of uncertain etymology and meaning. Perhaps it was coined by the poet to express κινεῖν θύη τὰ περιπεμφθέντα,—to call into action, as it were, the sacrifices the Queen had previously arranged in anticipation of the event. Cf. inf. 577—80. Turnebus has θυοσκεῖς (a form recognized by Hesychius), and Schol. MS. Farn. εὕρηται καὶ θυοσκοεῖς. If θυοσκεῖς, 'you are sacrificing,' be genuine, θυοσκινεῖς must be referred to the habit of transcribers of completing catalectic anapaestics. But the Med. is said to have θυοσκνεῖς by the first hand; and this Mr. Davies retains. Most of the editors acquiesce in θυοσκεῖς. Perhaps θεοσκνεῖς, for Hesychius has θεοσκνεῖ· θεοὺς τιμᾷ.

88. πάντων δὲ θεῶν. 'For of all the gods who preside over the city, whether celestial or infernal, both those of the country and those of the agora, the altars are blazing with gifts.' There is no great difficulty about the ἀγοραῖοι θεοί. They are those who guard the affairs of men in their political relations, and who are elsewhere called ἀγώνιοι θεοὶ, or ἀγορᾶς ἐπίσκοποι Theb. 261. But there is great obscurity about the θεοὶ οὐράνιοι as distinct from ὕπατοι. Hence Weil's ingenious correction, ἀγρονόμων for οὐρανίων, has been admitted. He compares Theb. 261, τοῖς πολισσούχοις θεοῖς, πεδιονόμοις τε κἀγορᾶς ἐπισκόποις. By the term ὕπατοι nothing more specific seems intended than a difference from the χθόνιοι (Hermes, Pluto, the Furies, &c.). In Eur. Electr. 1234, the δαίμονες are opposed to the θεοὶ οὐράνιοι. Cf. Hec. 148, κήρυσσε θεοὺς τούς τ' Οὐρανίδας τούς θ' ὑπὸ γαῖαν.

βωμοὶ δώροισι φλέγονται·
ἄλλη δ' ἄλλοθεν οὐρανομήκης
λαμπὰς ἀνίσχει,
φαρμασσομένη χρίματος ἁγνοῦ
μαλακαῖς ἀδόλοισι παρηγορίαις,
πελάνῳ μυχόθεν βασιλείων.
τούτων λέξασ' ὅ τι καὶ δυνατὸν
καὶ θέμις αἰνεῖν,
παιών τε γενοῦ τῆσδε μερίμνης,
ἣ νῦν τοτὲ μὲν κακόφρων τελέθει,
τοτὲ δ' ἐκ θυσιῶν ἀγανὰν φαίνεις
ἐλπίδ' ἀμύνειν φροντίδ' ἄπληστον,
τὴν θυμοβόρον φρενὶ λύπην.

91. δώροισι φλέγονται. Suppl. 652, γεραροῖσι—θυμέλαι φλεγόντων. In reference to the custom of sacrificing εὐαγγέλια or χαριστήρια, Hermann quotes the Schol. on Ar. Equit. 1317, ἔθος ἦν τοῖς ἐν ἀγυιαῖς ἱσταμένοις θεοῖς ἐπὶ ταῖς ἐρχομέναις ἀγγελίαις θύειν, ὡς ἂν εἰ ἀγαθαὶ εἶεν, ἐπινεύσαιεν ταύταις, εἰ δὲ τοὐναντίον, ἀποτρέψαιεν.

93. ἀνίσχει. Used intransitively, like ἴσχε Cho. 1011, βαλῶ inf. 1143, ἰάπτει Suppl. 541. Whether torches and fires were actually exhibited in the theatre, as Müller supposes, must be a matter of mere conjecture.

95. ἀδόλοισι παρηγορίαις, lit. 'with a persuasion that knows no guile,' which talks over and propitiates the gods, i. e. unlike that sort of persuasion which popular orators too well knew how to adopt,—if Klausen and Peile are right in explaining the passage. At the same time, the poet may have had in mind the simple notion of genuine and unadulterated oil, implied also in the mention of its being brought forth from the innermost stores of the palace (μυχόθεν βασιλείων, for so I read for the vulg. βασιλείῳ. See Pers. 526). So μυχόθεν ἔλακε, Cho. 32. Compare Musaeus, v. 39, πολλάκι καὶ τὸν ἔρωτα παρηγορέεσκε θυηλαῖς. The πέλανος is the ἄλειφαρ and στέαρ and the ἔλαιον τεθυωμένον of Il. xiv. 172. xviii. 351. Od. xxi. 178, the *blandum thus* of Propert. v. 5, 5. The expression is probably to be classed with ἄρδις ἄπυρος Prom. 898, ἄκλητος δαιταλεὺς ibid. 1045, &c. Translate: 'and now here, now there, a torch raises its light to the distant sky, fed (lit. drugged) with the soft genuine cordials of pure fragrant oil, the thick essence brought from the inmost stores of the palace.'

98. αἰνεῖν, 'to speak of.' Here δυνατὸν means 'if you know it,' and θέμις 'if it is lawful to reveal it.' After λέξασα the chorus adds παιών τε γενοῦ, just as if λέξον had preceded. Or perhaps another τε or καὶ was intended to follow, but the poet was carried away by the long relative sentence after μερίμνης. These irregularities are not capable of philosophic explanation. Dr. Donaldson would read λέξον θ' ὅτι καὶ δυνατόν. Dind., Davies, and Weil give λέξαις. Compare Cho. 548. A similar but more common use is, εἶτα δὲ or κᾆτα after a participle. So Acharn. 24, ἀλλ' ἀωρίαν ἥκοντες, εἶτα δ' ὠστιοῦνται πῶς δοκεῖς. Cf. Lysistr. 560. Av. 674. Equit. 392. Soph. frag. 563.

101. φαίνουσ' is the reading of the Florence and Naples MSS., and is admitted by Hermann and Peile. Blomf. and Dind. give σαίνουσ' with Butler. Klausen reads φαίνειν. Franz ἃς ἀναφαίνεις, from H. Ahrens. The Med. however has φαίνεις, which I have retained, correcting ἀγανὰ ἐλπὶς to ἀγανὰν ἐλπίδ', and ἀμύνει to ἀμύνειν.

103. τὴν θυμοβόρον is the reading of Turnebus, though it has no direct MSS. authority. φρενὶ (the dative after ἀμύνειν) is Pauw's correction of φρένα. The Med. gives τὴν θυμοφθόρον λύπης φρένα. The Florence MS. approaches very closely to

κύριός εἰμι θροεῖν, ὅδιον κράτος αἴσιον ἀνδρῶν στρ.
ἐκτελέων (ἔτι γὰρ θεόθεν καταπνείει

the above, in τὴν θυμοβόρον λύπης φρένα, and the Schol. Med. has ἥτις ἐστὶ θυμοβόρος λύπη τῆς φρενός. Photius, θυμοβόρος· ἡ τὴν γῆν (l. ψυχὴν) διαφθείρουσα. Hes. Opp. 799, ἄλγεα θυμοβορεῖν. Dr. Donaldson approves the reading of H. Ahrens, ἄπληστον λύπης, θυμοφθόρον ἄτην. Translate, 'at another time you show soothing hope in consequence of the sacrifices, to repel insatiate care from my heart, this soul-consuming grief.'

104 seqq. The ode which follows, as far as v. 155, may be regarded as a sort of προοίμιον or introduction to the first regular stasimon. It is characterized by a predominance of epic or hexameter verses. Similarly the anapaesties of the parode in the Persians are followed by a strophe and antistrophe and a mesode. Hermann, remarking that Clytemnestra does not reply to the appeal just made by the chorus, until its urgent repetition at v. 252, during which interval the Queen is supposed to have been superintending the sacrifices in the city, imagines vv. 104—154 to have been sung thus: —The chorus being ranged in three rows as follows, / , one, or perhaps several, of each row (στοῖχος) recites *jointly* the strophe, antistrophe, and epode, while the concluding verse, repeated at the end of each, αἴλινον αἴλινον κ.τ.λ., was said by a whole row at a time; in the third and last instance, perhaps by the whole of the three rows together. He rejects a different theory of Muller's, as "ab ipso conficta, nec sane perite."

104. κύριος. Schol. δυνατός. 'It is my proper province to tell,' &c. Cf. Thuc. viii. 5, 3, ὁ γὰρ Ἆγις — κύριος ἦν ἀποστέλλειν στρατιάν.—ἐκτελέων κ.τ.λ., 'declaring the full purport of the lucky omens of victory for the expedition of the heroes, how' &c. The chorus, who had just before (72 seqq.) spoken of their unfitness for active service, now declare that they are at all events κύριοι, —possessed in themselves of the power and faculty, — to describe the setting out of the expedition to Troy, and the incidents on the journey. By ὅδιον κράτος αἴσιον we may either understand 'victory portended by favourable omens on the road' (cf. ἀπ' ὀρνίθων ὁδίων, 152), or, as Klausen takes it, 'res, quae profecturos fiducia instruxit.' Hermann takes nearly the latter view; and it is extremely difficult to decide between the two. The Schol. Med. explains ὅδιον by τὸ ἐν τῇ ὁδῷ ὀφθέν. Hesychius has ὅδιος οἰωνός· αἴσιος. But αἴσιος is properly used of divine favour shown by omens. See Xen. Anab. vi. 5. 2, ὁρᾷ ἀετὸν αἴσιον ὁ μάντις Ἀρηξίων. Herc. Fur. 596, ὄρνιν δ' ἰδών τιν' οὐκ ἐν αἰσίοις ἕδραις. The word ἐκτελέων must be considered as altogether uncertain. Weil reads ἐκλεκτῶν, comparing Lucr. i. 86, 'ductores Danaum delecti, prima virorum.' Peile understands it actively, and makes ἄνδρες ἐκτελεῖς signify 'the great avengers.' Many prefer ἐντελέων, since the grammarians explain ἐντελεῖς by ἄρχοντες, i. e. οἱ ἐν τελει. Hermann and Klausen defend the vulgate by writing ἐκ τελέων, the former explaining 'the order for the expedition emanating from the men in authority' (ἄνδρες τέλεοι), the latter,— 'the success of the heroes (portended) from the powers above,' i. e. the gods. So τελέων τελειότατον κράτος of Zeus, Suppl. 518. Mr. Davies explains ἐκτελεων 'of full growth and strength.' I have ventured to regard it as the participle of ἐκτελεῖν. Compare Pers. 230, ἐκτελοῖτο δὴ τὰ χρηστὰ, and ib. 220, τὰ δ' ἀγάθ' ἐκτελῆ γενέσθαι. It appears not inconsistent with the style of Aeschylus to say 'accomplishing' for 'describing the accomplishment,' 'showing the result of,' viz. that dangers yet unfulfilled are to be looked for from omens which, in the main, were favourable to the Atridae. So in Il. i. 108 a μάντις is said οὐκ εἰπεῖν οὐδὲ τελέσαι ἔπος.

105. ἔτι γάρ. 'For yet (old as I am) my time of life, not having outgrown its strength, divinely inspires me with the persuasion of song.' The MSS. give πειθὼ μολπὰν and ἀλκάν. The comment of one Scholiast, πειθει γάρ με ἡ παρὰ θεῶν πίστις μέλπειν, indicates that he construed πειθὼ θεόθεν καταπνείει μολπάν. Another, who explains διὰ τὴν εἰς θεοὺς πειθὼ, making ξ. αἰὼν the nominative to καταπνείει, would seem to have read πειθοῖ. We might defend καταπνεῖν τινα πειθοῖ μολπᾶν by Eur. Rhes. 388, ὁ Στρυμόνιος πῶλος ἀοιδοῦ Μούσης ἥκων καταπνεῖ σε. So ἐπιπνεῖν τινί τι, Plat. Phaedr. p. 262, D. Hermann and Klausen nearly agree in their view of the passage, which however is very different from the version given above. Both regard ξύμ-

πειθὼ μολπᾶν
ἀλκᾷ ξύμφυτος αἰὼν),
ὅπως Ἀχαιῶν δίθρονον κράτος, Ἑλλάδος ἥβας
ξύμφρονα τάγαν,
πέμπει ξὺν δορὶ καὶ χερὶ πράκτορι
θούριος ὄρνις Τευκρίδ' ἐπ' αἶαν,
οἰωνῶν βασιλεὺς βασιλεῦσι νεῶν, ὁ κελαινὸς, ὅ τ' ἐξόπιν
ἀργᾶς,
φανέντες ἴκταρ μελάθρων, χερὸς ἐκ δοριπάλτου,
παμπρέπτοις ἐν ἕδραισιν,

φυτος αἰὼν as in apposition with πειθὼ, and as said of the unexpired time of the war,—'for still confidence inspires song, namely, the time co-extensive with the war,' i. e. the long time it has lasted. So Hermann, who admits the obvious correction ἀλκᾷ. Klausen says, "tota sententia haec est; dii me ad canendum suscitaverunt, justique temporis adventu fiduciam suppeditant;" and he construes αἰὼν καταπνείει ἀλκάν. It is better to take ἀλκᾷ ξύμφυτος like βλαστημὸν ἀλδαίνοντα σώματος πολὺν, Theb. 12, to imply that the old age of the chorus has yet strength and energy enough to sing of the fight, if not to engage in it. Compare Eur. Herc. F. 679, ἔτι τοι γέρων ἀοιδὸς κελαδεῖ Μναμοσύναν. Weil entirely agrees with the view that I have taken.

109. ἥβας. The MSS. of Aeschylus give ἥβαν, but the best MSS. of Aristophanes, who quotes this verse and 104. 111, in Ran. 1276. 1285. 1289, have ἥβας. And so the Schol. must have found; τοὺς κρατοῦντας τὴν Ἑλληνικὴν ἥβην καὶ τὴν ὁμόφρονα περὶ τὰ τακτικά. λέγει δὲ τοὺς Ἀτρείδας. He wrongly construed κράτος ἥβας, and ξύμφρονα (περὶ τὴν) ταγὴν, as if the latter word (which he supposed to be τᾰγὴ, cf. Eum. 286) were a synonym of τακτικά. Hermann reads τάγαν for the vulg. ταγὰν, while Blomf. gives ταγόν. So πομποὺς ἀρχὰς for ἀρχοὺς, inf. 123, where Karsten reads πομπᾶς ἀρχούς. See on διθρόνου τιμῆς, sup. 44.

111. καὶ χερὶ πράκτορι. So Aristoph. l. l. But the MSS. of Aeschylus give σὺν δορὶ δίκας πράκτορι, where δίκας has probably crept into the text from the scholium on πράκτορι, τῷ δίκην εἰσπραξαμένῳ. Hermann, remarking that the reading of Aristophanes does not satisfy the antistrophic verse, edits ξὺν δορὶ πράκτορι ποινᾶς. We might however in 127 read δημιοπληθέα [and so Weil].

114. οἰωνῶν βασιλεύς. 'The king of birds, the black one and that white behind, when they showed themselves to the kings of the navy near the palace on the spear-throwing (i. e. right) hand, in conspicuous positions, preying on a hare pregnant with young, stopped from the remainder of (i. e. from finishing) its course.' With the form ἀργᾶς for ἀργήεις (MSS. ἀργίας) compare τιμῆς for τιμήεις, Il. ix. 605. xviii. 475; αἰγλᾶντα Eur. Andr. 286. See Pind. Ol. xiii. 99. On the two species of eagles, one of which was called πύγαργος and νεβροφόνος, the other μελανάετος and λαγωφόνος, see Aristot. Hist. An. ix. 32. By the 'white-tailed' eagle the more timid disposition of Menelaus is meant. Photius in v. λευκοπύγους· δειλούς· ὡς μελαμπύγους τοὺς ἀνδρείους. Etymol. M. p. 695. 50, πύγαργος, εἶδος ἀετοῦ. Σοφοκλῆς ἐπὶ τοῦ δειλοῦ (Frag. 932), ἀπὸ τῆς λευκῆς πυγῆς, ὥσπερ ἐναντίως μελαμπύγης ἀπὸ τῆς ἰσχυρᾶς (read ἀπὸ τῆς μελαίνης, ἰσχυρός). For this reason the two brothers are described below as λήμασι δισσοί. See Il. xvii. 588. Plat. Symp. p. 174, c. Weil and Davies give λήμασιν ἴσους, with Dindorf.—ἴκταρ, ἐγγύς. See Eum. 950.

116. παμπρέπτοις ἕδραις. Hermann agrees with Klausen in interpreting ἕδρα in the usual technical sense of the region or direction of the sky, lucky or the contrary, in which birds of omen were seen. It is clear however that they were on a perch, or rocky eminence. By the epithet the poet means that they were seen by the whole army. The position of the ἕδρα is defined by χερὸς ἐκ δοριπάλτου.

βοσκόμενοι λαγίναν ἐρικυμάδα φέρματι γένναν,
βλαβέντα λοισθίων δρόμων.
αἴλινον, αἴλινον εἰπὲ, τὸ δ' εὖ νικάτω.
κεδνὸς δὲ στρατόμαντις ἰδὼν δύο λήμασι δισσοὺς ἀντ.
'Ατρεΐδας μαχίμους, ἐδάη λαγοδαίτας
πομπούς τ' ἀρχὰς,
οὕτω δ' εἶπε τεράζων·
"Χρόνῳ μὲν αἱρεῖ Πριάμου πόλιν ἅδε κέλευθος,
πάντα δὲ πύργων
κτήνη πρόσθε τὰ δημιοπληθῆ
μοῖρ' ἀλαπάξει πρὸς τὸ βίαιον.
οἷον μή τις ἄγα θεόθεν κνεφάσῃ προτυπὲν στόμιον μέγα
Τροίας

στρατωθέν· οἴκῳ γὰρ ἐπίφθονος Ἄρτεμις ἁγνὰ, 132
πτανοῖσιν κυσὶ πατρὸς,
αὐτότοκον πρὸ λόχου μογερὰν πτάκα θυομένοισι·
στυγεῖ δὲ δεῖπνον αἰετῶν.
αἴλινον, αἴλινον εἰπὲ, τὸ δ' εὖ νικάτω.
τόσσον περ εὔφρων † ἁ καλὰ ἐπῳδός.

117. ἐρικυμάδα Dind. with Seidler for ἐρικύματα. Hesych. κυμάδας· ἐγκύους. Compare παιδολυμὰς, Cho. 593.

119. βλαβέντα. The construction is as if the poet had said λάγινα γεννήματα, or rather λαγὼ καὶ τὰ τέκνα αὐτῆς. So πᾶσα γέννα Φρυγῶν—δώσων, in Eur. Tro. 531—5, as if λαὸς had been used. Or (as Peile suggests) λαγὼν is of the class of *epicene* words which express both sexes under one gender. On the sense of βλάπτειν, 'to impede in the course,' see *New Cratylus*, § 154. The λοίσθιος δρόμος (says Hermann) portended the capture of Troy just when it thought itself safe under the feigned retirement of the Grecian fleet.

121. Not only the strophic verse, but the fact that choral hexameters are always *dactylic* as far as possible, suggests that we should read κεδνὸς ὅτε στρατόμαντις, 'what time the Seer,' &c. Calchas, on seeing the two Atridae differing in disposition, became aware of the connexion between the eagles and the conducting authorities, i.e. knew that the one was portended by the other.—τεράζων, 'interpreting the portent.' So MSS. Hermann writes τεράζων, like ματάζει in 996, referring to Etymol. Mag. p. 737. 11. Here the Schol. Med. has τεραίζων.

125. The correction of Elmsley and Blomfield, αἱρεῖ for ἀγρεῖ, has now been admitted, and for these reasons: (1) I and Γ are often confused, as inf. 1117, ἀγῶνα for αἰῶνα, Suppl. 182 τεθειμένος for τεθηγμένος. (2) ἀγρεύειν, not ἀγρεῖν, was the word in use in the sense of θηρεύειν. (3) Aeschylus very rarely makes a vowel long before a consonant combined with ρ.—As for the use of αἱρεῖ for αἱρήσει, which may be called "praesens propheticum," compare Herod. iii. 155, ἤδη ὦν, ἢν μὴ των σῶν δεήσῃ, αἱρέομεν Βαβυλῶνα. Ib. v. 13, ὁ δὲ ἀκούσας ταῦτα ἐς Δελφοὺς οἴχετο χρησόμενος τῷ χρηστηρίῳ, εἰ αἱρέει ἐπ' ἣν στελλεται χώρην. See also Pind. Ol. viii. 42, Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις ἁλίσκεται. Pyth. iv. 49.

126. πάντα δὲ πύργων κ.τ.λ. 'But all the public flocks and herds before the walls the fortune of war shall violently ravage.' There seems no good reason for translating κτήνη 'property,' from the gloss of Hesychius, κτήνη, χρήματα, and the Schol. Med. κτήνη· κτήματα. Much less ought πρόσθε to be rendered 'previously,' i.e. before the capture; since the plunder of a city's wealth (πύργων κτήνη) does not precede, but follows such an event. Cf. πρόνομα βοτὰ Suppl. 672. If πρόσθε could mean τὰ πρόσθε, 'the former wealth,' we might compare Hector's complaint in Il. xviii. 290, νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά.—μοῖρα, 'partitio,' 'distributio,' 'sortitio.' Klausen. The delay in taking the city is expressed by the consumption of all the cattle before it for the daily supply of the besieging army. See Thucyd. i. 11.—δημιοπληθῆ adds the notion of number, as ἀρσενοπληθῆ ἑσμὸν Suppl. 29.

130. οἷον μή τις ἄγα. 'Only let not any envy from the gods darken (or tarnish) the great curb of Troy, struck by a premature blow in the camp.' In this version of προτυπὲν and στρατωθὲν Hermann's explanation has been followed, "*prius percussum*, i.e. ante belli clades immolatione Iphigeniae afflictum;" and "στρατοῦσθαι, quod significat *in castris esse*, diversum a στρατεύεσθαι. Hic commorantes Aulide intelliguntur." To Hermann also the correction of ἄγα for ἄτα is due,—a correction rendered certain both by the metre and by ἐπίφθονος connected by γάρ. The MSS. generally agree in οἷον, not οἷον, and so the Schol. μόνον μή. On μὴ with the subjunctive (*cavendum ne*) see on Suppl. 351. Inf. 332. The ἄγα appears to allude to the slaughter of the maiden Iphigenia.

133. πταιοῖσιν κυσὶ πατρὸς, the dative in apposition to οἴκῳ, viz. the eagles, the hounds (see on Prom. 821) of her father Zeus. The eagles and the Atridae are here viewed as identical, the one being portended by the other; and the anger of Artemis against the birds for killing the hare is indicative of her anger against Agamemnon for some offence, which Aeschylus does not expressly mention, but Sophocles (El. 566) describes as the slaughter of a doe in hunting. That offence was to be atoned for by the sacrifice of Iphigenia, the equivalent consisting in Artemis demanding nothing less than the sacred blood of a daughter for an animal sacred to herself. The sacrifice, as Klausen remarks, was an absolute condition of the success of the expedition; but Agamemnon was wrong and doubly guilty in prosecuting a military enterprise at an expense which was certain to entail a curse upon him (inf. 145). There is, no doubt, a difficulty in clearly making out how Calchas infers the anger of the goddess against the Atridae from the destruction of a hare by the eagles, unless the Atridae *had already* committed some crime, of which that destruction was the symbol. For certainly Agamemnon was not to be punished for what was done by the eagles. Cicero well says (De Div. i. xvi.), 'etenim dirae, sicut cetera auspicia, ut omina, ut signa, non causas afferunt, cur quid eveniat, sed nuntiant ventura, nisi provideris.' Prof. Conington says, "the hare in the language of symbolism meant Troy;" and so it does; but it had a double signification, relating to the past, as well as to the future, as is clear from the warning of Calchas, lest some evil should befall the army *before* the capture of Troy, because of the anger of Artemis (130—2). The fact is, the plot of the play turns so much on the sacrifice of Iphigenia, that it was essential for the poet's purpose to represent Agamemnon as under the necessity of propitiating the incurred wrath of the goddess before he could effect the object of his expedition. The surrender of his daughter was an ἀνάγκη (211) to which he must yield, or give up all. But Clytemnestra (1388—91) did not regard it as such, but as a cold-blooded act of cruelty; and hence her deep resentment and ultimate vengeance.

135. πρὸ λόχου. She was λοχία θεὸς, as well as the protectress of virgins (Suppl. 139). Cf. inf. 221. Hence in the portent there was an allusion to Iphigenia.

138—42. This passage is exceedingly difficult. The Med. has τόσσων περ εὔφρων καλὰ (ἁ καλὰ Flor.), δρόσοισιν ἀέλπτοις μαλερῶν ὄντων. The Schol. read ἀέπτοις, which he explains τοῖς ἕπεσθαι τοῖς γονεῦσι [μὴ] δυναμένοις. For ὄντων ed. Rob. gives ὅλτων. From Etymol. Mag. p. 377. 37, λεόντων has been recovered. Perhaps λε written in the margin led to ἀέλπτοις, for which Wellauer happily restored λεπτοῖς (Λ for A) from the Scholia. Most of the editors, but especially Dindorf, have introduced rather violent emendations; but they are all mere guesses, differing widely from each other. Mr. Davies reads ὅσσον for οἴκῳ in 132, so as to make τόσσον here the apodosis. Dr. Badham (Praef. ad Eur. Hel. p. 16) suggests 'Εκάτα for καλὰ, this being one of the names of Artemis as the 'darter' or huntress. Adopting

δρόσοισι λεπτοῖς μαλερῶν λεόντων,
πάντων τ' ἀγρονόμων φιλομάστοις
θηρῶν ὀβρικάλοισι [τερπνά],
τούτων αἰτεῖ ξύμβολα κρᾶναι,
δεξιὰ μὲν, κατάμομφα δὲ φάσματα [στρουθῶν].
Ἰήιον δὲ †καλέω Παιᾶνα,
μή τινας ἀντιπνόους Δαναοῖς χρονίας ἐχενῇδας ἀπλοίας
τεύξῃ, σπευδομένα θυσίαν ἑτέραν, ἄνομόν τιν', ἄδαιτον,
νεικέων τέκτονα σύμφυτον, οὐ δεισήνορα· μίμνει

this, we may suggest the following arrangement in glyconean verses:—

τόσσον περ εὔφρων Ἑκάτα
δρόσοισι λεπτοῖς μαλερῶν
λεόντων τῶν τ' ἀγρονόμων φιλομάστοις
θηρῶν ὀβρικάλοισι.

It is probable that *τερπνὰ* is either a gloss on *εὔφρων*, or inserted to make up an anapaestic verse. The general sense seems to be this:—'Though so kindly disposed to the young of all the beasts of forest and field (and therefore so desirous of satisfaction), still the goddess wishes that the good portended (*δεξιὰ*) should be accomplished, as well as the evil' (*κατάμομφα*).—*δρόσοι* are 'the tender young,' as Homer uses *ἕρσαι*, Od. ix. 222.

142. *αἰτεῖ*, namely, from Zeus, who sent the portent of the eagles (Cho. 251), and is the Consummator, *Τέλειος*, inf. 946.—*ξύμβολα τούτων*, the events symbolized by these birds. For *κρᾶναι* the Med. gives *κράναι*, the Schol. *φάναι*. (Qu. *φῆναι*?) Hermann reads *κρῖναι*, 'to interpret;' Prof. Newman *κρίνων* in the place of *στρουθῶν*, Heimsoeth *φανῶν*.

143. Porson first remarked that *στρουθῶν*, which is so little applicable to the omen of the eagles, was probably added from the story of the serpent and the sparrows. Il. ii. 311.

144. *Ἰήιον Παιᾶνα*, the god of healing, elsewhere, and in much the same sense, called *ἀποτρόπαιος*. Whether from *ἰή*, the exclamation, or *ἰάομαι*, cannot with certainty be determined. The verse seems metrically faulty, and to have been in some way corrupted. Probably *Παιᾶνα* is only a gloss on *ἰήιον*. If we read *Ἰήιον δὲ καλῶ*, we obtain a glyconean verse, and avoid the unusual resolution of syllables in *καλέω*. The sense is as follows: 'I invoke the saving aid of Apollo to divert his sister from fulfilling the evil part of the omen (*τὰ κατάμομφα*), by causing a long detention of the ships at Aulis, and so bringing about for herself a second and more terrible sacrifice, namely, that of a daughter, the cause of an estrangement that shows no reverence on the part of a wife for a husband; for if such sacrifice is accomplished, a fearful retributive anger is in store for the author of it, some day to rise against him,' i. e. in the murder of a husband by the hand of a wife. The Schol. seems to have found *τεύξῃς*, for he adds, *ὦ Ἄρτεμι*. (Weil admits this reading, giving *ὦ καλὰ* in 138, *σε τερπνὰ τούτοιν κ.τ.λ.* in 141.)

146. *σπευδομένα*. In the true middle sense, since it was the interest of Artemis that the atoning sacrifice of Iphigenia should be offered to her. We have *σπευδόμεναι* Eum. 340. See on Prom. 43.—*θυσία ἑτέρα*, i. e. subsequent to and directly resulting from the former, the slaughter of the hare, or rather, that of the breeding doe by the hand of Agamemnon.

147. *τέκτονα σύμφυτον*. Schol. *συγγενικήν*. See sup. 107. It is difficult to make out the exact notion the poet intended to convey by this word. Klausen understands, *σύμφυτον τοῖς νείκεσι*, a sacrifice which at once creates quarrels, and the memory of which is itself kept alive and increased by those very quarrels. And it may perhaps be best rendered 'a natural, or inseparable, producer of jealousies' (Suppl. 292). Peile translates it, 'a family worker of quarrels.' Others regard it as an hypallage for *τέκτονα συμφύτων νεικέων*, 'source of quarrels between relations' or 'of domestic hate.' Lastly, *σύμφυτον* is interpreted to mean 'inherent in the family,' implanted and as it were growing up together with each successive generation.

γὰρ φοβερὰ παλίνορτος
οἰκονόμος δολία μνάμων μῆνις τεκνόποινος."—
τοιάδε Κάλχας ξὺν μεγάλοις ἀγαθοῖς ἀπέκλαγξεν
μόρσιμ' ἀπ' ὀρνίθων ὁδίων οἴκοις βασιλείοις·
τοῖς δ' ὁμόφωνον
αἴλινον, αἴλινον εἰπέ, τὸ δ' εὖ νικάτω.
Ζεύς, ὅστις ποτ' ἐστὶν, εἰ τόδ' αὐ- στρ. ά.
τῷ φίλον κεκλημένῳ,
τοῦτό νιν προσεννέπω.
οὐκ ἔχω προσεικάσαι,
πάντ' ἐπισταθμώμενος,
πλὴν Διὸς, εἰ τὸ μάταν ἀπὸ φροντίδος ἄχθος
χρὴ βαλεῖν ἐτητύμως.
οὐδ' ὅστις πάροιθεν ἦν μέγας, ἀντ. ά.
παμμάχῳ θράσει βρύων,

149. *παλίνορτος*. Schol. *ἡ ἐξ ὑστέρου ὁρμωμένη*. There has long dwelt in the family an ancient vengeance, demanding retribution for slain children, ever since Atreus offered to Thyestes a banquet on the flesh of his own infants (inf. 1571). This same family curse is only dormant, and will arise again, under similar circumstances, to punish Agamemnon.—*οἰκονόμος*, guarding or keeping the house like a watchful Fury. And *δολία*, because the murder of Agamemnon was to be executed *δόλῳ*, i. e. by the stratagem of the bathing vessel, inf. 1497. 1517.

153. *τοῖς δ' ὁμόφωνον*, i. e. *τοῖς κακοῖς*, contrasted with and implied from *μεγάλοις ἀγαθοῖς*. This passage is in fact a comment on 143.

155. The chorus here commences the first stasimon.—*Ζεὺς*, i. e. since we have reason to fear that evils await Agamemnon on his return, we appeal to that supreme arbiter and defender who, by whatever special title he ought to be invoked, may safely be called *The Conqueror* in the present crisis, to deliver him from all impending dangers. In the same spirit, as Klausen remarks, Calchas had invoked Apollo (144); but from the undefined nature of the evil apprehended, as well as from the more extended power of Zeus, the chorus rather turn to the latter, not with the *αἴλινον* or song of woe, but with laudatory acclamations (167).—*ὅστις ποτ' ἐστὶν*, i. e. if he will not be offended at the omission of a more definite title, as *Σωτήρ*. Cf. Herc. Fur. 1263, *Ζεὺς, ὅστις ὁ Ζεύς*. Troad. 885, *ὅστις ποτ' εἶ σὺ δυστόπαστος εἰδέναι, Ζεῦ*. Eur. Frag. Melanipp. 1, *Ζεὺς, ὅστις ὁ Ζεύς*. Plato, Cratyl. p. 400 fin., *περὶ θεῶν οὐδὲν ἴσμεν, οὔτε περὶ αὐτῶν οὔτε περὶ τῶν ὀνομάτων, ἅττα ποτὲ ἑαυτοὺς καλοῦσι· δῆλον γὰρ ὅτι ἐκεῖνοί γε τἀληθῆ καλοῦσι*. See Stallbaum on Phileb. p. 12, c.

158. *οὐκ ἔχω*, scil. *προσεικάσαι ταύτην τὴν τύχην Διΐ τινι, πλὴν αὐτοῦ τοῦ Διός*. 'I cannot, balancing the whole matter in my mind, refer it to any, save only Zeus, if I am really to get rid of this groundless weight of care,' i. e. the vague and ill-defined anxiety I feel for Agamemnon. For *βαλεῖν* cf. 979. The plain sense is, If I am to unburden my mind at all, it can only be done by a *general* appeal to the supreme Zeus; for I know of neither any other god nor any more special title that is applicable to my case.

162. *οὐδ' ὅστις, κ.τ.λ.* 'Nor will he who formerly was great, abounding in boldness to contend with any one, be now able to assist, since he is gone by; and he who succeeded him has met with his conqueror and has passed away.' He alludes to Uranus and Cronus, who are called *δισσοὶ τύραννοι*, Prom. 978. Since then no one now remains who is superior to Zeus, a man will be altogether right in celebrating him as *Νικηφόρος*.

* νῦν μὲν ἀρκέσει, πρὶν ὤν·
ὃς δ' ἔπειτ' ἔφυ, τρια-
κτῆρος οἴχεται τυχών.
Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων
τεύξεται φρενῶν τὸ πᾶν·
τὸν φρονεῖν βροτοὺς ὁδώσαντα, τὸν πάθη μάθος στρ. β'.
θέντα κυρίως ἔχειν.
στάζει δ' ἔν θ' ὕπνῳ πρὸ καρδίας
μνησιπήμων πόνος, καὶ παρ' ἄκοντας ἦλθε σωφρονεῖν·
δαιμόνων δέ που χάρις

164. The old reading, *οὐδὲν λέξαι*, is obviously corrupt, and the addition of *ἂν* does not much mend the matter, for *οὐδὲν ἂν λεξαι*, even if it suited the strophic verse, would give no satisfactory sense. Dindorf, Weil, and Mr. Davies give *οὐδὲ λέξεται*, with Ahrens. Dr. Donaldson is probably right in saying that the context requires *νῦν*. Müller conjectured *ἀρκέσαι*. We might as plausibly read *νῦν ἂν ἀρκέσαι*. There is still a difficulty in *ὅστις* used for *ὅς*. Perhaps *ὃς τοῖς πάροιθεν κ.τ.λ.*, 'who to those of old was a god of power.' So *μέγας ἐμοί, μέγας*, Eur. Rhes. 821.

165. *τριακτῆρος*, 'a conqueror.' Photius in *τριαχθῆναι*: *λέγουσιν οἱ παλαιστριτικοὶ ἀντὶ τοῦ τρὶς πεσεῖν*. Cf. Eum. 559. This is still the regulation in wrestling-matches.

167. *ἐπινίκια κλάζων*. The construction is the same as in Ar. Acharn. ult. *τήνελλα καλλίνικον ᾄδοντές σε καὶ τὸν ἀσκόν.—τὸ πᾶν, παντελῶς*, inf. 964.

170. *ὁδώσαντα*. 'The same Zeus it is who *leads* (rather than *forces*) men to be wise; who has appointed that sufferings should contain in themselves, as a peculiar property, a moral and an instruction.' It seems advisable to read *τὸν πάθει* or *τὸν πάθη*, for *τῷ πάθει*, after Schütz, because the article is not wanted with *πάθει*, and *τὸν* is well and appropriately repeated with *θέντα*. Otherwise one participle may depend on the other in the gerundial sense, for which cf. Prom. 966—7. The allusion is, though indirectly, to Agamemnon. The chorus expresses a conviction that he will be taught wisdom and discretion by the same severe discipline which ordinarily falls to the lot of mortals, suffering. There was a proverb *μαθήματα παθήματα*. Inf. 241. Eum. 495, *ξυμφέρει σωφρονεῖν ὑπὸ στένει*. Herod. i. 207.

172. *στάζει*, i. e. *πόνος ἔν τε ὕπνῳ στάζει τὸ σωφρονεῖν, καὶ παρ' ἄκοντας ἦλθε τὸ σωφρονεῖν*. Hermann translates: *instillat et in somno cordi moderationem admonitor malorum labor, et venit illa ad invitos*. And *στάζειν* (without any reference to the *sudores*, or nightly fears, for which the commentators compare Juvenal xiii. 219—22) is very appropriately used of the slow and imperceptible process of inspiring moral views and sentiments. Compare *δειματοσταγὲς ἄχθος*, Cho. 827.—*πρὸ καρδίας*, like *πάροιθεν πρῴρας κραδίας*, Cho. 383. By *μνησιπήμων πόνος* the sad feeling is meant, which arises from a past experience of the truth of the doctrine just enunciated, that *παθήματα* bring *μαθήματα*. Translate, 'for an anxiety that dwells on past woes, presenting itself to the heart in sleep, instils obedience, and so it comes even to the unwilling.' Mr. Davies, with Weil, understands by *καρδίας* the mind's eye, or boding of conscience. But cf. Cho. 382. This memory so haunts the mind that even sleep brings no respite from it. The Schol. comments briefly on this obscure clause, *τῷ ἁμαρτάνοντι τοῦτο συμβαίνει*, 'this is what happens to the sinner.' According to this, *μνησιπήμων πόνος* should mean, 'anxiety caused by the recollection of harm done.'

175. *δαιμόνων δέ που χάρις*. 'And without doubt it is the favour of the gods'—i. e. this discipline of mankind by suffering—'who sit on their awful thrones above with power' to compel if they please. All this illustrates the idea of the poet in *ὁδώσαντα* (170), viz. that the gods wish to lead men to virtue, not to drive them to it, by which all free will,

βιαίως σέλμα σεμνὸν ἡμένων.
καὶ τόθ' ἡγεμὼν ὁ πρέσβυς νεῶν 'Αχαϊκῶν, ἀντ. β'.
μάντιν οὔτινα ψέγων,
ἐμπαίοις τύχαισι συμπνέων,—
εὖτ' ἀπλοίᾳ κεναγγεῖ βαρύνοντ' 'Αχαϊκὸς λεώς,
Χαλκίδος πέραν ἔχων
παλιρρόχθοις ἐν Αὐλίδος τόποις,
πνοαὶ δ' ἀπὸ Στρύμονος μολοῦσαι
κακόσχολοι, νήστιδες, δύσορμοι στρ. γ'.
βροτῶν ἄλαι,
νεῶν τε καὶ πεισμάτων ἀφειδεῖς,
παλιμμήκη χρόνον τιθεῖσαι
τρίβῳ κατέξαινον ἄνθος 'Αργείων·
ἐπεὶ δὲ καὶ πικροῦ

and consequently all merit of obedience, would be lost. The above meaning is according to Klausen, Hermann, and Wellauer, while Peile and Blomfield read *βίαιος* from ed. Turn., and understand 'the reverence of the gods is compulsory,' a sentiment exactly the reverse of the noble and profound doctrine involved in the other interpretation. Prof. Conington observes with truth that *βιαίως* means 'violently' rather than 'powerfully;' and on the strength of this he prefers *βίαιος*, and translates, 'strange as it may seem (*που*), the free gift of the gods is forced on men.' But we may fairly reply, that the poet merely meant *βιαίως ἀρχόντων*, 'ruling by the law of constraint,' and not allowing mortals to follow their own headstrong will with impunity. For *σέλμα σεμνὸν*, Schol. *τὸν ζυγὸν*, see on v. 1596.

178. *ὁ πρέσβυς*. Schol. *μείζων γὰρ* (i. e. *natu major*) *Μενελάου*.

179. *μάντιν οὔτινα ψέγων*. '*Nolens artem obterere extispicum*' (Cic. de Div. i. § 29), 'so then the senior general of the Achaean fleet, not daring to question the authority of any seer,' but with the piety of superstition rather 'submitting to the circumstances which befell him,' i. e. to resign his daughter for the sacrifice demanded. Compare *πρόσπαια κακὰ* inf. 338.—*συμπνέων* is, 'not blowing an adverse gale to,' &c. Cf. 212.

181. *κεναγγεῖ*. Exhausting or emptying the stores of wine, as Klausen seems rightly to understand it.

182. *πέραν ἔχων*, 'occupying the shore over against Chalcis.' See on Suppl. 258.—*παλιρρόχθοις*, so Franz, Weil, and Dindorf after H. L. Ahrens for *παλιρρόθοις*. The metre requires some change, and *ῥοχθεῖν* is used of the roaring of waves, Od. v. 402. Hermann prefers to give *βίαια* in the strophe. On the ebb and flow (caused by the swell of the outer sea rather than by any real tidal motion) of the Euripus, he quotes Livy, xxviii. 6.

185. *πνοαὶ ἀπὸ Στρύμονος*, the north-east winds, *Θρῄκια ἀήματα* inf. 1391. Herod. viii. 118, *ἄνεμον Στρυμονίην μέγαν καὶ κυματίην*. This wind would obviously prevent the fleet from getting out of the strait by the northerly entrance in the direction of Troy. Curtius (Hist. Gr. i. p. 14) says, "Every morning the north wind arises from the coasts of Thrace, and passes over the whole inland sea. —Often these winds (the Etesian) for weeks together assume the character of a storm."—*δύσορμοι βροτῶν ἄλαι*, which cause mariners to lose their course and drift into harbourless seas.

188. *ἀφειδεῖς*. The idea is from Il. ii. 135, *καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται.—παλιμμήκη χρόνον*, i. e. 'doubling the time of their stay.'—*τρίβῳ κατέξαινον*, 'began to wear out by wasting,' as *τρίβῳ καὶ προσβολαῖς* inf. 382. Cf. Thuc. vii. 42, *τρίψεσθαι τὴν στρατιὰν*, and ib. 14, *τρίβειν προσκαθημένους*. Inf. 777, *ἀνδράσι θνήσκουσι*.

χείματος ἄλλο μῆχαρ
βριθύτερον πρόμοισιν
μάντις ἔκλαγξεν, προφέρων
Ἄρτεμιν, ὥστε χθόνα βάκτροις ἐπικρούσαντας Ἀτρείδας
δάκρυ μὴ κατασχεῖν·—
ἄναξ δ' ὁ πρέσβυς τόδ' εἶπε φωνῶν· ἀντ. γ'.
"Βαρεῖα μὲν κὴρ τὸ μὴ πιθέσθαι·
βαρεῖα δ', εἰ
τέκνον δαΐξω, δόμων ἄγαλμα,
μιαίνων παρθενοσφάγοισιν
ῥείθροις πατρῴους χέρας βωμοῦ πέλας.
τί τῶνδ' ἄνευ κακῶν;
πῶς λιπόναυς γένωμαι
ξυμμαχίας ἁμαρτών;
παυσανέμου γὰρ θυσίας
παρθενίου θ' αἵματος ὀργᾷ περιόργως ἐπιθυμεῖν θέμις· εὖ
γὰρ εἴη."

192. *ἄλλο μῆχαρ.* See on Pers. 633. Eum. 404. It is implied that some remedies had been recommended, tried, and found to fail, before this last and terrible resource was enjoined.

194. *προφέρων Ἄρτεμιν*, 'bringing forward the name of Artemis,'—'alleging that Artemis must be appeased.' It was understood that she demanded virgin blood. See 133. 937.

195. *χθόνα ἐπικρούσαντας.* A gesture of impatience. Compare Plutarch, de Defectu Orac. vii., *τῇ βακτηρίᾳ δὶς ἢ τρὶς πατάξας, ἀνεβόησεν ἰοῦ ἰοῦ.*

198. *ἄναξ δ' ὁ πρέσβυς.* See inf. 513. The *δὲ* may be taken either as resuming the thread of the narrative from v. 180,—'then, I say, the elder king,' &c., or it may more directly mark the apodosis to *ἐπεὶ* in 191, on which use see Cho. 613. Cf. sup. 16. Or perhaps we may say, with Dr. Peile, that it serves both these purposes at once. He quotes Thucyd. i. 11, *ἐπειδὴ δ' ἀφικόμενοι μάχῃ ἐκράτησαν, φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι.*

203. *βωμοῦ πέλας.* The metre of the strophe seems to require *πέλας βωμοῦ.*

205. *πῶς λιπόναυς γένωμαι;* 'How am I to desert the fleet, failing in my alliance?' Hermann condemns this rendering, which makes *λιπόναυς* active, because, he urges, the real fear of Agamemnon was lest his men should leave him, and he should fail in his designs, if he did not consent to the sacrifice. Hence he explains it, 'How am I to be deserted by my fleet,' appealing to what follows: '*for* it is consistent with religion that they should vehemently long for a sacrifice to appease the winds, even the blood of a virgin.' Agamemnon, he thinks, could not justly be said to desert or abandon the fleet because he refused to comply with a demand to which he had never pledged himself. On the other hand, they would have left him if their religious fanaticism had not been indulged. And the *γὰρ* implies that they were justified in demanding such a sacrifice.

208. *ὀργᾷ περιόργως*, 'with an eager longing.' The commentators compare Prom. 965, *τὸν πικρῶς ὑπέρπικρον.* See on *περὶ φόβῳ*, Cho. 32, and compare *περιθύμως*, ib. 36. Hermann reads *αὐδᾷ* from a var. lect. in MSS. Farn. Guelph., and translates, "*vates dicit fas esse avide expetere ventos pacans sacrificium virgineumque sanguinem.*" The Schol. Med. has this obscure note: *τῷ τρόπῳ γὰρ αὐδᾷ ὁ μάντις δηλονότι.* This results from the combination of two scholia on different

ἐπεὶ δ' ἀνάγκας ἔδυ λέπαδνον, στρ. δ'.
φρενὸς πνέων δυσσεβῆ τροπαίαν
ἄναγνον, ἀνίερον, τόθεν
τὸ παντότολμον φρονεῖν μετέγνω,—
βροτοῖς θρασύνει γὰρ αἰσχρόμητις
τάλαινα παρακοπὰ πρωτοπήμων,—
ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρὸς,
γυναικοποίνων πολέμων ἀρωγὰν,
καὶ προτέλεια ναῶν.
λιτὰς δὲ καὶ κληδόνας πατρῴους ἀντ. δ'.
παρ' οὐδὲν αἰῶνα παρθένειόν τ'
ἔθεντο φιλόμαχοι βραβῆς.

readings. The original stood thus;—*ὀργᾷ: τῷ τρόπῳ.—αὐδᾷ: ὁ μάντις δηλονότι.* We believe however that *αὐδᾷ* is a false reading. No poet would have said *αὐδᾷ θέμις*, for *θεμιτὸν εἶναι*, whatever some may maintain about *θέμις* being indeclinable.—*εὖ γὰρ εἴη*, '*utinam bene vertat*,' as in the more common *εἰ γὰρ κ.τ.λ.*

211. *ἐπεὶ δ' ἀνάγκας.* 'But when he had put on the harness of necessity (i. e. when he found there was no help for it), blowing a changed gale of heart that was impious, unblest, unholy, from which he conceived a new resolve to entertain all-daring sentiments—.' *τροπαίαν*, i. e. *αὔραν*, as Theb. 703, *λήματος τροπαίᾳ χρονίᾳ.* Cho. 762, *ἀλλ' εἰ τροπαίαν Ζεὺς κακῶν θήσει ποτέ;* See inf. on 1206.—*τόθεν*, for *ὅθεν*, as Pers. 101; and so the Schol. Med. explains. Most editors however place a full stop at *μετέγνω*, and take *τόθεν* to mean 'from that time.' Rather, the apodosis to *ἐπεὶ* is at v. 217.

215. *βροτοῖς.* Blomf., Dind., and Herm. read *βροτοὺς* with Schütz. But Klausen defends the vulgate as the dative of relation. In fact a prose writer might have expressed the same meaning more clearly by *βροτοῖς γὰρ τάλαινα παρακοπή ἐστιν ἡ θρασύνουσα αὐτούς.* Similarly Thucyd. v. 111, *πολλοῖς γὰρ τὸ αἰσχρὸν ἐπεσπάσατο*, i. e. *αὐτούς.* Eur. Hec. 595, *ἀνθρώποις ἀεὶ ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός.*—*πρωτοπήμων*, the original cause of all subsequent evils; cf. *πρώταρχος ἄτη* inf. 1163. The sentiment is parenthetical,—'for in men a miserable fanaticism, suggesting shameful designs, the first source of woe, emboldens them.'

217. *ἔτλα δ' οὖν.* Here *δὲ* might very well mark the apodosis to *ἐπεὶ* in 211, as sup. 196. But the particles *δ' οὖν* have the peculiar sense noticed on 34, and the idea in the mind of the poet seems to have been this: 'however, not to dwell on the *causes* of the change, he had the hardihood to become,' &c., i. e. terrible as was the resolve and great the struggle. In fact, *δ' οὖν* may be said to cut short all introductory matter in order to come to the point at once. So Eur. Ion 408, *ἓν δ' οὖν εἶπε*, 'one thing, at all events, he said.' Cf. Prom. 234. According to Eur. Iph. Aul. 97, it was the importunity of Menelaus that prevailed; *οὗ δή μ' ἀδελφὸς πάντα προσφέρων λόγον ἔπεισε τλῆναι δεινά.* See also Soph. El. 575.

218. *ἀρωγάν.* The accusative in apposition to the sentence, as above, v. 47, Prom. 575, *τίνος ἀμπλακίας ποινὰς ὀλέκει;* where see the note.—*προτέλεια ναῶν*, 'sacrifices on behalf of the fleet.' See sup. 65.

220. *κληδόνας πατρῴους*, her appeals to the endearing name of Father.—*παρ' οὐδὲν ἔθεντο*, 'reckoned as nought,' made light of. So Xen. Anab. vi. 6, 11, *ἔνιοι μὲν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον.* Iph. Taur. 732, *μὴ—θῆται παρ' οὐδὲν τὰς ἐμὰς ἐπιστολάς.* Aelian, Var. Hist. ix. 41, *τοῦτο παραχρῆμα μὲν ἐξεφαύλισε Παυσανίας, καὶ παρ' οὐδὲν ἔθετο.* Plat. Phaedr. p. 252, A, *καὶ οὐσίας δι' ἀμέλειαν ἀπολλυμένης παρ' οὐδὲν τίθεται.*

221. The *τε* was added by Pearson. Mr. Davies reads *αἰῶ τε παρθένειον*, with O. Müller.

222. *βραβῆς*, the commanders. Cf. Pers. 301.

φράσεν δ' ἀόζοις πατὴρ μετ' εὐχὰν
δίκαν χιμαίρας ὕπερθε βωμοῦ
πέπλοισι περιπετῆ παντὶ θυμῷ
προνωπῆ λαβεῖν ἀέρδην, στόματός
τε καλλιπρῴρου φυλακὰν κατασχεῖν
φθόγγον ἀραῖον οἴκοις
βίᾳ χαλίνων τ' ἀναύδῳ μένει. στρ. έ.
κρόκου βαφὰς δ' ἐς πέδον χέουσα
ἔβαλλ' ἕκαστον θυτήρων
ἀπ' ὄμματος βέλει φιλοίκτῳ,
πρέπουσά θ' ὡς ἐν γραφαῖς προσεννέπειν

223. ἀόζοις. 'The ministers.' Hesych. ἀοζήσω· διακονήσω. Αἰσχύλος Ἐλευσινίαις. Compare ἀοσσεῖν and ἀοσσητήρ. Dr. Donaldson (*New Crat.* § 286) thinks the word properly means 'a fellow-bough of a tree.'—μετ' εὐχὰν λαβεῖν (αὐτὴν) ἀέρδην, 'after the dedicatory prayer to seize and hold her high above the altar.' It is not very easy to decide whether παντὶ θυμῷ should be taken with λαβεῖν or with προνωπῆ, i. e. 'to seize her summoning all their courage,' or 'fainting in all her soul.' In the former case, which seems preferable, προνωπῆ will mean 'with her head leaning over the altar.' Schol. προνενευκυῖαν. So αἰνεῖν τὸν ἐχθρὸν παντὶ θυμῷ, Pind. Pyth. ix. 96. It was the custom to kill the victim held aloft in this position, that the life-blood might sprinkle the altar. See Od. iii. 453. Eur. El. 813, κἄσφαξ' ἐπ' ὤμων μόσχον, ὡς ἦραν χεροῖν δμῶες. The same is said of Iphigenia, ib. 1022, ἔνθ' ὑπερτείνας πυρᾶς λευκὴν διήμησ' Ἰφιγόνης παρηΐδα. So also Lucret. i. 85, who has generally been thought to have had the present passage in view, 'sublata virum manibus tremebundaque ad aram deducta est.'

227. φυλακάν. 'And that a guard over her fair mouth should stop the utterance of a curse against the family,' i. e. any ill-omened expression which might excite the φθόνος of the gods. See Mr. Blakesley on Herod. iv. 69. There seems no difficulty in making φυλακὰν the subject of κατασχεῖν, with Klausen. Dr. Peile regards it rather as the cognate accusative expressing the nature and manner of the action; and Weil appears to take the same view, comparing ἀρωγὰν in 218, *ad pulchrum os custodiendum*. We might, thirdly, explain the idiom like νέωσον αἶνον γένος, Suppl. 526—8, so that φυλακὰν κατασχεῖν = φυλάξαι, the subject being αὐτούς. Blomfield reads φυλακᾷ, a simple and probable emendation, but not a necessary one. The Greeks greatly feared the effects of a dying imprecation. Hence στομῶσαι is applied to a dying man, Herod. ii. 69.

230. κρόκου βαφὰς χέουσα. 'Letting her saffron-dyed veil fall to the ground,' so as to expose her countenance, and enable her to direct appealing looks towards her executioners. Dr. Peile compares Il. v. 734, πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει. It is clear from 239, τὰ δ' ἔνθεν οὔτ' εἶδον οὔτ' ἐννέπω, that the poet left the details of the slaughter to the imagination of the hearer, and therefore that those are mistaken who understand κρόκου βαφὰς of the *blood*, misled by a wrong view of κροκοβαφὴς σταγὼν inf. 1090. Whether however the veil (*flammeolum* of the Romans) or the garment called κροκωτὸν is meant, may be questioned. Cf. στολὶς κροκόεσσα Phoen. 1491. Pind. Pyth. iv. 232, ἀπὸ κρόκεον ῥίψας Ἰάσων εἷμα. By taking it in the former sense, with Hermann, we more clearly perceive a motive for the action. The colour seems to have been a mark of royalty, as κροκόβαπτον ποδὸς εὔμαριν, Pers. 661.

233. ὡς ἐν γραφαῖς, i. e. as mute as a painted portrait. She made a show, as in a picture, as fain to speak to them. Others explain, 'looking as lovely as in a picture.' It is hardly credible that in the time of Aeschylus painting had, like statuary, attained sufficient excellence to

θέλουσ'· ἐπεὶ πολλάκις
πατρὸς κατ' ἀνδρῶνας εὐτραπέζους
ἔμελψεν, ἁγνᾷ δ' ἀταύρωτος αὐδᾷ πατρὸς
φίλου τριτόσπονδον εὔποτμον
παιᾶνα φίλως ἐτίμα.
τὰ δ' ἔνθεν οὔτ' εἶδον οὔτ' ἐννέπω· ἀντ. έ.
τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.
Δίκα δὲ τοῖς μὲν παθοῦσιν

be quoted as a standard of ideal beauty, surpassing even the human reality. Hence this passage is not to be compared with the στέρνα ὡς ἀγάλματος κάλλιστα of Polyxena, Eur. Hec. 559. Allusion to the art of painting occurs again, inf. 774. 1300.

234. (For she thought, if she were but allowed to speak, she would move their pity:) 'since many a time in her father's hospitable halls she had sung, and with chaste voice, virgin as she was, she had been wont affectionately to do honour to her loved sire's happy paean-song over the triple libation.' As it was a frequent custom to introduce dancing-girls and flute-players of light character at the conclusion of the banquet, the poet takes care to add ἀταύρωτος and ἁγνὰ, 'unmarried' and 'chaste,' to Iphigenia. Compare Plutarch, Symp. § v., ἡμεῖς μὲν ἐσπείσαμεν, ἡ δὲ αὐλητρὶς ἐπιφθεγξαμένη μικρὰ ταῖς σπονδαῖς, ἐκ μέσου κατέστη.—The MSS. give ἁγνὰ, which Schütz altered to ἁγνᾷ, Peile and Klausen retaining the vulgate. Ar. Lysist. 217, οἴκοι δ' ἀταυρώτη διάξω τὸν βίον.

237. τριτόσπονδον. Cf. Xen. Symp. ii. init., ὡς δ' ἀφῃρέθησαν αἱ τράπεζαι, καὶ ἔσπεισαν καὶ ἐπαιάνισαν, ἔρχεται αὐτοῖς ἐπὶ κῶμον Συρακόσιός τις ἄνθρωπος ἔχων τε αὐλητρίδα ἀγαθὴν καὶ ὀρχηστρίδα. This passage strongly confirms the excellent, and indeed, in itself certain, emendation of Hartung παιῶνα (or παιᾶνα) for αἰῶνα. (See on Cho. 335.) Elmsley read εὔποτμόν τ', but the Greek poets very rarely couple two epithets by τε. See on Cho. 1058. The σπονδὴ and the παιὰν were inseparable adjuncts of a banquet, and the αὐλητρὶς was seldom left out. Ar. Vesp. 1217, δειπνοῦμεν, ἀπονενίμμεθ', ἤδη σπένδομεν. — αὐλητρὶς ἐνεφύσησεν. See on Suppl. 26, and compare Plat. Symp. p. 176, init. Aesch. frag. 52, τρίτον Διὸς Σωτῆρος εὐκταίαν λίβα. Soph. frag. 375, Διὸς Σωτηρίου σπονδὴ τρίτου κρατῆρος. Plutarch, Symposiac. v. Quaest. v. § 2, οὐδὲ γὰρ θεῷ θύοντες πᾶσι τοῖς ἄλλοις θεοῖς, μάλιστα συννάοις καὶ συμβώμοις, κατευχόμεθα, ἀλλὰ τριῶν κρατήρων κιρναμένων, τοῖς μὲν ἀπὸ τοῦ πρώτου σπένδομεν, τοῖς δ' ἀπὸ τοῦ δευτέρου, τοῖς δ' ἀπὸ τοῦ τελευταίου. Libations were offered at the end of the banquet (1) to Zeus and Hera as τέλειοι, or gods of marriage; (2) to the heroes; (3) to Zeus Σωτὴρ exclusively; and the practice corresponded in principle with our custom of 'saying grace,' viz. as a pious recognition of the blessings conferred by the gods.

240. οὐκ ἄκραντοι, i. e. the evils which he predicted would arise from this sacrifice (150) are sure to be fulfilled. Though the chorus did not witness, and for other reasons decline to describe the deed of blood, they are perfectly aware that it *was* accomplished, and therefore sooner or later they look for the dreaded results. In saying this, the poet felt himself bound to reconcile mythology with the plot of the play. Klausen seems wide of the mark in taking τὰ ἔνθεν of the adulterous intercourse of Clytemnestra with Aegisthus, which they can only guess at because they have seen no direct proofs.

241. Δίκα δέ. 'But justice on these indeed (who have been the guilty authors of the sacrifice, i. e. Agamemnon) causes knowledge to fall by sad experience.' See sup. 170. That is, Justice will find out the guilty in due time, and make them aware of their sin when they have suffered for it. However, the chorus adds, since what must be must, there is nothing gained by predicting ills at a time like the present.—ἐπιρρέπειν is used transitively, as in Eum. 848. Schol. τοῖς μὲν πεπονθόσιν ἡ δίκη δίδωσι τὸ μαθεῖν. δίκην γὰρ δόντες μανθάνουσι τὸ μέλλον. Dr. Donaldson (Gr. Gr. § 601) takes ἐπιρρέπει intransitively, and construes (ὥστε) μαθεῖν τὸ μέλλον.

μαθεῖν ἐπιρρέπει· τὸ μέλλον δ',
†ἐπεὶ οὐ γένοιτ' ἂν λύσις, προχαιρέτω·
ἴσον δὲ τῷ προστένειν·
τορὸν γὰρ ἥξει †ξύνορθρον αὐγαῖς.
πέλοιτο δ' οὖν τἀπὶ τούτοισιν εὖ πρᾶξις, ὡς
θέλει τόδ' ἄγχιστον Ἀπίας
γαίας μονόφρουρον ἕρκος.

213. *ἐπεὶ οὐ γένοιτ' ἂν λύσις.* So Elmsley and Blomfield. Dindorf and Weil read *τὸ μέλλον δ' ἐπεὶ γένοιτ' ἂν κλύοις*, the meaning of which is by no means evident. The MSS. generally give *τὸ δὲ προκλύειν ἐπεὶ γένοιτ'* (or *ἐπιγένοιτ'*) *ἂν κλύοις προχαιρέτω.* But *τὸ δὲ προκλύειν* is added by another hand in the Med., and omitted in the Naples or Farnese MS. The passage is corrupt, and the reading cannot be determined with certainty. Hermann, followed by Klausen and Peile, gives *τὸ προκλύειν δ' ἤλυσιν προχαιρέτω*, putting a stop after *τὸ μέλλον* in the preceding verse. They explain, 'as for hearing beforehand of its approach, we say *farewell* to it at once,' i.e. we will not be at the trouble to anticipate evils. The meaning of the reading given above seems however more satisfactory; 'farewell to the future even before it has come, since there cannot be an escape from it,' i.e. by foreseeing or foreboding it. This doctrine of fatalism is essentially Aeschylean. So inf. 1211, *τὸ μέλλον ἥξει.* Suppl. 1031, *ὅτι τοι μόρσιμόν ἐστι, τὸ γένοιτ' ἄν.* The corruption of *λύσις* into *κλύοις* is quite easily accounted for, *κ* and *η*, *σ* and *ο*, being often interchanged. Again, *οὐ* is frequently omitted by transcribers when it forms a crasis (e.g. Suppl. 291), and the article is as frequently interpolated.

214. *ἴσον δὲ τῷ προστένειν.* That is, *τὸ προχαίρειν* (or rather, *τὸ λέγειν προχαίρειν*), *ἴσον ἐστὶ τῷ προστένειν*,—it is all one whether we dismiss it from our thoughts or brood over it in dismal anticipation, for come it will without fail. Compare 1374, *σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, ὅμοιον.* Cic. de Nat. D. iii. § 14, 'Quid igitur juvat aut quid adfert ad cavendum scire aliquid futurum, quum id certe futurum sit?'

215. *ἥξει*, i.e. *τὸ μέλλον.* Cf. inf. 1211. The simple meaning is, 'we shall know clearly with the morning sun what news is in store for us.' But there is also an implied sense, as inf. 1151, 'the sun will break upon our present gloom.' There can be little doubt that Wellauer and Hermann are right, the one in giving *ξύνορθρον* for *συνορθὸν*, the other *αὐγαῖς* for *αὐταῖς* or *ἀυταῖς*. Some retain *αὐταῖς*, understanding *τέχναι Κάλχαντος* in 240. Blomf. and Franz prefer the reading of MSS. Flor. Farn. *ξύναρθρον*.

216. *δ' οὖν.* 'However, not to dwell longer on mere conjectures,' &c. See sup. on 217. We might correctly enough translate, 'So let us say, in reference to what is next to come, May all be well!'—*εὖ πρᾶξις = τὸ εὖ πράσσειν.* Schol. *εὐπραξία.* The MSS. give *εὔπραξις*, which Hermann thinks defensible; but it seems better to write *εὖ* separately, with Klausen. So inf. 183, *εὖ γὰρ πρὸς εὖ φανεῖσι προσθήκη πέλοι.*

217. *τόδ' ἄγχιστον.* 'Such is the wish of those who have the nearest and dearest interest in it,'—who stand in the place of its closest relations in the absence of the King, and as members of his *βουλὴ*, who is the true shepherd and father of his people. Schol. Med. *ἐπειδὴ μόνοι γέροντες ἐφύλαττον τὴν Ἑλλάδα.* Cf. sup. 74. So *χάρμα φίλοις ἄγχιστον*, Pind. Pyth. ix. 64. Hermann denies that *τόδε* is said of the chorus, but does not tell us how he understood the passage. Weil and Mr. Davies refer it to Clytemnestra, who is seen approaching, and is as it were the regent, and next in power to the king. Cf. Suppl. 1018. But Weil gives *εὐπραξίαις θύειν*, comparing 253. Dr. Donaldson (*New Crat.* § 284) thinks *τόδ' ἄγχιστον* means 'here at hand to offer aid.'—*Ἀπίας γαίας*, the Argive territory: see on Suppl. 256.—At this point the Queen makes her appearance from the central door in the proscenium, and the chorus takes the opportunity, after doing obeisance, to repeat (252) the question which had remained unanswered at 97—103.

ἥκω σεβίζων σὸν, Κλυταιμνήστρα, κράτος·
δίκη γάρ ἐστι φωτὸς ἀρχηγοῦ τίειν
γυναῖκ', ἐρημωθέντος ἄρσενος θρόνου.
σὺ δ' εἴτε κεδνὸν εἴτε μὴ πεπυσμένη
εὐαγγέλοισιν ἐλπίσιν θυηπολεῖς,
κλύοιμ' ἂν εὔφρων· οὐδὲ σιγώσῃ φθόνος.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

εὐάγγελος μὲν, ὥσπερ ἡ παροιμία,
Ἕως γένοιτο μητρὸς Εὐφρόνης πάρα.
πεύσει δὲ χάρμα μεῖζον ἐλπίδος κλύειν·
Πριάμου γὰρ ᾑρήκασιν Ἀργεῖοι πόλιν.

ΧΟ. πῶς φῄς; πέφευγε τοὔπος ἐξ ἀπιστίας.
ΚΛ. Τροίαν Ἀχαιῶν οὖσαν· ἦ τορῶς λέγω;
ΧΟ. χαρά μ' ὑφέρπει δάκρυον ἐκκαλουμένη.
ΚΛ. εὖ γὰρ φρονοῦντος ὄμμα σοῦ κατηγορεῖ.
ΧΟ. τί γὰρ τὸ πιστὸν ἐστὶ τῶνδέ σοι τέκμαρ;

251. *ἄρσενος θρόνου.* 'When the King's seat has been deserted.' See inf. 502. 835. The King and the Queen in heroic times had separate chairs or seats; hence the term 'male throne' (or 'throne of the male') applied to the former. The Schol. remarks on this, *παρόντος μέντοι οὐ δεῖ συντυγχάνειν αὐτῇ*, by which he meant to develope the sense thus:—'it is right to pay respects to the Queen in the absence of the King, (but not otherwise; for then she retires from public.)' Thus the chorus is virtually made to apologize for the unusual course of voluntarily addressing her.

252. *εἴτε κεδνὸν εἴτε μή.* 'Whether you're burning incense, having heard Good, or, if not, in hope of cheering news, I'd gladly hear; nor, if you're mute, bear grudge,' Mr. Davies. The more logical enunciation would have been *εἴτε κεδνόν τι πεπυσμένη εὐαγγέλια θύεις, εἴτε μή τι πεπυσμένη ὑπὸ ἐλπίδος ἐπαίρει εἰς θυσίαν.* If the news had actually arrived, there was no place for *ἐλπὶς*, but only for thanksgiving. The sense therefore amounts to this: 'tell me whether you are sacrificing to thank the gods for favours received, or only begging them to confirm your hopes.' The point of the Queen's reply is to dwell on this supposed *ἐλπὶς*, for she says, 'You shall learn what will delight you beyond the mere *hope* of hearing.' At the same time she accepts the omen in the word *εὐαγγέλοισιν*,—'By all means may the morning usher in good news (receiving it, as it were, from the night out of which it springs, i.e. from the beacon which appeared last night), but' &c.—The Schol., in explaining it by *γένοιτο καλὴ ἡμέρα, ὥσπερ ἡ νὺξ*, might seem to have found *μητέρ' εὐφρόνην πάρα.* Cf. inf. 270.

260. *ἦ τορῶς λέγω;* This implies, as Dr. Peile observes, a little impatience at the chorus' incredulity. As if she had said, 'Were my former words (257—8) obscurely expressed?'

261. Compare Eur. Herc. F. 743, *χαρμοναὶ δακρύων ἔδοσαν ἐκβολάς.* Pind. Pyth. iv. 121, *ἐκ δ' ἄρ' αὐτοῦ πομφόλυξαν δάκρυα γηραλέων βλεφάρων, ἂν περὶ ψυχὰν ἐπεὶ γάθησεν.*

262. *κατηγορεῖ.* Properly, 'gives evidence against you,' 'convicts you of being glad.' For this peculiar, but undoubted sense of *εὖ φρονεῖν*, see on Cho. 761. The meaning is, 'your eye, glistening brightly through your tears, proves that these really are, as you say, tears of joy.'

263. *τί γὰρ τὸ πιστὸν κ.τ.λ.* 'Well! what is your proof of this on which one may rely?' Hermann, after Schütz and Franz, reads *τί γάρ; τὸ πιστὸν ἐστὶ*

ΚΛ. ἔστιν· τί δ' οὐχί; μὴ δολώσαντος θεοῦ.
ΧΟ. πότερα δ' ὀνείρων φάσματ' εὐπειθῆ σέβεις;
ΚΛ. οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός.
ΧΟ. ἀλλ' ἦ σ' ἐπίανέν τις ἄπτερος φάτις;
ΚΛ. παιδὸς νέας ὣς κάρτ' ἐμωμήσω φρένας.
ΧΟ. ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;
ΚΛ. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.
ΧΟ. καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος;
ΚΛ. Ἥφαιστος, Ἴδης λαμπρὸν ἐκπέμπων σέλας.
φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς
ἔπεμπεν· Ἴδη μὲν πρὸς Ἑρμαῖον λέπας
Λήμνου· μέγαν δὲ πανὸν ἐκ νήσου τρίτον

τῶνδέ σοι τέκμαρ: But this seems no improvement, for the Queen's reply is appropriate to the punctuation in the text, which is that of Klausen and Peile; 'I *have* a proof,—of course I have,—that is, unless the god has deceived me' (cf. θεῖον ψύθος, 462). Moreover, the article is quite out of place if τὸ πιστὸν &c. forms a distinct question.

266. οὐ δόξαν ἂν λάβοιμι. The position of δόξαν shows that it is emphatic: 'the mere *fancy* of a slumbering mind I am not the person to accept.' In Eur. Hel. 1191 we find φάτις similarly combined with ὀνείρατα,—πότερον ἐννύχοις πεπεισμένη στένεις ὀνείροις, ἢ φάτιν τιν' οἴκοθεν κλύουσα;

267. ἀλλ' ἦ. 'Well, perhaps some intimation not derived from omens inflated you with vain hope?'—'You underrate my intelligence, as if it were that of a young girl.'—ἄπτερος, an obscure word, about the sense of which interpreters greatly differ, seems to mean ἄνευ πτερῶν, sc. οὐκ ἀπ' οἰωνῶν ἐλθοῦσα. So πτερὸν means 'an omen' in Oed. Col. 97, οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν εἰσήγαγ' εἰς τόδ' ἄλσος. Eur. Ion 377, προβωμίοις σφαγαῖσι μήλων ἢ δι' οἰωνῶν πτεροῖς. Compare Propert. iii. x. 11, 'Tuque, o cara mihi, felicibus edita pennis,' i.e. 'fausto omine nata.' Hermann understands it literally, 'unfledged,' 'premature,' and Weil assents to this. The Schol. has ἰσόπτερος, κούφη. Hesychius, quoting the passage, has προσηνὴς ἢ ταχὺς, 'pleasing or sudden,' which shows that both interpretations were current in his time. At all events, the well-known Homeric expressions, τῇ δ' ἄπτερος ἔπλετο μῦθος, and ἔπεα πτερόεντα, seem to have no direct connexion with the present passage.

269. ποίου χρόνου δέ. 'And pray at what time has the city been captured?' (Our idiom is, '*was* it captured.')—The use of the genitive is best illustrated by comparing that of the accusative in Eur. Hel. 111, πόσον χρόνον γὰρ διαπεπόρθηται πόλις; 'How long ago has it been captured and plundered?' But in Ar. Ach. 83, πόσου χρόνου is, 'within what time?' or 'how long was it before,' &c. The genitive of the *point* of time differs from that of the *limitation* of it. Here καὶ has the same sense as in the formula πῶς καὶ &c.

271. τόδε τάχος, 'with such speed.' The accusative depends on the cognate sense, as if he had said ταχύνειν τάχος. The καὶ τίς, as usual, expresses incredulity, as in Pers. 440. 'You don't mean that any messenger could have arrived with such speed as *that!*' Mr. Davies: 'and pray what herald could attain this speed?' And so Mr. Mayor (Journal of Philology, ii. p. 236). More generally verbs of this kind take a genitive of the object. See on Cho. 1022.

273. ἀγγάρου. This has been restored from Suidas and other grammarians, who quote the verse, for the vulg. ἀγγέλου. See on Pers. 14. So also πανὸν (275) for φανὸν, from Athenaeus.

274. Ἑρμαῖον λέπας. The Ἑρμαῖον ὄρος of Soph. Phil. 1459. As the Schol. adds ὄρος Λήμνου, unnecessary according to the present punctuation, it follows that he read Λήμνου μέγαν δὲ πανὸν ἐκ νήσου.

Ἄθῳον αἶπος Ζηνὸς ἐξεδέξατο,
ὑπερτελής τε πόντον ὥστε νωτίσαι
ἰσχὺς πορευτοῦ λαμπάδος πρὸς ἡδονὴν,
πεύκη τὸ χρυσοφεγγὲς, ὥς τις ἥλιος,
σέλας παραγγείλασα Μακίστου σκοπαῖς·
ὁ δ' οὔ τι μέλλων οὐδ' ἀφρασμόνως ὕπνῳ
νικώμενος παρῆκεν ἀγγέλου μέρος·
ἑκὰς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ῥοὰς
Μεσσαπίου φύλαξι σημαίνει μολόν.
οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω,
γραίας ἐρείκης θωμὸν ἅψαντες πυρί.

276. Ἄθῳον αἶπος Ζηνός. Cf. Soph. frag. 229, Θρῇσσαν σκοπιὰν Ζηνὸς Ἀθῴου. 'The summit of Athos sacred to Zeus.' There was a tradition that Mount Athos, which rises 6778 feet above the sea, overshadowed the back of a bronze ox in Lemnos; which must be understood to mean, that the sun, setting behind that mountain, cast upon the statue the shadow of the peak. Hence Soph. frag. 348, Ἄθως σκιάζει νῶτα Λημνίου βοός. Plutarch, De facie in Orbe Lunae, § xxii., who quotes the verse rather differently, Ἄθως καλύψει πλευρὰ Λημνίου βοὸς, makes the distance οὐκ ἔλαττον ἑπτακοσίων σταδίων, or about seventy miles. At this distance the beacon-light might have been faintly seen, though not the shadow of the mountain; but the true distance is considerably less, perhaps not above forty or fifty miles. Sir John Maundeville, in chap. iii. of his Travels, makes Lemnos seventy-six miles distant from Athos. The immense beacon-fire lighted on the Malvern hills, Jan. 10, 1856, at a height of 1444 feet above the sea, was dimly seen from a hill near Aylesbury, 700 feet high, and nearly seventy miles distant. This establishes the possibility of the Aeschylean narrative so far. But from Athos to Euboea is more than ninety miles.

277. ὑπερτελὴς, 'rising high,' as ὑπερτελέσαι δουλείας γάγγαμον, inf. 350. Eur. Ion 1549, οἴκων θυοδόκων ὑπερτελής. Hermann, remarking that τε and not δὲ is used with this word, regards it as a continuation of the construction with ἐξεδέξατο, *excepit flammam Athos et vis flammae altissime eminens*. Perhaps the finite verb was suppressed,—in fact, forgotten,—in the length of the sentence, so that παραγγείλασα resolves itself into a case of *nominativus pendens*, the narrative being resumed with the apodosis ὁ δ' οὔ τι μέλλων (281). See on Pers. 417. Eum. 750. Translate: 'And when the mighty on-speeding torch, rising high in its course so as to cross the back of the sea, bearing the good tidings on its way,—the pine-wood, I mean, had transmitted its golden light like a sun to the heights of Macistus,—he then, not delaying nor heedlessly overcome by sleep, passed on his share of the messenger-fire.'—πρὸς ἡδονὴν, i.e. ἡδέως, presents no difficulty. It is possible, however, that a line may have been lost after it, e.g. ἀπῇξε, καὶ φλέγουσ' ἀφωρμήθη πρόσω κ.τ.λ. Hermann admits Schütz's correction πεύκης, and construes πρὸς ἡδονὴν πεύκης *ut pro lubitu luxuriaretur flamma*.

281. ὁ δέ. Either Macistus himself,—an unknown mountain in Euboea,—or σκοπὸς implied in σκοπαῖς. Either seems better than to read σκοπῷ with Hermann, whom however Weil follows.—παρῆκεν, i.e. παρήγγειλεν. Properly, παριέναι is to let a thing or person go by you; hence either to pass it on, transmit, &c., or to neglect. Some prefer the latter sense here, as the Schol. appears to have done, who says κοινὸν τὸ ἔπεμπεν. He meant, ὁ δ' οὔ τι μέλλων ἔπεμπεν, οὐδὲ ἀφρασμόνως παρῆκεν. But Dindorf thinks the words apply to παραγγείλασα, v. 280.

284. Μεσσαπίου. Schol. Med. Μεσσάπιον ὄρος μεταξὺ Εὐβοίας καὶ Βοιωτίας. Strabo, ix. p. 405, ἐν δὲ τῇ Ἀνθηδονίᾳ Μεσσάπιον ὄρος ἐστίν, ἀπὸ Μεσσάπου. Photius writes it with one σ, Μεσάπιον, ὄρος Εὐβοίας, ἀπὸ Μεσάπου τοῦ μετοικήσαντος εἰς Ἰταλίαν.

286. γραίας ἐρείκης θωμόν. 'A heap of dry old heath.' The *erica arborea* is

σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,
ὑπερθοροῦσα πεδίον Ἀσωποῦ, δίκην
φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας,
ἤγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.
φάος δὲ τηλέπομπον οὐκ ἠναίνετο
φρουρὰ, πλέον καίουσα τῶν εἰρημένων·
λίμνην δ' ὑπὲρ Γοργῶπιν ἔσκηψεν φάος·
ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον
ὤτρυνε θεσμὸν μὴ † χρονίζεσθαι πυρός.
πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει
φλογὸς μέγαν πώγωνα καὶ Σαρωνικοῦ
πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν πρόσω
φλέγουσαν· εἶτ' ἔσκηψεν, † εὖτ' ἀφίκετο

evidently meant, which grows into a tree as large as our white-thorn, and when old has a decayed and withered appearance in its lower boughs. It is common on mountains on the Mediterranean coasts.

290. *πομποῦ*, i. e. *ἀγγέλου*. Cf. v. 273.

292. *τῶν εἰρημένων*. 'Than those hitherto described.' For the distance between Cithaeron and Aegiplanctus (a mountain of Megaris) was much less than that of the other beacon-posts, so that the blaze would appear much greater.

293. *λίμνην Γοργῶπιν*. Hesych. *Γοργῶπις· λίμνην φασὶ εἶναι ἐν Κορίνθῳ*.

295. *μὴ χρονίζεσθαι*. So Franz from the conjecture of Martin, and on the whole it seems a better one than either *μὴ χατίζεσθαι*, 'not to be wanting,' adopted from Heath by Herm., Blomf., Dind., or *μηχανίζεσθαι*, 'to devise,' which Scholefield and Peile admit from the suggestion of Wellauer. Weil edits on his own conjecture *μεῖον μὴ χαρίζεσθαι πυρὸς*, 'not to give less fire,' comparing *πλέον* in 292. The MSS. agree in *μὴ χαρίζεσθαι* (except that the Farn. MS. gives *δὴ* for *μή*). Klausen and Stanley (independently, it would seem) give *μῆχαρ ἵζεσθαι*. Others propose *μοι* for *μή*. The reading is so uncertain, that it has been marked with an obelus. None of the above corrections give so simple a meaning as that in the text, 'it urged on the succession of the fire not to linger in its course.' Precisely similar is the verse applied to the active messenger, Theb. 54, *καὶ τῶνδε πύστις οὐκ ὄκνῳ χρονίζεται*. The word *θεσμὸς* is perhaps used in reference to the regulations of the *λαμπαδηφορία*, again alluded to in 303, and the idea of the chain of beacon-lights may have been borrowed by the poet from the incidents of the Persian war, in which we are told by Herodotus, ix. 3, that *πυρσοῖσι διὰ νήσων ἐδόκεε βασιλέϊ δηλώσειν, ὅτι ἔχοι Ἀθήνας*.

298. *πορθμοῦ κάτοπτον πρῶνα*. 'The distant headland which commands a view of the Saronic gulf.' The MSS., by a very frequent error (see on Prom. 2), give *κάτοπτρον*, which Canter corrected, and the emendation is rendered all but certain by the scholium *κατόψιον*. Strabo frequently has *κάτοπτος, ἔποπτος, κατοπτεύεσθαι*, in this sense, e. g. lib. iii. p. 159, *Ἀρτέμιδος ἱερὸν — κάτοπτον ἐκ πολλοῦ τοῖς προσπλέουσι*. Ib. v. p. 222, *περικλείεται δ' ὁ λιμὴν* (*Luna*) *ὄρεσιν ὑψηλοῖς ἀφ' ὧν τὰ πελάγη κατοπτεύεται*. So also Eur. Hipp. 30, *κατόψιον γῆς τῆσδε ναὸν Κύπριδος*. Oed. Col. 1600, *τὼ δ' εὐχλόου Δημητρὸς εἰς προσόψιον πάγον μολούσα*. The construction is, *ὥστε ἐκείνην* (sc. *φλόγα* or *λαμπάδα*) *ὑπερβάλλειν καὶ πρῶνα*, where '*even* the promontory' implies that the flame was so bright that it could be seen beyond the point farthest removed in that direction from Aegiplanctus. Hermann seems to construe *πρῶνα κάτοπτον πρόσω πορθμοῦ κ.τ.λ.*, "litus trans Saronicum sinum conspicuum."

299. *εὖτ'*. So Hermann for *εἶτ'*, for which Stanley conjectured *ἔς τ'*, which most editors adopt, and this is preferred by Mr. Mayor (Journ. of Phil. *ut sup.*), who renders *ἔσκηψεν* 'shot' on. The sense is, 'then it alighted' (i. e. stopped

Ἀραχναῖον αἶπος, ἀστυγείτονας σκοπάς·
κἄπειτ' Ἀτρειδῶν εἰς τόδε σκήπτει στέγος
φάος τόδ', οὐκ ἄπαππον Ἰδαίου πυρός.
τοιοίδ' ἔτοιμοι λαμπαδηφόρων νόμοι,
ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι·
νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών.
τέκμαρ τοιοῦτον ξύμβολόν τε σοὶ λέγω,
ἀνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί.
ΧΟ. θεοῖς μὲν αὖθις, ὦ γύναι, προσεύξομαι·
λόγους δ' ἀκοῦσαι τούσδε κἀποθαυμάσαι
διηνεκῶς θέλοιμ' ἂν, ὡς λέγεις, πάλιν.

at the last station, beyond which no other beacon had to be kindled), 'when it had reached the height of Arachnaeus,' a mountain of Argolis. Pausan. ii. 25, 9, *κατὰ δὲ τὴν ἐς Ἐπίδαυρον εὐθεῖάν ἐστι κώμη Λῆσσα,—ἔστι δὲ ὄρος ὑπὲρ τῆς Λήσσης τὸ Ἀραχναῖον*.

301. At this verse the Medicean MS. and the Scholia leave off. All the pages between it and v. 1034 are torn out.

303. *ἕτοιμοι*, i. e. *ἦσαν*, or perhaps *εἰσὶ*, if we understand that the Queen has such means of communication ready at her disposal, if any further news is to be conveyed. The phraseology seems borrowed from the Lampadephoria, to which *νόμοι, διαδοχαὶ*, and *πληροῦσθαι* were probably peculiar terms. Herod. viii. 98, *ὁ μὲν δὴ πρῶτος δραμὼν παραδιδοῖ τὰ ἐντεταλμένα τῷ δευτέρῳ, ὁ δὲ δεύτερος τῷ τρίτῳ, τὸ δὲ ἐνθεῦτεν ἤδη κατὰ ἄλλον διεξέρχεται παραδιδόμενα, καθάπερ Ἕλλησι ἡ λαμπαδηφορίη*. But the metaphor is qualified, after the usual manner of Aeschylus, by adding *νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος*, 'but the last is as much the victor in the race as the first,' since there was a mere *succession* of beacons without any contest. There is so much obscurity on the real nature of the Athenian torch-race, that the true explanation of this passage is rather doubtful, especially as the poet uses *καὶ τελευταῖος*, not *χὠ τελευταῖος*. Hence we might translate, with Peile, 'the first that started in the race is victor, having run last also.' That is, he succeeded in carrying his torch lighted to the end. Only, this seems to lose sight of the *διαδοχὴ*, or successive handing of the torch. The game is rather minutely described by Pausanias, i. 30, 2, *ἐν Ἀκαδημίᾳ ἐστὶ Προμηθέως βωμός· καὶ θέουσιν ἀπ' αὐτοῦ πρὸς τὴν πόλιν, ἔχοντες καιομένας λαμπάδας· τὸ δὲ ἀγώνισμα, ὁμοῦ τῷ δρόμῳ φυλάξαι τὴν δᾷδα ἔτι καιομένην ἐστίν. ἀποσβεσθείσης δὲ, οὐδὲν ἔτι τῆς νίκης τῷ πρώτῳ, δευτέρῳ δὲ ἀντ' αὐτοῦ μέτεστιν· εἰ δὲ μηδὲ τούτῳ καίοιτο, ὁ τρίτος ἐστὶν ὁ κρατῶν· εἰ δὲ καὶ πᾶσιν ἀποσβεσθείη, οὐδείς ἐστιν ὅτῳ καταλείπεται ἡ νίκη*. From a consideration of this passage, the following explanation was suggested in a former edition: 'And the first in is the conqueror, though he took up the race the last;' i. e. the first who reached the goal was the beacon on the Arachnaean hill, though it was the last lighted. Thucyd. vii. 2, *Γόγγυλος—μιᾷ νηὶ τελευταῖος ὁρμηθεὶς πρῶτος ἀφικνεῖται ἐς τὰς Συρακούσας*. The reader must choose which of the above interpretations he prefers, it being hard to arrive at a conclusion altogether satisfactory. The first is Klausen's, which may be defended by v. 315. So also Mr. Davies: 'each wins, the first-stage-runner and the last.' Another may be found in an Oxford publication, 'Terminalia,' p. 56.

306. *τέκμαρ τοιοῦτον*. This is in reply to the question at v. 263.

308. *αὖθις*, 'hereafter,' i. e. at 314. Hesych. *αὖθις· πάλιν, ἢ μετὰ ταῦτα*. See Monk ad Hippol. 312. Alcest. 1152, *αὖθις τόδ' ἔσται· νῦν δ' ἐπείγεσθαί με δεῖ*.—*ἀποθαυμάσαι* is more than *θαυμάσαι*,—'to satisfy my curiosity,' Lat. *animum explere mirando*.

310. *ὡς λέγεις*. All the MSS. but one give *ὡς λέγοις*, which Peile and Klausen explain, after Wellauer, 'as pray tell me again.' Dindorf and Hermann give *οὓς λέγεις* after Bothe. But *ὡς λέγεις* gives a good sense: *θέλω ἀκοῦσαι διηνεκῶς τούσδε*

ΚΛ. Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ.
οἶμαι βοὴν ἄμικτον ἐν πόλει πρέπειν.
ὄξος τ' ἄλειφά τ' ἐγχέας ταὐτῷ κύτει
διχοστατοῦντ' ἂν οὐ φίλως προσεννέποις·
καὶ τῶν ἁλόντων καὶ κρατησάντων δίχα
φθογγὰς ἀκούειν ἐστὶ συμφορᾶς διπλῆς.
οἱ μὲν γὰρ ἀμφὶ σώμασιν πεπτωκότες
ἀνδρῶν κασιγνήτων τε, καὶ φυταλμίων
παῖδες γερόντων, οὐκέτ' ἐξ ἐλευθέρου
δέρης ἀποιμώζουσι φιλτάτων μόρον·
τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος
νῆστις πρὸς ἀρίστοισιν ὧν ἔχει πόλις

λόγους πάλιν λεγομένους, ὅπως λέγεις αὐτούς,—'I wish to hear the account again at length, *how* you give it.'—ὡς however is not very often used for ὅπως or πῶς in an indirect or dependent clause.

312. *βοὴν ἄμικτον.* A cry discordant, not blending one with the other, viz. the cry of wailing on the part of the conquered, and of shouting and contending for food and lodging on that of the conquerors. These two parties are distinguished by *οἱ μὲν γὰρ* (317) and *τοὺς δ' αὖτε* (321).—*πρέπειν*, cf. 420. 1282.

313. *ἐγχέας.* So Canter for *ἐκχέας*, which might indeed stand, but it seems more probably a transcriber's error. The comparison is thus: 'As, if you pour oil and vinegar into one vessel, they will keep apart and not combine, so you may hear distinct cries from conquered and conquerors.' The two terms are combined by *τε — καὶ* (cf. Theb. 580—1), and therefore a full stop is wrongly placed at *προσεννέποις*.

314. *οὐ φίλως.* So all the MSS. Most editors adopt Stanley's correction *οὐ φίλω*. But surely we may allow *οὐ φίλως*, i. e. *ἐχθρῶς διχυστατεῖν*. The harmonious or friendly union is conversely *ἀστασίαστος μίξις*, Plat. Phileb. p. 63 fin.—*προσεννέπειν* is here 'to speak of,' not 'to speak to.' A similar use of *προσειπεῖν* occurs Plat. Theaet. p. 152, D.

317. *οἱ μὲν γὰρ*, the captives in general; though it is clear that the women are especially meant in reference to the *ἄνδρες* and *κασίγνητοι*.—*φυταλμίων γερόντων*, 'aged parents.' Cf. *φυτάλμιος πατὴρ*, Soph. frag. 957. *φυταλμίοις λέκτροις*, Rhes. 920. Weil reads *φυτάλμιοι παίδων γέροντες*, comparing Herod. i. 87. The poet evidently means that the only survivors are women, old men, and children, those of the military *ἡλικία* having fallen in the storming of the city; and even these lament from a neck no longer free, i. e. encircled with a rope or chain, the symbol of captivity. Eur. Suppl. 721, *βοὴ δὲ καὶ κωκυτὸς ἦν ἀνὰ πτόλιν νέων, γερόντων*. Pliny, Ep. vi. 20, 14, 'audires ululatus feminarum, infantum quiritatus, clamores virorum; alii parentes, alii liberos, alii conjuges vocibus requirebant, vocibus noscitabant.'

320. The confusion between the *δέρη* which gives utterance, and the *αὐχὴν* which bears the chain, scarcely requires to be noticed.

321. *νυκτίπλαγκτος πόνος νῆστις.* The hungry toil of keeping watch during the night after the fight. Most of the editors, with one MS., give *νήστεις*. The 'restlessness' and 'hunger' have their correlatives in *ἀρίστοισιν* and *ἀφύλακτον εὑδήσουσι* (328). The Queen pictures to herself what is actually taking place in Troy at that very time, i. e. early morning.—*τάσσει, κ.τ.λ.*, 'is setting down to breakfast on what the city contains, (but) according to no ticket (or token) in the distribution.' The meaning of *τεκμήριον* is determined not only by the context (*τάσσει* properly implying regular order and arrangement), but by *τύχης πάλον* in the next verse. Compare with the present passage Thucyd. iii. 30, *κατὰ γὰρ τὸ εἰκὸς ἀνδρῶν νεωστὶ πόλιν ἐχόντων πολὺ τὸ ἀφύλακτον εὑρήσομεν—εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν κατ' οἰκίας ἀμελέστερον, ὡς κεκρατηκότων, διεσπάρθαι.*

τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον·
ἀλλ' ὡς ἕκαστος ἔσπασεν τύχης πάλον,
ἐν αἰχμαλώτοις Τρωϊκοῖς οἰκήμασι
ναίουσιν ἤδη τῶν ὑπαιθρίων πάγων
δρόσων τ' ἀπαλλαγέντες, ὡς † δυσδαίμονες
ἀφύλακτον εὑδήσουσι πᾶσαν εὐφρόνην.
εἰ δ' εὐσεβοῦσι τοὺς πολισσούχους θεοὺς
τοὺς τῆς ἁλούσης γῆς θεῶν θ' ἱδρύματα,
οὔτἂν ἑλόντες αὖθις ἀνθαλοῖεν ἄν.
ἔρως δὲ μή τις πρότερον ἐμπίπτῃ στρατῷ

326. *ἤδη κ.τ.λ.* 'Now at length delivered from the frosts and dews of the clear open sky, since (or when) the poor wearied men will be able to repose the whole night without having to keep guard.' It is clear from v. 12, where the annoyance of the nightly dew is mentioned under similar circumstances, that *ἀφύλακτον* and *πᾶσαν νύκτα* are said in reference to the night-watches (*τετράμοιρον νυκτὸς φρουρὰν*, Rhes. 5), and hence it seems to follow that *ἤδη—ὡς* must be taken strictly in connexion. Compare Pers. 595, *λέλυται γὰρ λαὸς ἐλεύθερα βάζειν, ὡς ἐλύθη ζυγὸν ἀλκᾶς.* Eur. Iph. A. 420, *ὡς μακρὰν ἔτεινον*, 'since they were making a long journey.' As for *δυσδαίμονες*, which almost every editor has altered, there seems no reason why it should not refer to the sufferings of the victors during the siege. Blomfield, after Stanley, gives *ὡς δ' εὐδαίμονες*, scil. *ὄντες*, as presuming on their present good fortune and careless of the future. Weil, after Martin, regards it as an exclamation, 'and how happily will they sleep the whole night!' Klausen follows Schütz in understanding *δυσδαίμονες* of men who have no property to guard, and therefore no anxiety about nightly plunderers. This explanation would be satisfactory, if we might read *ναίοντες* for *ναίουσιν*. Otherwise *ὡς δὲ δυσδαίμονες* would be required. Schütz suggested *τῶν δ' ὑπαιθρίων πάγων, κ.τ.λ.*

329. *εὐσεβοῦσι.* There is no sufficient ground for writing *εὖ σέβουσι*, since we have *ἀλιτέσθαι θεοὺς* Od. iv. 378, and v. 108, *εὐσεβεῖν τινα* Eum. 260, *μετοικίαν ἐμὴν εὐσεβοῦντες* ibid. 973, and Eur. Troad. 85 hardly admits of the alteration, *ὡς ἂν τὸ λοιπὸν τἄμ' ἀνάκτορ' εὐσεβεῖν εἰδῶσ' Ἀχαιοί, θεούς τε τοὺς ἄλλους σέβειν.* So in Phoen. 1320, *χθόνιον εὐσεβεῖν θεόν.* The notion of being recaptured, as a punishment for sacrilege committed, naturally suggested itself to the poet from the *νὺξ ἀφύλακτος* just spoken of.

331. *οὔτἂν*, i. e. *οὔτοι ἄν*, is rightly given by Hermann. See Porson on Med. 863. This correction was anticipated in ed. 2 of the present play. Dr. Peile and Klausen retain the MSS. reading *οὐκ ἄν γ'*, which, though found under certain conditions, is here indefensible.—*ἀνθαλοῖεν* is the correction of Auratus for *αὖ θάνοιεν*.

332. *ἔρως δὲ κ.τ.λ.* 'Only (if they wish to escape) let them beware lest a desire should fall on the army, before they leave Troy, of plundering what they ought not, overcome by love of gain.' The fears of Clytemnestra arise from a belief commonly held by the Greeks, that to sack the temples of a captured city was sure to result in a calamitous return home. See on Pers. 805. Eur. Bacch. 1336, *ὅταν δὲ Λοξίου χρηστήριον διαρπάσωσι, νόστον ἄθλιον πάλιν σχήσουσι.* So Athena says (Troad. 69. 75) *οὐκ οἶσθ' ὑβρισθεῖσάν με καὶ ναοὺς ἐμούς;—δύσνοστον αὐτοῖς νόστον ἐμβαλεῖν θέλω.* Soph. Phil. 1440, *τοῦτο δ' ἐννοεῖσθ', ὅταν πορθῆτε γαῖαν, εὐσεβεῖν τὰ πρὸς θεούς.* A crime had already been committed in the slaughter of the inhabitants (*τὸ πῆμα τῶν ὀλωλότων*, 337, which perhaps includes the death of Iphigenia), but the gods may perhaps overlook *that*, so long as they are reverently treated by the victors. On the subjunctive *ἐμπίπτῃ* see on Suppl. 351. Hermann and Klausen give *ποθεῖν* for *πορθεῖν*, on the authority (according to the former) of MS. Flor. But Franz cites *πορθεῖν* from that copy.

πορθεῖν ἃ μὴ χρὴ, κέρδεσιν νικωμένους.
δεῖ γὰρ πρὸς οἴκους νοστίμου σωτηρίας,
κάμψαι διαύλου θάτερον κῶλον πάλιν.
θεοῖς δ' ἂν ἀμπλάκητος εἰ μόλοι στρατὸς,
ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων
γένοιτ' ἂν, εἰ πρόσπαια μὴ τύχοι κακά.
τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύεις·
τὸ δ' εὖ κρατοίη, μὴ διχορρόπως ἰδεῖν·
πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἱλόμην.
ΧΟ. γύναι, κατ' ἄνδρα σώφρον' εὐφρόνως λέγεις.

334. *δεῖ σωτηρίας, (ὥστε) κάμψαι.* Compare Suppl. 401, *δεῖ τοι βαθείας φροντίδος — ἐς βυθὸν μολεῖν δεδορκὸς ὄμμα.* The meaning is, They have yet to secure a safe return home; yet to pass the turning-point of the *diaulos* or double race-course (Eur. El. 825), and retrace their steps along the other limb or parallel line of it, from Troy to Argos.

336. *θεοῖς δ' ἂν κ.τ.λ.* 'But if the army should have come home guilty of sins against the gods (i. e. sacrilege), the calamity due to them from those who have perished may not be suffered to sleep, even if no sudden and startling calamity' (we should say, 'no visible judgment') 'should befall them.' The MSS. give *ἀναμπλάκητος*, which most editors retain. Thus the sense will be, 'if they do not commit sacrilege, and do not provoke the gods to punish them by sudden reverses, yet Iphigenia's death may bring a late retribution,' i. e. that of Agamemnon himself, which she is conscious of having in view. Cf. 447. There can be no doubt that Hermann and Klausen rightly explain *ἀμπλάκητος* actively, 'erring against the gods.' The *ἂν* is used to introduce the optative *γένοιτο*, with which it is afterwards repeated, or rather, it follows the most emphatic word in the sentence. But the conjecture of Dindorf, *ἐναμπλάκητος*, which he compares with *ἐναμάρτητος*, and might have compared with *ἐναγὴς*, is in a high degree probable. Cf. Thucyd. vii. 77, *καὶ εἴ τῳ θεῶν ἐπίφθονοι ἐστρατεύσαμεν, ἀποχρώντως ἤδη τετιμωρήμεθα.*

337. *ἐγρηγορός.* So Porson for *ἐγρήγορον.* Compare Eur. Suppl. 1148, *οὔπω κακὸν τόδ' εὕδει.* El. 41, *εὕδοντ' ἂν ἐξήγειρε τὸν Ἀγαμέμνονος φόνον.*

339. *γυναικὸς ἐξ ἐμοῦ.* 'Though I am only a woman, I have such advice and such sage precepts to offer.' To this line the chorus reply *γύναι, κατ' ἄνδρα κ.τ.λ.* (342). This is said with the usual apology for a woman presuming to offer her opinion. Eur. Hel. 1049, *ἄκουσον, ἤν τι καὶ γυνὴ λέξῃ σοφόν.* Suppl. 294, *ὡς πολλά γ' ἐστὶ κἀπὸ θηλειῶν σοφά.*—*κλύεις* Herm., Franz, with one MS. The common reading is *κλύοις.* So *λέγεις* and *λέγοις* were confused sup. 310. But *κλύοις* might be defended by *λέξειεν* in 535, rather than as a wish; or by *τἂν* for *τοι.*

340. *μὴ διχορρόπως ἰδεῖν.* So that we may view it without any counterbalancing evil, i. e. with entire satisfaction. On the mixture of *ἐσθλὸν* with *κακὸν*, which was always deprecated, see inf. 620.

341. *εἱλόμην*, 'I have got.' Cf. *θάνατον εἷλετ' ἐν πόλει* Theb. 1003. Eum. 829, *τοιαῦθ' ἑλέσθαι σοι πάρεστιν ἐξ ἐμοῦ.* Il. vii. 482, *ὕπνου δῶρον ἕλοντο.* The meaning is, Since I have been blessed in so many and such great advantages, may no envy of the gods bring evil upon me. And so Weil: "Tot, quae nobis evenerunt, bonorum opto ne fructus pereat." Compare 877. The sentiment is the same as sup. 130, inf. 920. Hermann and Dindorf read *τήνδ' ὄνησιν*, in this sense: 'For I prefer *this* enjoyment (i. e. of unmixed good) before much prosperity.' Klausen understands it thus: 'For many are the advantages of which I wish for the enjoyment.'

342. *κατ' ἄνδρα*, not as a *γυνὴ*, sup. 339. Compare *ἀνδρόβουλος*, 11.—*εὐφρόνως* might mean 'prudently,' as *εὔφρων* and *δύσφρων* are used, Pers. 554. 768, and so a gloss in MS. Farn. *φρονίμως.* But in respect of v. 310 it more probably means 'obligingly,' i. e. in reply to my request.

ἐγὼ δ', ἀκούσας πιστά σου τεκμήρια,
θεοὺς προσειπεῖν εὖ παρασκευάζομαι·
χάρις γὰρ οὐκ ἄτιμος εἴργασται πόνων.
ὦ Ζεῦ βασιλεῦ καὶ νὺξ φιλία
μεγάλων κόσμων κτεάτειρα,
ἥτ' ἐπὶ Τροίας πύργοις ἔβαλες
στεγανὸν δίκτυον, ὡς μήτε μέγαν
μήτ' οὖν νεαρῶν τιν' ὑπερτελέσαι
μέγα δουλείας
γάγγαμον, ἄτης παναλώτου.
Δία τοι Ξένιον μέγαν αἰδοῦμαι
τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ
τείνοντα πάλαι τόξον, ὅπως ἂν
μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρων
βέλος ἠλίθιον σκήψειεν.
Διὸς πλαγὰν ἔχουσιν εἰπεῖν· στρ. ά.

343. *ἀκούσας*, 'now that I have heard from you.' Cf. 263. 306.—*εὖ προσειπεῖν*, sup. 308. Weil reads *αὖ*, from a conjecture formerly proposed by me.—*παρασκευάζομαι*, as the following anapaests show, refers to a movement made by the chorus (cf. 249) preparatory to singing the following *στάσιμον.*

345. *χάρις οὐκ ἄτιμος πόνων.* 'No inadequate return for all our trouble.' Properly, a deed has been done deserving both *χάρις* and *τιμή.* The notion in *τιμὴ* is not 'honour,' but 'price' or 'value.'—*Exit* Clytemnestra. The chorus sings a stasimon, the point of which is, that in the capture of Troy the long-delayed Justice of Zeus is vindicated, and the deserved punishment has fallen on the proudly prosperous Priam and the impious and god-despising Paris. The loss of a beautiful wife has roused a husband to vengeance; but that vengeance has cost the army much suffering and death. Perhaps *his* turn may yet come; for too great prosperity is regarded by the gods with jealousy, especially when the death of many has to be accounted for. However, they conclude, the rumour may yet prove false: women are wont to act on impulse and without due assurance that they are in the right.

346. *νὺξ φιλία*, 'welcome night;' cf. 256. 270. As *δοτὴρ* gives *δότειρα* for the feminine form, so *κτεάτειρα* from *κτητὴρ*, 'a getter.' Compare *κτεατίζω* and *κτέανον.* Translate, 'that hast put us in possession of great prizes.' For the *hiatus* before the following vowel, cf. v. 78.

349. *στεγανόν.* Not merely a *covering* net, i. e. one spread over the city, but one which cannot be broken through, as the wall is said *στέγειν*, Theb. 205.—*ὑπερτελέσαι*, cf. inf. 1347, sup. 277, Pers. 101, whence it is clear that the notion is that of leaping over an enclosure, *ἀρκύστατον*, covered by a net. See Ar. Vesp. 132. 367. Suppl. 851.—*μέγαν*, 'full-grown.' Cf. inf. 728.

352. *παναλώτου.* Cf. Il. v. 487, *ὡς ἁψῖσι λίνου ἁλόντε πανάγρου.*

355. *ὅπως ἂν*, '*so as that* the weapon might not light in vain, either falling short of the mark or going above the stars (too high).' On *πρὸ καιροῦ* see Prom. 515. So Tac. Hist. iii. 23, 'falso ictu tela hostium citra cadebant.'—*ὑπὲρ ἄστρων*, as Oed. Tyr. 1190, *καθ' ὑπερβολὰν τοξεύσας.* On *ὅπως ἂν* with the optative see Appendix C to the *Supplices* (ed. 2). Donaldson, Gr. Gr. § 610, who translates, 'to the end that,' regarding the negative proposition as *eventual.* He is right; but the version he gives rather implies what is *intentional.*

358. *Διὸς πλαγὰν ἔχουσιν.* 'Yes, 'tis from Zeus Xenius that they have received

πάρεστι τοῦτό γ' ἐξιχνεῦσαι.
ἔπραξαν ὡς ἔκρανεν. οὐκ ἔφα τις
θεοὺς βροτῶν ἀξιοῦσθαι μέλειν,
ὅσοις ἀθίκτων χάρις
πατοῖθ'· ὁ δ' οὐκ εὐσεβής.
πέφανται δ' ἐκγόνοις
ἀτολμήτως Ἄρη
πνεόντων μεῖζον ἢ δικαίως,
φλεόντων δωμάτων ὑπέρφευ
ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπή-

their blow, so to say it; this at least one may trace in the history of their fall. They have fared as he had appointed.'—εἰπεῖν seems to be added because πληγὴν ἔχειν was a familiar phrase borrowed from single-handed combatants, like *habet* (Virg. Aen. xii. 296) of the Roman gladiators. Otherwise we might construe ἔχουσιν εἰπεῖν, 'they can tell of the stroke of Zeus,' i.e. they know what it is to be smitten by Zeus. (So Mr. Mayor, Journ. Phil. ii. p. 236.) Mr. Davies gives εἰπεῖν πάρεστιν, τοῦτο δ' ἐξιχνεῖσαι, with Enger. Cf. inf. 841.—τοῦτό γε, viz. that it was from Ζεὺς ξένιος that the blow came.—ἔπραξαν is the correction of Hermann and Franz for ὡς ἔπραξεν. Compare ἄτιμα δ' οὐκ ἐπραξάτην, inf. 1418, and see on v. 1261.

360. οὐκ ἔφα τις. The general sense is, 'Some pretended that the gods do not deign to be concerned about those by whom the sanctity of the marriage-bed was trampled on (cf. 1164. Cho. 631); but the opinion is false, for this *has* taken place now, and even the posterity of the proud and too prosperous are sure to suffer.' This is said in allusion to Priam and Paris, and is according to the favourite doctrine of Aeschylus, that a curse lies dormant in families for generations. The opinion here denied is the same that was so energetically maintained by the Epicureans of a later age. Cic. de Div. i. ad fin., 'Ennius deos non curare opinatur quid agat humanum genus.' Ibid. ii. § 104, a verse of that poet is quoted, 'Sed eos non curare opinor quid agat humanum genus.'—ἀξιοῦσθαι is the middle voice, as in Eum. 403, φονεὺς γὰρ εἶναι μητρὸς ἠξιώσατο. Ibid. 345. Theb. 664.

365. πέφανται, sc. τὸ εἶναι θεοὺς, or rather, τὸ μέλειν θεοὺς βροτῶν. The perfect passive of φαίνω, as Il. ii. 122, τέλος δ' οὔπω τι πέφανται.—ἐκγόνοις and ἀτολμήτως are the corrections of Hermann and Bamberger for ἐγγόνους and ἀτολμήτων. 'It is made known to the posterity of those who presumptuously cherish a spirit of rebellion against the gods more than is permitted, when their houses teem with excessive wealth,' i.e. when wealth aggravates or brings a Nemesis of its own upon crime; cf. inf. 732. Dr. Badham would read ἐκ γένους, Prof. Newman ἐγγενὴς, 'a relation of the wicked.'

369. For ὑπὲρ τὸ βέλτιστον, 'beyond what is best for them' (words which may possibly be merely a gloss on ὑπέρφευ), Hermann reads ὅπερ τὸ βέλτιστον, "quod est praestantissimum;" Prof. Newman τόδ' οὔτε βελτιστόν ἐστ' οὔτ' ἀπήμαντον κ.τ.λ. But cf. Plat. Phaedr. p. 233, A, ἐκεῖνοι μὲν γὰρ καὶ παρὰ τὸ βέλτιστον τά τε λεγόμενα καὶ τὰ πραττόμενα ἐπαινοῦσι. Weil gives μέτρον δὲ βέλτιστον.—ἔστω ἀπήμαντον, ὥστε κ.τ.λ. If we regard the context alone, we shall be tempted to explain these words of that moderate wealth which, while it brings no harm (πῆμα) to the possessor, at the same time satisfies a well-ordered and contented mind. Again, the imperative ἔστω implies something within the control of man, not a wish that the gods only can grant. '*Let* your conduct be harmless,' i.e. such as not to bring harm, but such as 'that a man of sense may be proof in himself against evil.' So Pindar, Pyth. vi. 47, νόῳ πλοῦτον ἄγει. The difficulty is to find a definite subject to ἔστω, which some make τὸ πρᾶγμα, others τὸ τῆς τύχης. There is difficulty too in the *personal use* of ἀπαρκεῖν, to which λα-

μαντον, ὥστε κἀπαρκεῖν
εὖ πραπίδων λαχόντα·
οὐ γάρ ἐστιν ἔπαλξις
πλούτου πρὸς κόρον ἀνδρὶ
λακτίσαντι μέγαν δίκας βωμὸν εἰς ἀφάνειαν.
βιᾶται δ' ἁ τάλαινα πειθὼ, ἀντ. ά.
†προβουλόπαις ἄφερτος ἄτας·
ἄκος δὲ πᾶν μάταιον. οὐκ ἐκρύφθη,
πρέπει δὲ φῶς αἰνολαμπὲς σίνος·
κακοῦ δὲ †χαλκοῦ τρόπον,
τρίβῳ τε καὶ προσβολαῖς
μελαμπαγὴς πέλει

χόντα seems the subject rather than the object. We have ἀρκῶ for ἀρκεῖ μοι, Prom. 639, and hence not only ἀπαρκεῖ πλοῦτός τινι, but ἀπαρκεῖ τις πλούτῳ. In its secondary uses, ἀρκεῖν is well represented by the Latin *sufficere*. See on Eur. Rhes. 329, ἀρκοῦμεν οἱ σώζοντες Ἴλιον πάλαι, *nos sufficimus* &c. So here, *ita ut sufficiat sapiens* (*in se*, or *per se*). Cf. Pers. 476, κοὐκ ἀπήρκεσαν οὓς πρόσθε Μαραθὼν βαρβάρων ἀπώλεσεν.

374. πρὸς κόρον, i.e. ὑβριστικῶς. Cf. πρὸς ἡδονὴν, sup. 278. 'For there is no protection in wealth to a man when once he has insolently spurned the great altar of righteousness, so as to annihilate it,' or get rid utterly of all distinction between right and wrong. So ἱρὸν τῆς Δίκης, Eur. Hel. 1002. βωμὸν αἴδεσαι Δίκας, 511. The order of the words is perhaps in favour of construing λακτίσαντι εἰς ἀφάνειαν, for ὥστε ἀφανίσαι. But cf. 451. These three verses (372—5) are pherecratean, the last being a form of constant occurrence in Aeschylus.

376 seqq. 'Such a person' (continues the poet, having Paris especially in view, though he does not name him till v. 390) 'is urged on by a wretched and fatal impulse (πειθὼ) resulting from, and as it were the daughter of, a judicial blindness or infatuation (ἄτη), which impulse in an irresistible manner (ἄφερτος) suggests to him ways and means of attaining his ends (προβουλεύει). There is no help for it: his innate baseness is made to appear as surely as inferior metal is detected by use; for he is like a boy frivolously pursuing a bird, while he cares not for the misery he inflicts on his native city.' The general sense is, that a man is first unjust and then impious; on the principle that *nemo repente fuit turpissimus*. In what follows, ἄκος πᾶν κ.τ.λ., the doctrine of fatalism is introduced. The chief difficulty lies in προβουλόπαις, which seems fairly capable of two meanings,—'the fore-counselling child of infatuation,' or 'devising beforehand calamity for posterity' (παισὶν προβουλεύουσα, as τάλαινα παρακοπὰ πρωτοπήμων, sup. 216). In the latter sense, the doctrine will be, that the consequences of crime descend to generations yet unborn; in the former, which is to be preferred, ἄτη is said τίκτειν, and to have a child πειθὼ, as inf. 738, ὕβρις τίκτει ὕβριν. But Weil is perhaps right in reading πρόβουλος, παῖς κ.τ.λ., with Karsten; and so also Mr. Davies.

379. πᾶν μάταιον. So Klausen and Dindorf with Wellauer. Hermann and Peile retain παμμάταιον with the MSS.

380. σίνος. Our equivalent word is 'mischief,' the epithet σίνις or σίντης being properly applied to destructive animals. Here we may understand the mischievous propensities of such persons as the poet describes.—φῶς is the nominative in apposition, 'shines as a balefully-gleaming light.'

383. μελαμπαγὴς (ᾱ), 'black-grained,' applied to congealed blood in Theb. 734. Bronze, when composed of a due proportion of copper and tin, has a green rust (*aerugo*), and becomes bright by friction, whereas if unskilfully mixed it turns quite black externally, and is liable to become dim and speckled after being polished. To this fact Sophocles (frag. 742) perhaps alludes in a verse preserved by Plutarch,

δικαιωθεὶς, ἐπεὶ
διώκει παῖς ποτανὸν ὄρνιν,
πόλει πρόστριμμ' ἄφερτον ἐνθείς.
λιτᾶν δ' ἀκούει μὲν οὔτις θεῶν·
τὸν δ' ἐπίστροφον † τῶνδε
φῶτ' ἄδικον καθαιρεῖ.
οἷος καὶ Πάρις ἐλθὼν
εἰς δόμον τὸν Ἀτρειδᾶν
ᾔσχυνε ξενίαν τράπεζαν κλοπαῖσι γυναικός.
λιποῦσα δ' ἀστοῖσιν ἀσπίστορας στρ. β΄.
κλόνους τε καὶ λογχίμους ναυβάτας ὁπλισμοὺς,
ἄγουσά τ' ἀντίφερνον Ἰλίῳ φθορὰν,
βέβακεν ῥίμφα διὰ πυλᾶν
ἄτλητα τλᾶσα· πολλὰ δ' ἔστενον
τόδ' ἐννέποντες δόμων προφῆται·

An seni gerenda sit Respublica, § viii., *λάμπει γὰρ ἐν χρείαισιν, ὥσπερ εὐγενὴς* (al. *εὐπρεπὴς*) *χαλκός*. But perhaps we should read *χρυσοῦ*, in allusion to the use of the touch-stone (*βάσανος*). Probably Aeschylus took the idea from Theognis, 417—18, and 449—52. Compare Pind. Pyth. x. 67, *πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει καὶ νόος ὀρθός*. The man himself is said to turn black when put to the test (*δικαιωθεὶς*), by that confusion between the image and the thing compared which has been noticed on Suppl. 221.

384. *ἐπεὶ*, for he is vainly hoping he will not be detected, not be brought to justice, and so put to the test, *δικαιωθεὶς*, in the end.—*διώκει παῖς ὄρνιν*, he is as a boy in pursuit of a bird. There was a proverb *τὰ πετόμενα* (or *τὰ ποτανὰ*) *διώκειν*, on which see Blomfield's Glossary. So *χῆνα διώκοντα*, Plat. Gorg. p. 471, C. It was applied to those who wasted their time and means in pursuing vanities or impossibilities. Here, as Hermann observes, it is not so much applied to the pursuit of Helen by Paris (since he succeeded in carrying her off), as to his vain expectation of getting the victory in the end. On *πρόστριμμα* see Prom. 337. Weil says it means 'sceleris contagio,' i.e. he makes the city share in his crime.

388. *τὸν ἐπίστροφον τῶνδε*. Hermann takes this actively, 'him who brings on such sufferings (*ἐπιστρέφει προστρίμματα*) to the state.' Others explain, 'him who engages in such things.' Both *στρέφεσθαι* and *ἐπιστρεφεσθαι* take a genitive in the sense of *ἐπιμελεῖσθαι*, and in fact the adjective is really transitive in whichever of the above ways it is taken. For *τῶνδε* Blomf. gives *τούτων*, which seems probable, the two forms being constantly confused. See on Pers. 671. Prom. 542.—*καθαιρεῖ*, 'destroys,' a metaphor from wrestling, perhaps. It is so used in Thuc. i. 77. iii. 13 fin.

392. *ᾔσχυνε κ.τ.λ.* Cf. Il. xiii. 627, *οἵ μευ κουριδίην ἄλοχον καὶ κτήματα πολλὰ μὰψ οἴχεσθ' ἀναγόντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ.*

395. *κλόνους τε καὶ κ.τ.λ.* So Franz after H. L. Ahrens, for *κλόνους λογχίμους τε καὶ ν. δ.* Otherwise the antistrophic verse requires alteration. Helen, on leaving her home, bequeathed to her fellow-citizens nothing but the turmoil of war, and brought to her new abode only destruction in place of a dowry. Compare *ἀντήνωρ*, inf. 430.

396. *βέβακεν, οἴχεται*, she is gone and out of sight in a moment.

399. *δόμων προφῆται*. The question, whether the seers of the house of the Atridae, or those of Priam, are meant, is rendered more perplexing by the uncertainty of the reading in 402, 3. Haupt understands Cassandra and Helenus, the inspired children of Priam. On the other

"Ἰὼ, ἰὼ δῶμα, δῶμα καὶ πρόμοι·
ἰὼ λέχος καὶ στίβοι φιλάνορες.
πάρεστι † σῖγ', ἄτιμος ἀλλ' ἀλοίδορος,
† ἄλγιστ' ἀφειμέναν ἰδών.
πόθῳ δ' ὑπερποντίας
φάσμα δόξει δόμων ἀνάσσειν·
εὐμόρφων δὲ κολοσσῶν
ἔχθεται χάρις ἀνδρί·
ὀμμάτων δ' ἐν ἀχηνίαις ἔρρει πᾶσ' Ἀφροδίτα.

hand, *δόμων ὀνειρόμαντις*, Cho. 30, is certainly said of the Atridae; and it is probable, as Dr. Peile suggests, that the words which follow are supposed to be spoken at Argos. Cf. 416. They are rather *speculations* on Menelaus' state of mind on discovering the faithlessness of his wife, than prophecies of what he would do.

401. *στίβοι φιλάνορες*. The impression left on the couch by the now absent wife. So *στίβοι* is used of foot-prints, Cho. 197. 202. Compare Ovid, Her. x. 53, 'Et tua, qua possum, pro te vestigia tango, Strataque quae membris intepuere tuis.' Propert. ii. 29, 35, 'Apparent non ulla toro vestigia presso.' The epithet is best explained thus, *στίβοι τῆς πρὶν τὸν ἄνδρα φιλούσης*.

402. *πάρεστι σῖγ'*. The MSS. give *πάρεστι σιγᾶς ἄτιμος ἀλοίδορος ἄδιστος ἀφεμένων ἰδεῖν*, which is clearly corrupt. To discuss the many corrections and interpretations that have been proposed would occupy a very considerable space. It will therefore be sufficient to exhibit the reading which affords the most plausible sense: 'He is present (i. e. at the bed) in silence, dishonoured, yet without reproaching her, perceiving with deepest pain that she is gone.' His grief is too great to find utterance in words. Others refer *πάρεστι* to the vision of Helen. The metre seems imperatively to require *ἀφειμέναν* or *—ων*, and the adverb of the preceding superlative rather than the nominative case. The commentators quote Hesychius, *ἀφέμενον, καταλείψαντα ἢ ἀναχωρήσαντα, ἀποστάντα*,—but either *ἀφειμένον* is the true reading, or he confused the distinct senses, medial and passive, of *ἀφέσθαι* and *ἀφεῖσθαι*. Logically, it is wrong to say *ἰδεῖν τινα οἰχόμενον*, yet this is a Greek expression, e. g. Plat. Symp. p. 216, C, *καὶ πολλάκις ἡδέως ἂν ἴδοιμι αὐτὸν μὴ ὄντα ἐν ἀνθρώποις*. *Ibid.* p. 223, C, *ἰδὼν οἰχομένους*.

404. *πόθῳ δ' κ.τ.λ.* 'And through regret of her who is now beyond the sea, her form (phantom or image) will seem to him to be mistress of the house.' That is, he will continue to conjure up the loved image of one whom he too well knows is far away. Plat. Phaedr. p. 255, E, *εἴδωλον ἔρωτος ἀντέρωτα ἔχων*. Thuc. vi. 54, *ἐρωτικῶς περιαλγήσας*.

406. *εὐμόρφων κολοσσῶν*. 'And the grace of the comely statues becomes odious to her husband: for in the want of (living) eyes all the charm of a woman is gone.' So *χρημάτων ἀχηνία*, Cho. 293. One cannot see why both Hermann and Klausen should deny that the statues here meant are those of Helen,—at least included among others. For there is little point in the remark, if the mere decorations of the palace are meant; and the next line clearly implies that no mere semblance, no portrait without the reality, will suffice to keep alive love. For, as remarked by Dr. Donaldson (*New Cratylus*, § 478), the Greeks regarded love as a sort of *ἀπορροὴ* or efflux from the eyes. Love here is not regarded merely as a *sentiment*, but as a passion which proceeds from and is fed by a living source, and which languishes and becomes extinct when that source is withdrawn. Plat. Symp. p. 180, D, *πάντες γὰρ ἴσμεν ὅτι οὐκ ἔστιν ἄνευ Ἔρωτος Ἀφροδίτη*. His object seems to have been to describe the uxorious character of Menelaus, often alluded to by Euripides, which incited him at all hazards to undertake a long and calamitous war. Troad. 864, *ἦλθον δὲ Τροίαν, οὐχ ὅσον δοκοῦσί με, γυναικὸς οὕνεκ', ἀλλ' ἐπ' ἄνδρ' ὃς ἐξ ἐμῶν δόμων δάμαρτα ξεναπάτης ἐλήσατο.*

ὀνειρόφαντοι δὲ πενθήμονες   ἀντ. β'.
πάρεισι δόξαι φέρουσαι χάριν ματαίαν.
μάταν γὰρ, εὖτ' ἂν ἐσθλά τις δοκῶν ὁρᾶν,
παραλλάξασα διὰ χερῶν
βέβακεν ὄψις οὐ μεθύστερον
πτεροῖς ὀπαδοῖς ὕπνου κελεύθοις."
τὰ μὲν κατ' οἴκους ἐφ' ἑστίας ἄχη
τάδ' ἐστὶ, καὶ τῶνδ' ὑπερβατώτερα.
τὸ πᾶν δ' ἀπ' αἴας Ἑλλάδος ξυνορμένοις
πένθεια τλησικάρδιος
δόμων ἑκάστου πρέπει.
πολλὰ γοῦν θιγγάνει πρὸς ἧπαρ·
οὓς μὲν γάρ * τις ἔπεμψεν
οἶδεν, ἀντὶ δὲ φωτῶν
τεύχη καὶ σποδὸς εἰς ἑκάστου δόμους ἀφικνεῖται.

412. εὖτ' ἂν — δοκῶν ὁρᾶν. "Quum ὁρᾶν, pro quo ὁρᾷ dicendum erat, statim ex δοκῶν aptum sit, ne idem verbum repeteretur, omissum est ὁρᾷ. Plena enim oratio esset εὖτ' ἂν ἐσθλά τις δοκῶν ὁρᾶν ὁρᾷ." Hermann; who rightly adds that μάταν is to be construed with βέβακεν. For παραλλάξασα we might be inclined to read either παραλλαγεῖσα or παραλλαγαῖσι (cf. v. 473), on account of the metre, which in the strophe (v. 397) reads much better as an iambic dimeter, βέβακε ῥίμφα κ.τ.λ. We have however παραλλάσσειν intransitively Eur. Hipp. 935, λόγοι παραλλάσσοντες ἔξεδροι φρενῶν. —οὐ μεθύστερον is simply 'as soon as it has appeared.' Literally, 'not behind in the course,' as Pers. 209.

415. πτεροῖς. 'On wings attending the ways of sleep,'—a poetical way of saying, 'it slips away as a winged dream.' We do not gain much by Hermann's alteration, πτεροῦσσ' ὀπαδοῦσ'. Dindorf however, Weil, and Mr. Davies edit ὀπαδοῦσ'. The wings of a dream *attend* the ways of sleep, because as soon as the sleep is broken the dream is ended; the two things go together. So Lucian propounds the Pythagorean doctrine in the treatise called Ὄνειρος:—Δεινόν τινα τὸν ἔρωτα φῂς τοῦ ἐνυπνίου, εἴγε πτηνὸς ὤν, ὥς φασί, καὶ ὅρον ἔχων τῆς πτήσεως τὸν ὕπνον, ὑπὲρ τὰ ἐσκαμμένα ἤδη πηδᾷ, καὶ ἐνδιατρίβει ἀνεῳγόσι τοῖς ὀφθαλμοῖς μελιχρὸς οὗτος καὶ ἐναργὴς φαινόμενος.

416. ἐφ' ἑστίας. 'Such are the regrets at home, at the hearth (of the palace), and (others) surpassing these; but generally (τὸ πᾶν) there are griefs which the friends of the absent Argive army have to endure, in the deaths of so many brave men.' He reverts to the consequences of Paris' folly as falling on the citizens, sup. 386.

418. ἀπ' αἴας Ἑλλάδος. This easy transposition has been adopted to suit what appears the most probable reading of the strophic verse. The MSS. give ἀφ' Ἑλλάδος αἴας, for which Ἕλλανος and Ἑλλανίδος have been proposed.—ξυνορμένοις, 'to those who have gone off together to the war;' the dative of *reference*, as it is called: see sup. 215. Theb. 592.

419. τλησικάρδιος. Properly, 'of patient or enduring heart.' ταλαίφρων, ταλασίφρων. See Prom. 165. As an epithet of πένθεια, it seems to mean either 'endured in the heart,' or 'causing endurance (suffering) to the heart.' From a gloss τὴν καρδίαν τήκουσα in MS. Farn., Auratus conjectured τηξικάρδιος. So Cic. Tusc. iv. § 36, '*tabificae mentis perturbationes.*' Unfortunately, no reliance can be placed on readings found only in the Farnese MS.

422. τις. This word was inserted by Porson.—οἶδεν, 'remembers.'

425. τεύχη καὶ σποδὸς, 'urns and ashes.' Schütz thinks it means 'arms and ashes,' τεύχη commonly signifying

ὁ χρυσαμοιβὸς δ' Ἄρης σωμάτων,   στρ. γ'.
καὶ ταλαντοῦχος ἐν μάχῃ δορὸς,
πυρωθὲν ἐξ Ἰλίου
φίλοισι πέμπει βαρὺ
ψῆγμα δυσδάκρυτον, ἀντ-
ήνορος σποδοῦ γεμίζων λέβητας εὐθέτου.
στένουσι δ' εὖ λέγοντες ἄν-
δρα τὸν μὲν ὡς μάχης ἴδρις·
τὸν δ' ἐν φοναῖς καλῶς πεσόντ' ἀλ-
λοτρίας διαὶ γυναικός·
τὰ δὲ σῖγά τις βαΰζει·
φθονερὸν δ' ὑπ' ἄλγος ἕρπει
προδίκοις Ἀτρείδαις.

'arms' or 'shields;' while λέβης (inf. 430. Cho. 673) is the urn for the reception of ashes. See however Cho. 91. Eum. 712. We might even quote Theb. 49 for the custom of sending home reminiscences to absent friends; and it is not unlikely that the arms of a deceased warrior were occasionally brought back to the survivors. Sophocles also uses τεῦχος for a cinerary urn, El. 1120.

426—30. 'For the god of war who barters bodies for gold, and who holds the scales of life and death in the conflict of the spear, sends from Troy to the friends at home a little scorched bone-dust bitterly bewailed, freighting the urns with well-stored ashes instead of the living men.'—χρυσαμοιβὸς, because in the heroic ages both corpses and captives were ransomed for gold, as the body of Hector was redeemed by Priam from Achilles, Il. xxiv. 478 seqq.—ψῆγμα, properly 'a scrap,' or 'morsel,' i. e. such small fragmentary pieces as calcined bones are found to exhibit. The epithet βαρὺ, 'sore' or 'grievous,' is suspicious, because ψῆγμα is usually said of gold dust which is really heavy, and therefore we should rather have looked for a qualifying adjective like κοῦφον. Hence βραχὺ, the conjecture of Schütz, is admitted by Dindorf. Compare however Eur. Suppl. 1123, φέρω φέρω, τάλαινα μᾶτερ, ἐκ πυρὸς πατρὸς μέλη, βάρος μὲν οὐκ ἀβριθὲς ἀλγέων ὕπερ. Perhaps Euripides had this passage in his view; for in v. 1130 he seems to imitate the phrase ἀντήνωρ σποδὸς in these words, πᾶ δάκρυα φέρεις,—σποδοῦ τε πλῆθος ὀλίγον ἀντὶ σωμάτων;

430. εὐθέτου. Hermann and others adopt εὐθέτους from Stanley. Apart from the order of the words, the epithet is more appropriate to the carefully-packed dust than to the urns containing it. Compare Il. vii. 333,

κατακήομεν αὐτοὺς
τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὀστέα παισὶν ἕκαστος
οἴκαδ' ἄγῃ, ὅταν αὖτε νεώμεθα πατρίδα γαῖαν.

Propert. iii. 12, 14, 'Neve aliquid de te flendum referatur in urna: Sic redeunt, illis qui cecidere locis.' Eur. Hel. 399, νεκρῶν φέροντας ὀνόματ' (f. σώματ') εἰς οἴκους πάλιν. Pind. Pyth. xi. 33, ἀμφ' Ἑλένᾳ πυρωθέντων Τρώων.

433. ἐν φοναῖς, among heaps of slain; an Homeric term.

435. διαί. So Herm. for διά.

436. βαΰζει. See on Pers. 13. Hermann gives τὰ δὲ for τάδε, because the *secret* murmurs of dissatisfaction are contrasted with στένουσι and εὖ λέγοντες, implying open expression of feeling.

437. φθονερὸν ἄλγος. Grief bringing the odium or anger of the gods. Cf. Eum. 357, καὶ δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις. The poet's doctrine was, that popular dissatisfaction was one cause of the ruin of a kingly house.

438. προδίκοις, 'the principals in the suit' against Priam; as sup. 41, ἀντίδικος. But perhaps the notion of δίκη in both words is lost sight of, and the force of

οἱ δ' αὐτοῦ περὶ τεῖχος
θῆκας Ἰλιάδος γᾶς
εὔμορφοι κατέχουσιν· ἐχθρὰ δ' ἔχοντας ἔκρυψεν.
βαρεῖα δ' ἀστῶν φάτις ξὺν κότῳ, ἀντ. γ'.
δημοκράντου δ' ἀρᾶς τίνει χρέος.
μένει δ' ἀκοῦσαί τί μου
μέριμνα νυκτηρεφές.
τῶν πολυκτόνων γὰρ οὐκ
ἄσκοποι θεοί· κελαιναὶ δ' Ἐρινύες χρόνῳ
τυχηρὸν ὄντ' ἄνευ δίκας
παλιντυχεῖ τριβᾷ βίου
τιθεῖσ' ἀμαυρὸν, ἐν δ' ἀΐστοις
τελέθοντος οὔτις ἀλκά.
τὸ δ' ὑπερκόπως κλύειν εὖ

προ and ἀντὶ alone to be regarded. In the technical sense, πρόδικος δίκη was a case referred to friends, as umpires, to effect an arrangement before coming into court. So Photius in v. πρόδικον δίκην. But this does not seem to apply to the present passage, where it means 'who have taken the first part in exacting justice.'

441. εὔμορφοι, 'in their (natural) beauty,' i. e. unburnt, and therefore contrasted with the ghastly forms on the pyre. Weil gives ἔμμοροι, Mr. Davies εὔκαλοι, i. e. εὔκηλοι, which he supposes the transcriber referred to καλός.—ἔχοντας, τοὺς κατέχοντας τὰς θήκας. See on Suppl. 25. At the same time, Hermann observes, the notion is involved of their *possessing* the land, though in death. Cf. Theb. 729.

444. δημοκράντου ἀρᾶς. 'And it performs the part (pays the debt) of an imprecation solemnly ratified by the people.' The custom of execrating the public enemies of the Athenians in their assemblies is well known. Demosth. p. 270, 20, οὐχ ὧν ἔτυχεν ἦν, ἀλλ' οἷς ὁ δῆμος καταρᾶται. Ibid. p. 363, ταῦθ' ὑπὲρ ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, καθ' ἑκάστην τὴν ἐκκλησίαν ὁ κῆρυξ εὔχεται νόμῳ προστεταγμένα, καὶ ὅταν ἡ βουλὴ καθῆται, παρ' ἐκείνῃ πάλιν. The meaning is, that the just indignation of the people calls forth the anger of the gods against the Atridae as much as a formal curse would have done. Cf. Suppl. 919.

445. μένει ἀκοῦσαι. So Eum. 647, μένω δ' ἀκοῦσαι πῶς ἀγὼν κριθήσεται. 'An anxiety abides upon me, that I shall hear of something that is as yet wrapped in the gloom of night.'

450. παλιντυχεῖ. So Hermann, with Scaliger and others, for παλιντυχῆ. Klausen retains the latter, remarking, 'accusativus hic spectat accusativum τυχηρόν.' It is enough to say that the one word is used in reference to the other,—a reverse of fortune to prosperous fortune. Much in the same way ἀΐστοις refers to ἀμαυρὸν, and ἔχοντας to κατέχουσιν, sup. 441.

451. ἐν ἀΐστοις. 'Among those who have been brought to nothing.' Hermann remarks, 'Ambigue dicit ἀΐστους, quanquam ipse de mortuis cogitans.' The general sentiment amounts to this, that so long as a man is innocent, he has nothing to fear from the envy or imprecations of the people; but the commission of crime makes him, as it were, a fit subject and recipient for the wrath of the Furies, and when once he has been brought low and reduced by them to nothingness from his proud estate, none of the gods will raise him again. Cf. Theognis, 151—2. Eum. 535, ὤλετ' ἄκλαυστος, αἶστος. For the doctrine generally, Cho. 625. Eum. 897.

453. ὑπερκόπως. The MSS. have ὑπερκότως. See on Theb. 386. Excessive praise was thought to be one of those dangerous glories which moved the anger of the gods. Hence ἐναισίμως αἰνεῖν inf. 890.

βαρύ· βάλλεται γὰρ ὄσσοις
Διόθεν κεραυνός.
κρίνω δ' ἄφθονον ὄλβον.
μήτ' εἴην πτολιπόρθης,
μήτ' οὖν αὐτὸς ἁλοὺς ὑπ' ἄλλων βίον κατίδοιμι.
πυρὸς δ' ὑπ' εὐαγγέλου ἐπῳδός.
πόλιν διήκει θοὰ
βάξις· εἰ δ' ἐτητύμως,
τίς οἶδεν, εἴτε θεῖόν ἐστι μὴ ψύθος;
τίς ὧδε παιδνὸς ἢ φρενῶν κεκομμένος,
φλογὸς παραγγέλμασιν
νέοις πυρωθέντα καρδίαν ἔπειτ'
ἀλλαγᾷ λόγου καμεῖν;
γυναικὸς αἰχμᾷ πρέπει

454. ὄσσοις. Hermann understands this in reference to ἀμαυρὸν and ἀΐστοις,—'Lightning is hurled against their eyes so as to blind them.' Thus βλέπειν is constantly used for ζῆν. For the dative we might cite Eur. Phoen. 1385, λόγχην ἐνώμα στόματι. But, comparing inf. 920, μήτις πρόσωθεν ὄμματος βάλοι φθόνος, we are justified in regarding ὄσσοις as the dative of the instrument, like βάλλεται τόξῳ οἰστός. Cf. inf. 493, τόξοις ἰάπτων βέλη. More commonly, βάλλεταί τις κεραυνῷ. Lucret. v. 1131, 'invidia quoniam, ceu fulmine, summa vaporant Plerumque, et quae sunt aliis magis edita cunque.' Mr. Davies gives ὄγκοις, 'at things of size,' after Hartung. But the notion of an *evil eye* is transferred to the gods, who regard with jealousy human prosperity. Of course, there is an allusion to Agamemnon's recent victory.

456. κρίνω, i. e. προκρίνω. Cf. Suppl. 390.—ἄφθονον, τὸν ἄνευ φθόνου.

457. μήτε — μήτ' οὖν. Here, as in Eum. 500, he advocates the τὸ μέσον. It is as bad to be a captor as a captive; the extreme of prosperity is as much to be deprecated as the extreme of misery.

462. εἴτε. So Franz with H. L. Ahrens. The common reading is ἤ τοι, but the MS. Flor. has εἰ written above ἤ. Hence Hermann reads εἴ τι, 'unless indeed it be —.' So inf. v. 1279, τί τοῦτ' ἔφευξας; εἴ τι μὴ φρενῶν στύγος. As expressing doubt, τίς οἶδεν εἰ—εἴτε μὴ, is good Greek and good sense, though Hermann condemns it, and Mr. Davies misrepresents it. 'Who knows whether truly, or whether it be not a deception from the gods?' (Cf. 264.) So Eum. 446, σὺ δ' εἰ δικαίως εἴτε μὴ κρῖνον δίκην. Supra 252. It would be easy, as the ἡγεμὼν is speaking, to read μοι for μή. The chorus, as if reproaching themselves for having been persuaded out of their former doubts (259—271), now assume a tone of great caution.

463. ὧδε παιδνὸς κ.τ.λ. 'Who is so childish or so bereft of sense (as) after having had his heart inflamed by the new tidings of the beacon-light, afterwards by a change of the account to give way to grief?' By these words, as well as by what follows, they deprecate a hasty credulity which may end in disappointment. The omission of ὥστε is very harsh. We might place a question at κεκομμένος, and regard what follows as an infinitive of exclamation, as inf. 1640.

467. γυναικὸς αἰχμᾷ. 'The disposition of a woman.' See on Prom. 412. *New Cratylus*, § 174. Hermann translates *imperium*, Klausen *potentia*; while Peile is content with exactly the converse, but equally far-fetched sense, 'It is quite in character with a woman's spear,' i. e. with woman's *weakness*. The meaning of the whole passage is this: 'It is consistent with a woman's temperament to acquiesce in what is pleasing to her in preference to what is certain. Too credulous, the

πρὸ τοῦ φανέντος χάριν ξυναινέσαι.
πιθανὸς ἄγαν ὁ θῆλυς ὅρος ἐπινέμεται
ταχύπορος· ἀλλὰ ταχύμορον
γυναικογήρυτον ὄλλυται κλέος.
τάχ' εἰσόμεσθα λαμπάδων φαεσφόρων
φρυκτωριῶν τε καὶ πυρὸς παραλλαγάς,
εἴτ' οὖν ἀληθεῖς, εἴτ' ὀνειράτων δίκην
τερπνὸν τόδ' ἐλθὸν φῶς ἐφήλωσεν φρένας.
κήρυκ' ἀπ' ἀκτῆς τόνδ' ὁρῶ κατάσκιον
κλάδοις ἐλαίας· μαρτυρεῖ δέ μοι κάσις
πηλοῦ ξύνουρος, διψία κόνις, τάδε,
ὡς οὔτ' ἄναυδος οὔτε σοι δαίων φλόγα
ὕλης ὀρείας σημανεῖ καπνῷ πυρός,
ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων—
τὸν ἀντίον δὲ τοῖσδ' ἀποστέργω λόγον·
εὖ γὰρ πρὸς εὖ φανεῖσι προσθήκη πέλοι.
ὅστις τάδ' ἄλλως τῇδ' ἐπεύχεται πόλει,
αὐτὸς φρενῶν καρποῖτο τὴν ἁμαρτίαν.

boundary of the female mind is encroached upon by rapid inroads; but a report spread by a woman perishes by a quick extinction.' The true meaning of *ἐπινέμεται* was first pointed out by Dr. Donaldson (*New Crat.* p. 296), the word being, as he has proved by several examples, technically used of trespassing on a neighbour's land.

468. *πρὸ τοῦ φανέντος.* This is commonly, but wrongly, taken for *πρὸ τοῦ φανῆναι.* The sense is quite evident from two passages which show it was a kind of proverbial expression, Pind. Pyth. iv. 140, *κέρδος αἰνῆσαι πρὸ δίκας*, and Plat. Resp. ii. p. 361, E, *ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίαν.* Compare Tac. Ann. xiii. 4, 'facili feminarum credulitate ad gaudia.'

471. *γυναικογήρυτον.* Cho. 830, *ἢ πρὸς γυναικων δειματούμενοι λόγοι πεδάρσιοι θρώσκουσι, θνήσκοντες μάτην;*

472 seqq. In the MSS. and ordinary editions these verses are assigned to Clytemnestra. Hermann and Franz follow Wellauer in giving them to the leader of the chorus, to whom they evidently belong. Clytemnestra has not been present on the stage while the preceding remarks about female credulity were made, and therefore she cannot be supposed to reply to them. Besides, *she* has no misgivings,—she of the *ἀνδρόβουλον ἐλπίζον κέαρ*, sup. 11.

477. *κάσις πηλοῦ ξύνουρος.* 'Closely bounded by its kindred mud,' like *λιγνὺν μέλαιναν, αἰόλην πυρὸς κάσιν*, Theb. 489. The meaning is, that the dust and the mud at the top and the bottom of the garment show by their combination that the wearer has come from a distance, and so can tell the news *in propria persona.*—*καπνῷ πυρὸς*, i. e. now that it is day; for the *flame* was only fit for the night.

481. *λέγων.* Dindorf, by placing only a comma at *πυρὸς*, and thus making *ἐκβάξει* depend on *ὡς*, gives the true force to this participle, which otherwise is completely otiose. On the aposiopesis, resulting from a dislike to utter ill-omened words (*ἢ ἐψευσμένους ἡμᾶς ἀποδείξει*), see inf. 631. Cho. 186.

483. *εὖ γὰρ κ.τ.λ.* 'For I pray that an addition may happily be made to what has already happily appeared (or, been realized).'

484. *ὅστις.* "Dicit haec chorus de Clytaemnestra cogitans." Hermann.

ΚΗΡΥΞ.

ἰὼ πατρῷον οὖδας Ἀργείας χθονός·
δεκάτῳ σε φέγγει τῷδ' ἀφικόμην ἔτους,
πολλῶν ῥαγεισῶν ἐλπίδων, μιᾶς τυχών.
οὐ γάρ ποτ' ηὔχουν τῇδ' ἐν Ἀργείᾳ χθονὶ
θανὼν μεθέξειν φιλτάτου τάφου μέρος.
νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου φάος,
ὕπατός τε χώρας Ζεύς, ὁ Πύθιός τ' ἄναξ,
τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη.
ἅλις παρὰ Σκάμανδρον ἦσθ' ἀνάρσιος·
νῦν δ' αὖτε σωτὴρ ἴσθι καὶ παιώνιος,
ἄναξ Ἄπολλον. τούς τ' ἀγωνίους θεοὺς
πάντας προσαυδῶ, τόν τ' ἐμὸν τιμάορον

486. Talthybius appears on the stage, announcing the arrival of the king (*ἥκει*, v. 514), and calling on the gods and heroes to receive propitiously the victorious army, and on the citizens to greet their king as having executed just vengeance.

488. *ῥαγεισῶν.* An anchor, the ancient and still common symbol of hope, was said *ῥαγῆναι* when one arm or fluke was torn off. So Plutarch, de Mul. Virtut., *ἅμα δὲ ὁ Πόλλις κατέμαθε τῇ ἀγκύρᾳ τὸν ὄνυχα μὴ προσόντα, βίᾳ γὰρ ἑλκομένης, ὡς ἔοικεν, ἐν τόποις ὑποπέτροις ἀποσπασθεὶς ἔλαθε.* The proverb *ἐπ' ἐλπίδος ὀχεῖσθαι* is well known. Cf. Equit. 1241, *λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα.* Eur. Hel. 277, *ἄγκυρα δ' ἥ μου τὰς τύχας ὤχει μόνη,—ἀφ' οὐ τέθνηκεν οὗτος, οὐκέτ' ἔστι δή.*

490. On *μετέχειν μέρος* see Cho. 283.

493. *μηκέτ'.* The *μὴ* is used because the imperative sense is continued from *χαῖρε*, like *μὴ τιθεὶς* inf. 879, *μὴ ὁρῶν* Suppl. 792. *εἶργε, μὴ δοκῶν ἐμὴν χάριν* Hec. 874. *Ἀργείαν χθόνα νίσσεσθε, βίοτον μὴ λιπόντες ἐνθάδε* Phoen. 1234. Those editors who try to establish a difference of meaning between *οὐκέτ'* and *μηκέτ' ἰάπτων*, forget that the former would here be a solecism.

494. *ἦσθ'*, i. e. *ἤεισθα*, is the emendation of Hermann for *ἦλθες* or *ἦλθ'* of the MSS., which is an instance of a gloss having superseded the genuine word. Blomfield had admitted *ἦσθ'* from Askew's margin; but *ἦσθα* from *εἰμὶ* had this objection, that it did not account for the reading *ἦλθες.* We have, to pass over other instances, *ἐπῆσαν* in Od. xix. 445. *προσῆτε* Xen. Anab. vii. 6, 24. Eur. Cycl. 40. *ἦμεν* Androm. 1102. Electr. 775.—*παρὰ Σκάμανδρον*, 'to the Scamander,' viz. to take the side of the Trojans against the Greeks.—*ἀνάρσιος*, 'hostile,' another form of *ἀνάρτιος*, 'unsuited,' 'unequal,' 'uneven;' an Homeric word.

495. *παιώνιος.* This reading (for *καὶ παγώνιος* or *κἀπαγώνιος*), suggested by Dobree and H. L. Ahrens, has been admitted for these reasons: (1) *παιώνιος* is contrasted with *ἀνάρσιος*, the contrast being introduced by *νῦν αὖτε.* (2) *ἐπαγώνιος* can hardly be right when *ἀγωνίους* follows in the very next verse; (3) *παιώνιος* suits *σωτὴρ*, and is the usual epithet of Apollo when invoked to heal or counteract evils, as sup. 144. And (4) Ι and Γ are very often interchanged in MSS.

496. *ἀγωνίους θεοὺς πάντας*, i. e. all who have had any share in obtaining the victory for the Greeks. Müller, whom Peile and Weil follow, understands 'gods of assemblies,' a meaning which seems less applicable to the present passage. See Suppl. 185. There can be no doubt that either statues or altars of the gods here alluded to are in sight of the herald. Müller fancies that the thymele may have been constructed to represent a *κοινοβωμία* (Suppl. 218).

497. *τὸν ἐμὸν*, 'my own special patron.' Cf. Suppl. 272. 897.

Ἑρμῆν, φίλον κήρυκα, κηρύκων σέβας,
ἥρως τε τοὺς πέμψαντας, εὐμενεῖς πάλιν
στρατὸν δέχεσθαι τὸν λελειμμένον δορός.
ἰὼ μέλαθρα βασιλέων, φίλαι στέγαι,
σεμνοί τε θᾶκοι, δαίμονές τ' ἀντήλιοι·
εἴ που πάλαι, φαιδροῖσι τοισίδ' ὄμμασι
δέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ.
ἥκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων
καὶ τοῖσδ' ἅπασι κοινὸν Ἀγαμέμνων ἄναξ.
ἀλλ' εὖ νιν ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,
Τροίαν κατασκάψαντα τοῦ δικηφόρου
Διὸς μακέλλῃ, τῇ κατείργασται πέδον·

499. ἥρως. "Sui id Aeschylus aevi more, non antiquo illo Homeri fecit, ut heroes praeco invocet." Hermann. "Designantur omnes Argivorum reges Danai, Persei, Pelopis posteri." Klausen; who well compares Suppl. 215, ἀλλ' εὖ τ' ἔπεμψεν, εὖ τε δεξάσθω χθονί. Similarly, the elements are invoked together with the χθόνιοι, who appear to include the heroes, on the first entrance of the Danaides into Argolis, Suppl. 25. The principle involved in this propitiation is closely connected with the doctrine in 332—8. Harm may at any time betide a conquering army. Even when they have set foot on their native soil, it is not too late for retribution to overtake them, as in fact it does overtake Agamemnon.—τοὺς πέμψαντας, who allowed the army to go out, or who did not oppose the expedition. Inf. 826, οἵπερ πρόσω πέμψαντες ἤγαγον πάλιν.

502. σεμνοὶ θᾶκοι. The seats of the king and queen in front of the palace, according to the custom of heroic times. Thus Nestor had a polished seat in front of his door, Od. iii. 406—9, and thus the father and the mother of Nausicaa had separate chairs of dignity, Od. vi. 305—8.—δαίμονες ἀντήλιοι, the statues of gods placed so as to face the east. This custom probably originated in the desire to light up the face of Apollo Lyceus (see Suppl. 668) with the beams of the early sun, and thus to obtain that symbolical connexion between the god of light and the god of cheerfulness and joy, which is here so clearly alluded to in φαιδροῖσι τοισίδ' ὄμμασι. Hesych. ἀντήλιοι θεοί· οἱ πρὸ τῶν πυλῶν ἱδρυμένοι. Εὐρ. Μελεάγρῳ. Cf. Ion 1550, ἀντήλιον πρόσωπον ἐκφαίνει θεός. That the custom originated thus appears from the fact that both Phoebus and Artemis (sun and moon) were called προστατήριοι (Theb. 444. Soph. El. 637). Now, as the stage of the Greek theatre faced nearly north (Müller, Diss. ad Eum. p. 20), it is evident that statues of the gods placed on the proscenium might easily be so arranged as to catch the morning beams. There is frequent mention of the statue of Zeus being similarly placed. Pausan. lib. v. 23, 1, ἄγαλμα Διὸς τετραμμένον πρὸς ἀνισχόντα ἥλιον. Ibid. 24, 1, Δία πρὸς ἀνατολὰς ἡλίου. See also ibid. 22, 1. Cic. Orat. in Catil. iii. § 4, 'simulacrum Jovis contra atque antea fuerat ad orientem convertere.' Id. de Div. i. § 20, 'Sancta Jovis species claros spectaret ad ortus.' This seems to have some connexion with the doctrine of Zoroaster, "to face some luminous object while worshipping God." See Max Muller, 'Chips from a German Workshop,' vol. i. p. 175.

503. εἴ που. So Auratus for ἥπου. More usual would have been εἴ ποτε. Cf. Ar. Equit. 347, εἴ που δικίδιον εἶπας εὖ,—ᾤου δυνατὸς εἶναι λέγειν.

505. φῶς ἐν εὐφρόνῃ. Compare 22. 256. There is a play on the literal and the metaphorical sense in all these passages.—τοῖσδ' ἅπασι, the spectators, who are regarded as if the citizens of Argos.

509. κατείργασται, 'has been worked' (or tilled), with the notion of complete subversion and demolition. Eur. Hel. 107, ἤδη γὰρ ἧπται καὶ κατείργασται πυρί; Photius, κατεργάσασθαι· ἀντὶ τοῦ καταπονῆσαι. Θουκυδίδης. The primary sense of ἐργάζεσθαι is 'to till the ground;' but it loses this in most of its compounds.

ΧΟ. βωμοὶ δ' ἄϊστοι καὶ θεῶν ἱδρύματα,
ΚΗ. καὶ σπέρμα πάσης ἐξαπόλλυται χθονός.
τοιόνδε Τροίᾳ περιβαλὼν ζευκτήριον
ἄναξ Ἀτρείδης πρέσβυς, εὐδαίμων ἀνὴρ
ἥκει, τίεσθαι δ' ἀξιώτατος βροτῶν
τῶν νῦν· Πάρις γὰρ οὔτε συντελὴς πόλις
ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον·
ὀφλὼν γὰρ ἁρπαγῆς τε καὶ κλοπῆς δίκην
τοῦ ῥυσίου θ' ἥμαρτε, καὶ πανώλεθρον
αὐτόχθονον πατρῷον ἔθρισεν δόμον·
διπλᾶ δ' ἔτισαν Πριαμίδαι θἀμάρτια.
ΧΟ. κῆρυξ Ἀχαιῶν, χαῖρε, τῶν ἀπὸ στρατοῦ.

513. εὐδαίμων ἀνὴρ ἥκει. 'Has returned a fortunate man, and one the most deserving of living mortals to be honoured; for neither Paris nor the city associated with him (in the crime and the penalty of it) can now say that the suffering has been less than the deed.' Klausen observes, that the heroic notion of *honour* was inseparable from the idea of complete and summary vengeance, as the very words τιμὴ and ἄξιος, properly implying compensation and equivalence, seem to show. On the proverb δράσαντι παθεῖν, that stern old law of a martial age, see Cho. 305. Pers. 810. Eur. Rhes. 483. Oed. Col. 267. inf. 1505. 1541. To have paid less than the uttermost farthing for a wrong inflicted was an impunity not to be tolerated.

515. συντελής. The exact meaning is uncertain. We have ξυντέλεια of an associate company of gods, Theb. 240. Probably the idea is, that the city, as equally involved in the guilt (by not returning Helen and her stolen wealth), was also involved in the payment for the injury. Thus the true meaning of the word,—that of *contributing*,—is preserved.

517. ἁρπαγῆς τε καὶ κλοπῆς. 'Being cast in an action for both plunder (rape) and theft.' Cf. Ar. Plut. 372, ἀλλ' οὐ κέκλοφας, ἀλλ' ἥρπακας; Soph. Phil. 644, ὅταν παρῇ κλέψαι τε χἀρπάσαι βίᾳ. The former word is to be understood of Helen, the latter of her wealth (inf. 716).

518. ῥυσίου. 'The booty,' 'the prize.' See the note on Suppl. 406. The word always involves the notion of something which sooner or later, by fair means or foul, must be surrendered, or paid for to its full value.

519. αὐτόχθονον, 'land and all' (*cum ipsa terra*). Lucian frequently uses αὔτανδρος in a similar sense. So also αὐτότοκος, sup. 135. As αὐτόχθων had a distinct and peculiar sense, 'indigenous,' a different form of the word was purposely chosen by the poet, as Hermann remarks in reply to Blomfield, who reads αὐτόχθον' ὄν, followed by Klausen. Dr. Donaldson however conceives that the meaning is, 'his own native and paternal home,' opposed to the foreign bride whom he was compelled to restore. Perhaps in this sense we may compare αὐτόρριζον ἑστίαν χθονὸς, Eur. Rhes. 288.

520. διπλᾶ θἀμάρτια. 'They have paid a double penalty for their sins,' in that they have been compelled to give up Helen, and have had their city razed to the ground. Hermann, who reads θἀμαρτία, for τὰ (τὼ?) ἁμαρτία, the dual of the feminine form, understands the 'double sin' of the ἁρπαγὴ and κλοπὴ combined. The poet seems to mean that the δρᾶμα was single, the πάθος double. Here ἁμάρτιον meant 'the price of a fault,' just as τὰ οἰκούρια is 'the reward of keeping house,' Trach. 542. And so the Schol. explains, τὸν μισθὸν τῆς ἁμαρτίας.

521—33. 'I bid you joy, herald of the Grecian army.'—'My joy is such that I am content to die.'—'Do you mean that you longed for your country?'—'So that I now weep for delight.'—'A pleasing affection truly this which you had

ΚΗ. χαίρω· τεθνᾶναι δ' οὐκ ἔτ' ἀντερῶ θεοῖς.
ΧΟ. ἔρως πατρῴας τῆσδε γῆς σ' ἐγύμνασεν;
ΚΗ. ὥστ' ἐνδακρύειν γ' ὄμμασιν χαρᾶς ὕπο.
ΧΟ. τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νόσου.
ΚΗ. πῶς δή; διδαχθεὶς τοῦδε δεσπόσω λόγου.
ΧΟ. τῶν ἀντερώντων ἱμέρῳ πεπληγμένοι.
ΚΗ. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις;
ΧΟ. ὡς πόλλ' ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν.
ΚΗ. πόθεν τὸ δύσφρον τοῦτ' ἐπῆν, στύγος στρατῷ;
ΧΟ. πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω.
ΚΗ. καὶ πῶς ἀπόντων κοιράνων ἔτρεις τινάς;

upon you.'—'I don't understand.'—'Because you were smitten with a desire which was reciprocated by us.'—'Did then this land long for the army which mutually longed for it?'—'So great was our longing, that we often groaned in sadness of heart.'—'Whence this uneasy feeling, so odious to a victorious army to hear of?'—'I have long ago schooled myself to conceal my feelings.'—'Indeed! Had you then any to be afraid of in the absence of your lord?'—'As you just now said of yourself, I could willingly die.' In this dialogue the herald first receives a hint that all has not been well at home. But he cannot or will not understand it, and proceeds, as if unconscious of the real import of the words he has heard, to describe the miseries the army has escaped, and the remembrance of which has alone called forth the strong expression of joy at his return (522).

521. *τῶν ἀπὸ στρατοῦ.* A short, or rather a mixed phrase for *κῆρυξ τῶν τοῦ στρατοῦ, ἀπὸ στρατοῦ ἥκων.* Thuc. vi. 58, *πρότερον ἢ αἰσθέσθαι αὐτοὺς ἄποθεν ὄντας*, i. e. *ἄποθεν αἰσθέσθαι πόρρω ὄντας.*

522. *τεθνᾶναι.* As *τεθνηὼς* and *ἑστηὼς* are found beside the ordinary forms in —*ηκὼς*, so *τεθνηέναι* for *τεθνηκέναι* appears to have been contracted into *τεθνᾶναι.* See Theognis, 181.

527. *πεπληγμενοι.* So Herm., Dind. after Schütz for *πεπληγμένος.* For the verse really refers to 525, while the transcribers took it as an answer to *πῶς δή;*

529. *ἀμαυρᾶς ἐκ φρενός.* A mind which darkly broods over thoughts which it dares not express. The cause of this anxiety, according to Klausen, was a fear of the expedition going on wrongly. But what follows seems to show that the conduct of Clytemnestra and Aegisthus is rather alluded to.

530. *στύγος στρατῷ;* Hermann reads *στύγος φρενῶν*, 'confidenter,' as he himself says; but confidence in such alterations is not so easily felt by others. Dr. Donaldson proposes *τοῦτ' ἐπῆν θυμῷ στύγος.* Mr. Davies gives *στενος λέῳ.* Weil *στύγος; φράσον.* Blomfield and Peile are probably right in placing a comma after *ἐπῆν.* A question still remains whether the *στύγος* was that felt (or likely to be felt when they hear it) by the army now they have returned, or the oppressive influence of an evil omen at home during their absence. In the above version, I have taken it in the former sense. To receive the returning army with joyful face was regarded as an important omen; the gloomy looks and anxious feelings now alluded to caused apprehension to the herald. Some explain, 'this boding dread about the absent army.'

532. *ἔτρεις τινάς;* The Aeschylean doctrine of *δέος* as connected with *σέβας*, or the reverence due to majesty, is here clearly set forth. 'Why,' asks the herald, 'was there any occasion for silence? Surely in the absence of the king there was none you were bound so absolutely to obey, as to resign even the liberty of speech.' The answer is ambiguous. It may mean, as Klausen gives it, 'I was so intimidated that I would gladly *have died*,' in which case *ὡς τὸ σὸν δὴ* refers only to the *words* of 522, the motive being different; or, 'I was so under thrall that I would *now* willingly die

ΧΟ. ὡς νῦν τὸ σὸν δή, καὶ θανεῖν πολλὴ χάρις.
ΚΗ. εὖ γὰρ πέπρακται. ταῦτα δ' ἐν πολλῷ χρόνῳ
τὰ μέν τις εὖ λέξειεν εὐπετῶς ἔχειν,
τὰ δ' αὖτε κἀπίμομφα. τίς δὲ, πλὴν θεῶν,
ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον;
μόχθους γὰρ εἰ λέγοιμι καὶ δυσαυλίας,
σπαρνὰς παρήξεις καὶ κακοστρώτους,—τί δ' οὐ
στένοντες, οὐ λαχόντες ἤματος μέρος;
τὰ δ' αὖτε χέρσῳ, καὶ προσῆν πλέον στύγος·
εὐναὶ γὰρ ἦσαν δηΐων πρὸς τείχεσιν·
ἐξ οὐρανοῦ γὰρ κἀπὸ γῆς λειμώνιαι

through joy at the release.' And this latter is probably right; for the chorus evades the question *ἔτρεις τινὰς*, not wishing openly to speak of Aegisthus; and the following words of the herald, *εὖ γὰρ πέπρακται*, show that he at least understood it so. For he imagined that the cause of joy was the success of the expedition, not, as was really the case, the deliverance from Aegisthus and Clytemnestra.—For *καὶ πῶς*, implying ironical mistrust, see Cho. 523. inf. 1169.

535. *εὖ λέξειεν.* Those who alter *εὖ* to *ἂν*, on the assumption that the optative mood in a potential sense absolutely requires the particle, materially impair the force of the passage; and those who retain *εὖ* do not always rightly interpret it. Translate: 'but as for these matters, during the lapse of a long time, some things one may rightly assert to have fallen out well, and others again unsatisfactorily.' Examples of *ἂν* similarly omitted are inf. 1133. 1347.—*εὐπετῶς*, perhaps a metaphor from dice, like *εὖ πεσόντα* sup. 32, *εὐβόλως ἔχειν* Cho. 683. See Monk on Hippol. 715.—*ἐπίμομφα*, cf. *κατάμομφα* sup. 143.

538—40. 'For were I to speak of the toils, and the comfortless bivouacs, the scant room on the ill-spread gangways,—in a word, what was there that we had not to lament, what that we did not receive as our daily portion?' The apodosis is broken off by the question *τί δ' οὐ*, which interrupted the train of thought; and the participles are used without regard to any regular construction. The simple idea in the writer's mind was *εἰ λέγοιμι ὅπως ἐπράσσομεν, οὐκ ἂν εἴη τέλος, πάντων γὰρ κακῶν ἐλάχομεν.*—For *τί δ' οὐ κ.τ.λ.* compare Pers. 298, *τίς οὐ τέθνηκε;* Eur. Andr. 450, *τί δ' οὐκ ἐν ὑμῖν ἐστίν; οὐ πλεῖστοι φόνοι;* In *δυσαυλίας* and *κακοστρώτους* the hardships of the military *στιβάδες* and *χάμευναι* are described. Thucyd. iv. 54 ad fin. *ἀποβάσεις ποιούμενοι καὶ ἐναυλιζόμενοι τῶν χωρίων οὗ καιρὸς εἴη.*

539. *παρήξεις* seem to mean the narrow passages or passings along the deck, *σελὶς*, between the rowers.

541. *τὰ δ' αὖτε χέρσῳ.* 'Again, as to our life on the land, even still more discomfort attached to it, for, since our quarters were close by the walls of the enemy (i. e. outside of the city; cf. 325—6), the meadow-damps from the sky and off the earth drizzled down on us, the lasting damage of our clothes, making our hair as shaggy as wild beasts.'

543. *λειμώνιαι.* The MS. Flor. has *λειμωνίαι*, whence Hermann thinks the true reading was *λειμωνίας.* The sense of the passage remains precisely the same; the *ἔνδροσος εὐνὴ* of v. 12 is described, and it is from ignorance of the real origin of dew rather than from a desire to distinguish different things that the poet adds *ἐξ οὐρανοῦ καὶ ἀπὸ γῆς.* The masculine participle *τιθέντες* (545) seems best explained on the view of most commentators, that he was thinking of *ὄμβροι ἐξ οὐρανοῦ* rather than *δρόσοι ἀπὸ γῆς.* Cf. sup. 119, *λαγίναν γένναν βλαβέντα λοισθίων δρόμων.* The mention of the 'rough hair' reminds us of the care the Greeks have always taken in combing their locks ever since, perhaps long before, Homer called them *καρηκομόωντες.* Cf. Ajac. 1207, *κεῖμαι δ' ἀεὶ πυκιναῖς δρόσοις τεγγόμενος κόμας.*

δρόσοι κατεψέκαζον, ἔμπεδον σίνος
ἐσθημάτων, τιθέντες ἔνθηρον τρίχα.
χειμῶνα δ᾽ εἰ λέγοι τις οἰωνοκτόνον,
οἷον παρεῖχ᾽ ἄφερτον Ἰδαία χιών,
ἢ θάλπος, εὖτε πόντος ἐν μεσημβριναῖς
κοίταις ἀκύμων νηνέμοις εὕδοι πεσὼν—
τί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος·
παροίχεται δὲ τοῖσι μὲν τεθνηκόσιν
τὸ μήποτ᾽ αὖθις μηδ᾽ ἀναστῆναι μέλειν.
τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν,
τὸν ζῶντα δ᾽ ἀλγεῖν χρὴ τύχης παλιγκότου;
καὶ πολλὰ χαίρειν ξυμφοραῖς καταξιῶ.
ἡμῖν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ
νικᾷ τὸ κέρδος, πῆμα δ᾽ οὐκ ἀντιρρέπει·
ὡς κομπάσαι τῷδ᾽ εἰκὸς ἡλίου φάει
ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις·

548. εὖτε (ὁπότε) εὕδοι. Literally, 'whenever the sea slept tranquilly, having fallen on its mid-day couch unstirred by a wind.' Here we have a picture drawn with perfect truth to nature. The wind in warm latitudes lulls at noontide, and freshens in the morning and evening. The sudden transitions from extreme heat to extreme cold, such as are felt in the neighbourhood of the Hellespont, are among the most trying influences upon the human frame.

550. τί ταῦτα πενθεῖν δεῖ; Again (see 538) the apodosis to εἰ λέγοι τις is wanting. 'But why should we mourn for these things? Our trials are past; and they are passed, to those who have perished, so that they will never hereafter care even to rise from their graves to life again.' The apposition to τοῖς μὲν τεθνηκόσι is in ἡμῖν δὲ τοῖς λοιποῖσιν, and he means to say, that the dead are so completely insensible and indifferent to past toils that they have not even the wish to live again, while the living have gained a glorious victory which more than counterbalances their sufferings.—τὸ μήποτ᾽, i.e. ὥστε μήποτ᾽. See sup. 15.

553. ἐν ψήφῳ λέγειν, 'what need to count up closely the lives that have been lost?' properly, 'reckon by counters.' So Ar. Vesp. 656, λόγισαι φαύλως, μὴ ψήφοις ἀλλ᾽ ἀπὸ χειρός. Rhes. 309, ἐν ψήφου λόγῳ θέσθαι. Having mentioned the οἱ τεθνηκότες, in connexion with τί ταῦτα πενθεῖν δεῖ, the herald interposes a few words to show that even the losses which have been incurred ought not to damp the joy with which the good news should be received by the living; and then he continues the former sentence by ἡμῖν δὲ κ.τ.λ.

554. τύχης παλιγκότου, 'the frowns of fortune,' the τὰ ἐπίμομφα of v. 536.

555. καὶ πολλὰ χαίρειν. 'I think we ought (not only not to grieve, but) *even* to rejoice greatly at the events which have happened.' Schol. ἐπὶ ταῖς εὐποτμίαις χαίρειν. A word of ambiguous sense, συμφορὰ, is purposely used, because the whole circumstances of the war, good and bad, are taken into account in forming a general estimate. Hermann and others understand 'bidding good-bye to misfortune.' And certainly πολλὰ χαίρειν and χαῖρε πολλὰ are more commonly used in the sense of 'farewell.'

559. ποτωμένοις. As in the preceding τῷδε φάει there is contained a reference, by contrast, to the darkness of death, so here 'speeding on their way' is opposed to the stillness (τὸ μὴ ἀναστῆναι) of those in the grave. Thus the poet dwells on and amplifies τοῖς λοιποῖσιν, v. 556. Compare Pind. Nem. vi. 50, πέταται ἐπί τε χθόνα καὶ διὰ θαλάσσας τηλόθεν ὄνυμ᾽

"Τροίαν ἑλόντες δήποτ᾽ Ἀργείων στόλος
θεοῖς λάφυρα ταῦτα τοῖς καθ᾽ Ἑλλάδα
δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος."
τοιαῦτα χρὴ κλύοντας εὐλογεῖν πόλιν
καὶ τοὺς στρατηγούς· καὶ χάρις τιμήσεται
Διὸς τάδ᾽ ἐκπράξασα. πάντ᾽ ἔχεις λόγον.

ΧΟ. νικώμενος λόγοισιν οὐκ ἀναίνομαι·
ἀεὶ γὰρ ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν.
δόμοις δὲ ταῦτα καὶ Κλυταιμνήστρᾳ μέλειν
εἰκὸς μάλιστα, ξὺν δὲ πλουτίζειν ἐμέ.

ΚΛ. ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο,
ὅτ᾽ ἦλθ᾽ ὁ πρῶτος νύχιος ἄγγελος πυρὸς

αὐτῶν. The sense is, 'The Argives, as they joyfully speed on their way, may boast of having fixed up Trojan arms in Grecian temples, a record of their success to their posterity.'

560. δήποτε, 'at last.' Cf. Hel. 855, ὦ θεοί, γενέσθω δήποτ᾽ εὐτυχὲς γένος τὸ Ταντάλειον. Hippol. 1181, χρόνῳ δὲ δήποτ᾽ εἶπ᾽ ἀπαλλαχθεὶς γόων. But in Troad. 506. 1277, Eur. Suppl. 1131, it means 'formerly,' 'but lately.'—θεοῖς τοῖς καθ᾽ Ἑλλάδα, 'the *Grecian* gods,' who have given a triumph over βάρβαροι. For the custom alluded to, see Theb. 267. Rhes. 180, θεοῖσιν αὐτὰ (λάφυρα) πασσάλευε πρὸς δόμοις. Heracl. 698, ἀπὸ πασσάλων ἑλών.—ἀρχαῖον, sc. ὥστε εἶναι, to take their place among other ancient spoils, and to be themselves regarded as ancient some future day. Hermann compares πίστιν ἀρχαίαν, Oed. Col. 1628.—γάνος, properly 'brightness,' any thing which causes joy or delight; an ornament, and so nearly a synonym with ἄγαλμα. See Suppl. 996. Il. xiii. 265. xix. 369.

563. εὐλογεῖν πόλιν. The city will deserve praise for having sent out a just and successful expedition; the generals, for having conducted it; Zeus, for having given the victory. So Weil: 'When men are told hereafter of the doings of their ancestors, they cannot but praise the city and its generals; and thus honour will redound to Zeus, the author of the victory.' Compare Ar. Equit. 565, εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν. Ach. 372. Eccl. 454.—χάρις Διός, the grace or favour of Zeus.—ἐκπράξασα, cf. ἐξέπραξεν Suppl. 95. Theb. 836.

566. νικώμενος λόγοισιν, 'convinced by your arguments,' that joy and gratitude are more appropriate than grief for the past, 'I do not disown,' do not reject or refuse, 'the conviction,' i.e. you have made me think better of our affairs. Eur. Iph. A. 1503, θανοῦσα δ᾽ οὐκ ἀναίνομαι.—εὖ μαθεῖν, 'to learn well,' i.e. good news, a sort of play on the proverb 'never too late to learn.' Cf. frag. 278, καλὸν δὲ καὶ γέροντα μανθάνειν σοφά.—ἡβᾷ, impersonal, like ἀκμάζει βρετέων ἔχεσθαι, Theb. 95.

569. πλουτίζειν. 'Though it is reasonable that these matters should be especially a care to Clytemnestra and the family, yet at the same time (it is equally reasonable) to enrich, i.e. inform, me.' Compare the phrase ἑστιᾶν τινα λόγων, 'to entertain one with tales.' So Hermann understands the passage, while Klausen makes ταῦτα the subject of πλουτίζειν. Cf. 1239, ἄλλην τιν᾽ ἄτην ἀντ᾽ ἐμοῦ πλουτίζετε. The Schol. on this passage rightly gives μεταδιδόναι μοι τῆς χαρᾶς. The words are addressed to the herald, and the chorus means, that they hope to be present while the whole story is being related to the queen. The other interpretation, 'that she should at the same time reward me for the good news,' is not appropriate to the dignity of the chorus, however well it would have suited the character of the herald. For it was the custom to remunerate the first bearer of good news.

570. πάλαι, in obedience to the suggestion of the watchman, v. 28.

φράζων ἅλωσιν Ἰλίου τ' ἀνάστασιν·
καί τίς μ' ἐνίπτων εἶπε, Φρυκτωρῶν διὰ
πεισθεῖσα Τροίαν νῦν πεπορθῆσθαι δοκεῖς;
ἦ κάρτα πρὸς γυναικὸς αἴρεσθαι κέαρ.
λόγοις τοιούτοις πλαγκτὸς οὖσ' ἐφαινόμην·
ὅμως δ' ἔθυον· καὶ γυναικείῳ νόμῳ
ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν
ἔλασκον εὐφημοῦντες ἐν θεῶν ἕδραις
θυηφάγον κοιμῶντες εὐώδη φλόγα.
καὶ νῦν τὰ μάσσω μὲν τί δεῖ σ' ἐμοὶ λέγειν;

573. *καί τίς μ' ἐνίπτων.* The allusion seems to be to v. 467 seqq., though Clytemnestra, being absent at the time from the stage, did not actually hear the reproach. But the indefinite *τις* gives a meaning of probability rather than certainty, 'Doubtless some said reproachfully,' &c.

576. *πλαγκτὸς οὖσ' ἐφαινόμην.* 'They would fain have proved me to be in error.' The same use of *φαίνεσθαι*, 'to be made out to be,' occurs Ajac. 1020, *δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς.* Ibid. 1241, *εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί.*

577. *ὅμως δ' ἔθυον.* 'But still I went on sacrificing,' i. e. in confidence that I was right, and regardless of the sneers at my credulity. Hermann takes *ἔθυον* for the third person plural; 'nevertheless, while they blamed me, they sacrificed and raised joyful clamours.' The other gives as good, if not a better sense.—*γυναικείῳ νόμῳ*, 'in a feminine strain.' The *ὀλολυγὴ* or *ὀλολυγμὸς* was of itself a *γυναικεῖος νόμος*, inasmuch as it was the shout raised at a sacrifice peculiarly by the women. Clytemnestra had commenced it (570), and others, even males, had taken it up at her bidding. So Soph. Trach. 205, *ἀνολολυξάτω δόμος ἐφεστίοις ἀλαλαγαῖς ὁ μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων ἴτω κλαγγά.* Cf. Theb. 257, where the *ὀλολυγμὸς* is called *θυστὰς βοή.* Ibid. v. 821. Hom. Od. iii. 450, *αἱ δ' ὀλόλυξαν θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις.* Il. vi. 301, *αἳ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.* Herod. iv. 189, *δοκέει δ' ἐμοί γε καὶ ἡ ὀλολυγὴ ἐπ' ἱροῖσι ἐνταῦθα πρῶτον γενέσθαι, κάρτα γὰρ ταύτῃ χρέωνται αἱ Λίβυσσαι, καὶ χρέωνται καλῶς.* Xen. Anab. iv. 3, 19, *ἐπεὶ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι.*

580. *κοιμῶντες.* 'As they put out the fragrant (cf. 793) incense-fed flame,' probably by pouring wine upon it. Iph. T. 633, *ξανθῷ τ' ἐλαίῳ σῶμα σὸν κατασβέσω.* Sup. 94, *λαμπὰς — φαρμασσομένη χρίματος ἁγνοῦ παρηγορίαις.* The custom alluded to, of raising a shout at that particular point of the ceremony, though probable in itself, does not appear to be known from other sources.

581 seqq. 'And for the present what need is there of your (i. e. of the herald) relating to me the matter at length? I shall hear the whole account from my lord himself. But, in order that I may show all zeal in receiving in the best way my own revered lord, on his return, —carry back this message to him, *To come as soon as he can, since he is adored by the city.* (And say to him,) *May you find your wife in the house, faithful as you left her,*' &c. In this passage some very different explanations are commonly propounded. Many construe *ὅπως ἄριστα*, *quam optime*, in 583, with which *ὅπως τάχιστα* in Suppl. 459. Cho. 722 may fairly be compared, and inf. v. 588; while others, with Hermann, understand *ὅπως σπεύσω*, referring to Porson on Hec. 398; and all place a fuller stop at *δέξασθαι*. But *ὅπως* rather means *ἵνα*, used as a particle of purpose. He would perhaps have rather said *ἀλλ' ὡς ἄριστα κ.τ.λ.*, but that *μὲν* in v. 581 is answered by *δὲ* here. On the formula *καὶ νῦν*, which means 'and now accordingly' (as the event is no longer doubtful, &c.), see Eum. 381. There is, of course, a latent or reserved sense in *σπεύσω ἄριστα δέξασθαι*, in the mind of one who contemplates murder. As for

ἄνακτος αὐτοῦ πάντα πεύσομαι λόγον.
ὅπως δ' ἄριστα τὸν ἐμὸν αἰδοῖον πόσιν
σπεύσω πάλιν μολόντα δέξασθαι, (τί γὰρ
γυναικὶ τούτου φέγγος ἥδιον δρακεῖν,
ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ,
πύλας ἀνοῖξαι;) ταῦτ' ἀπάγγειλον πόσει,
ἥκειν ὅπως τάχιστ' ἐράσμιον πόλει.
γυναῖκα πιστὴν δ' ἐν δόμοις εὕροι μολὼν,
οἵανπερ οὖν ἔλειπε, δωμάτων κύνα
ἐσθλὴν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,
καὶ τἄλλ' ὁμοίαν πάντα, σημαντήριον
οὐδὲν διαφθείρασαν ἐν μήκει χρόνου.
οὐδ' οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν
ἄλλου πρὸς ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς.

εὕροι in 589, there can hardly be a doubt that it is the very wish which the herald is instructed to convey, transferred, of necessity, to the third person, from the nature of the narrative; since *εὕροις* would have appeared to refer to the herald himself. Dr. Peile and Hermann take it for the optative of the oblique or indirect narrative, supplying *ὡς* or *ὅτι*. But this use *only* occurs where the primary verb treats of past time, and we cannot in this instance, unless by a very awkward ellipse, complete the terms of the message thus, 'and tell him I said that he would find,' besides that this should be *εὑρήσοι.* Compare the words of Agamemnon in Od. xiii. 42, *ἀμύμονα δ' οἴκοι ἄκοιτιν νοστήσας εὕροιμι.* With great truth to nature the poet makes this wish to be dictated by Clytemnestra, conscious as she is that she has *not* been faithful to her lord. She avoids, as in itself suspicious, the direct assertion, 'he *will* find,' &c.—*οἵανπερ οὖν κ.τ.λ.*, 'yea, even just such as he left her,'—words added with a consciousness of evil intention even then.

591. *πολεμίαν τοῖς δύσφροσιν.* "Ambigue dicit Clytaemnestra, de Agamemnone cogitans." Hermann. If so, *ἐσθλὴν ἐκείνῳ* must tacitly refer to Aegisthus. Such may have been the meaning of the poet; but one may be allowed to doubt it. 'An enemy to his enemies' is a very natural phrase to express a community of sentiment.

592. *διαφθείρειν σημαντήρια* is to spoil or tamper with the seals affixed to the doors and store-houses in the absence of the lord. So in Eur. Orest. 1108, when Helen is taking possession of the palace of the Atridae, in right of her husband, she 'has every thing sealed up,' *πάντ' ἀποσφραγίζεται.* Ar. Thesm. 415, *σφραγῖδας ἐπιβάλλουσιν ἤδη καὶ μοχλοὺς, τηροῦντες ἡμᾶς.* See also *ibid.* 424. So also the children of Hercules are 'locked out,' *ἐξεσφραγισμένοι*, by Lycus, who has taken possession of their effects, Herc. F. 53.

595. *μᾶλλον ἢ χαλκοῦ βαφάς.* Hermann, with Wellauer and Schütz, explains, 'any more than I know how to imbrue a sword in blood,' adding, that as she had just professed herself virtuous, though conscious of being unfaithful, so she here disclaims any knowledge of the murder she all the while intends to perpetrate. He compares *βάπτειν ξίφος* or *ἔγχος*, Prom. 882. Cho. 999. Ajac. 95, and calls the idea of Blomfield and others, that a secret art of staining brass (enamelling on copper?) is alluded to, "miraculosum." On the other hand, Klausen and Peile express their astonishment how any one can prefer the former interpretation to the latter. There are sufficient difficulties in both. Perhaps the simplest way is to take it as a saying or proverb to express any thing inconceivable or unlikely. Whether 'tempering' or 'enamelling' bronze or copper is meant, it is of little importance to inquire.

τοιόσδ' ὁ κόμπος, τῆς ἀληθείας γέμων,
οὐκ αἰσχρὸς ὡς γυναικὶ γενναίᾳ λακεῖν.
ΧΟ. αὕτη μὲν οὕτως εἶπε μανθάνοντί σοι
τοροῖσιν ἑρμηνεῦσιν εὐπρεπῶς λόγον.
σὺ δ' εἰπέ, κῆρυξ, Μενέλεων δὲ πεύθομαι,
εἰ νόστιμός τε καὶ σεσωσμένος πάλιν
ἥξει ξὺν ὑμῖν, τῆσδε γῆς φίλον κράτος.
ΚΗ. οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά,
ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.
ΧΟ. πῶς δῆτ' ἂν εἰπὼν κεδνὰ τἀληθῆ τύχοις;

596. *τοιόσδ' ὁ κόμπος.* 'Such is my boast, and every word of it true; a boast which no well-born lady need be ashamed to utter.' Hermann is the first who has perceived that these two lines belong to Clytemnestra. They are generally assigned to the herald, but with little point or propriety, not to say that the article is then worse than needless before *κόμπος*. Clytemnestra, conscious of her own hypocrisy, and distrusting the impression her words have made on the chorus, sums up her speech by thus reiterating her fidelity and apologizing for the over-eager profession of it.

597. *Exit* Clytemnestra.

599. *τοροῖσιν ἑρμηνεῦσιν.* Divested of the ambiguity arising from the irony of the speaker, these verses mean, 'So much for her fine speech, which must be unintelligible to you (the herald) without clear interpreters to expound it;' a speech, that is, in which there is a depth of insincerity you little comprehend. All would have been simple enough, if for *μανθάνοντι ἑρμηνεῦσιν* he had said *οὐ μανθάνοντι ἄνευ ἑρμηνέων*. Cf. inf. 1029, *ἑρμηνέως ἔοικεν ἡ ξένη τοροῦ δεῖσθαι.* The construction is, *εἶπεν εὐπρεπῶς λόγον σοι μανθάνοντι αὐτὸν τορ. ἑρμ.* See on Cho. 105. Mr. Davies renders it, 'cleverly in the opinion of sharp-witted interpreters,' viz. who know her character. Weil, "verbis quae animi sensus clarissime interpretantur."

601. *νόστιμός τε.* So Hermann for — *γε*, as I had before given. "Non *si quidem veniet* dicit chorus, sed *veniatne*."

602. *τῆσδε γῆς.* Menelaus was not indeed king of Argos, but of the adjoining valley of the Eurotas. Curtius (Hist. i. p. 99) sees in this fraternal rule the origin of the double sovereignty that afterwards comprehended the whole Peloponnesus.

603. *οὐκ ἔσθ' ὅπως λέξαιμι.* So Prom. 299, *οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμ', ἢ σοι.* Cho. 164, *οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν.* Dr. Peile, in a long but not very clear note, endeavours to show that this use of the optative without *ἂν* results from the "indefinite generality" of the proposition. Perhaps we should rather say, that the optative expresses a purely mental conception, apart from any condition, the thing or person being at the outset so absolutely negatived by *οὐκ ἔστιν* that there is no scope for even a conditional performance of the act contemplated with respect to it. The meaning is, 'It is impossible that I should tell good news which is false, for friends to enjoy for a length of time.' Compare Soph. frag. 59, *ἀλλ' οὐδὲν ἕρπει ψεῦδος εἰς γῆρας χρόνου.* Eur. frag. inc. 852, *δύστηνος ὅστις καὶ τὰ καλὰ ψευδῆ λέγων οὐ τοῖσδε χρῆται τοῖς καλοῖς ἀληθέσιν.* Where we should read *ὅστις τὰ καλὰ καὶ ψευδῆ λ.* Ar. Eth. N. i. 8, *τῷ μὲν γὰρ ἀληθεῖ πάντα συνᾴδει τὰ ὑπάρχοντα, τῷ δὲ ψευδεῖ ταχὺ διαφωνεῖ τἀληθές.*

605. There is no grammatical objection to taking *κεδνὰ τὰ ἀληθῆ* = *καλὰ τὰ μὴ ψευδῆ (ὄντα)*, opposed to *τὰ ψευδῆ καλὰ* preceding. (Cf. inf. 663, *τοσαῦτ' ἀκούσας ἴσθι τἀληθῆ κλύων.*) 'Would then that you could tell us good news which is true; for (as you say) when these two (good tidings and truth) are separated, they do not easily escape detection.' However, it is equally easy with Hermann, Wellauer, and Peile to construe *πῶς δῆτ' ἄν, εἰπὼν κεδνὰ, τἀληθῆ τύχοις εἰπών* (rather *λέγων* from 603). 'How then, in telling good tidings, can you succeed in telling us at the same time what is true? For when separated these things are not easily disguised,' i. e. *τὸ λέγειν κεδνὰ*, when not accompanied by *τὸ λέγειν ἀληθῆ*, is soon found out to be baseless. Dr. Donaldson (Gr. Gr. § 490) regards *τὰ ψευδῆ καλὰ* and *κεδνὰ τἀληθῆ* as 'tertiary predicates,' and gives this version of the whole passage:—'It is not possible that I should give my false words a favourable colouring, so that my friends should enjoy the delusion for a continuity.'—'I wish then that you could make your true tale a favourable one, for, if separated, these things are not easily concealed.' This may be resolved into *πῶς ἂν κεδνὰ εἴη (or τύχοι ὄντα) τὰ ἀληθῆ ἃ λέγεις;*

σχισθέντα δ' οὐκ εὔκρυπτα γίγνεται τάδε.
ΚΗ. ἀνὴρ ἄφαντος ἐξ Ἀχαιϊκοῦ στρατοῦ,
αὐτός τε καὶ τὸ πλοῖον. οὐ ψευδῆ λέγω.
ΧΟ. πότερον ἀναχθεὶς ἐμφανῶς ἐξ Ἰλίου,
ἢ χεῖμα, κοινὸν ἄχθος, ἥρπασε στρατοῦ;
ΚΗ. ἔκυρσας ὥστε τοξότης ἄκρος σκοποῦ·
μακρὸν δὲ πῆμα συντόμως ἐφημίσω.
ΧΟ. πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος
φάτις πρὸς ἄλλων ναυτίλων ἐκλῄζετο;
ΚΗ. οὐκ οἶδεν οὐδεὶς ὥστ' ἀπαγγεῖλαι τορῶς,
πλὴν τοῦ τρέφοντος Ἡλίου χθονὸς φύσιν.
ΧΟ. πῶς γὰρ λέγεις χειμῶνα ναυτικῷ στρατῷ
ἐλθεῖν τελευτῆσαί τε δαιμόνων κότῳ;
ΚΗ. εὔφημον ἦμαρ οὐ πρέπει κακαγγέλῳ
γλώσσῃ μιαίνειν· χωρὶς ἡ τιμὴ θεῶν.
ὅταν δ' ἀπευκτὰ πήματ' ἄγγελος πόλει
στυγνῷ προσώπῳ πτωσίμου στρατοῦ φέρῃ,—
πόλει μὲν ἕλκος ἓν τὸ δήμιον τυχεῖν,

607. *ἀνήρ.* So Peile and Hermann for *ἀνήρ.* Compare Eur. Hel. 126, *ὡς κεῖνος ἀφανὴς σὺν δάμαρτι κλῄζεται.*

612. *ἐφημίσω, ἔλεξας.* Inf. 1144.

613. *ζῶντος ἢ τεθνηκότος.* 'Was it about him as alive or as dead that a report was mentioned by the other sailors?' i. e. what do *they* say about him? On *φάτις* or *λόγος τινὸς*, '*about* a person,' see Suppl. 478. Dr. Peile prefers to understand some such word as *ἐπύθου* with *αὐτοῦ ζῶντος*, 'did you learn this from himself alive, or' &c. But the reply seems against this, *οὐδεὶς οἶδεν εἴτε ζῇ εἴτε τέθνηκεν*, as Prof. Conington properly objects.

617. *πῶς γὰρ κ.τ.λ.* 'What do you mean by saying (v. 611) that I was right in conjecturing a storm,' &c.—*ἐλθεῖν τελευτῆσαί τε*, i. e. tell me all about it from beginning to end.

620. *χωρὶς ἡ τιμὴ θεῶν.* 'The honours paid to the gods in thanksgiving and in deprecating evil are quite distinct.' Hermann, who calls this construction (for *τῶν θεῶν*) a solecism, gives a very far-fetched interpretation, "*praemium sine diis est*, i. e. praemium accipit malorum in re laeta nuntius tale cui non favent dii." But the context seems decisive of the above sense. See on 869 inf. The Greeks greatly disliked the mixing up good news with bad; cf. Pers. 229. Phoen. 1215, *κοὐκ ἄν γε λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κακά.* Ibid. 1217, *οἴμοι, τί μ' οὐκ εἴασας ἐξ εὐαγγέλου φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;*

623. *πόλει μὲν — πολλοὺς δέ.* A *double* calamity of war is here described, in its relation both to the state and to private families; and hence it is called *διπλῆ μάστιξ, δίλογχος ἄτη*, and *φοινία ξυνωρίς.* Thus, in a poetical way, the

πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων
ἄνδρας διπλῇ μάστιγι, τὴν Ἄρης φιλεῖ,
δίλογχον ἄτην, φοινίαν ξυνωρίδα,—
τοιῶνδε μέντοι πημάτων σεσαγμένον
πρέπει λέγειν παιᾶνα τόνδ' Ἐρινύων·
σωτηρίων δὲ πραγμάτων εὐάγγελον
ἥκοντα πρὸς χαίρουσαν εὐεστοῖ πόλιν—
πῶς κεδνὰ τοῖς κακοῖσι συμμίξω λέγων
χειμῶν' Ἀχαιοῖς οὐκ ἀμήνιτον θεῶν;
ξυνώμοσαν γάρ, ὄντες ἔχθιστοι τὸ πρίν,
Πῦρ καὶ Θάλασσα, καὶ τὰ πίστ' ἐδειξάτην
φθείροντε τὸν δύστηνον Ἀργείων στρατόν.
ἐν νυκτὶ δυσκύμαντα δ' ὠρώρει κακά·
ναῦς γὰρ πρὸς ἀλλήλαισι Θρήκιαι πνοαὶ
ἤρεικον· αἱ δὲ κεροτυπούμεναι βίᾳ
χειμῶνι τυφῶ ξὺν ζάλῃ τ' ὀμβροκτύπῳ,

idea of *duality* is conveyed. Il. xiii. 812, ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμημεν Ἀχαιοί. We might here read διπλῆν μάστιγα, in apposition.—τὸ δήμιον τυχεῖν, i. e. ὥστε τὸν δῆμον τυχεῖν αὐτοῦ. Cf. Suppl. 364. 679. Others construe ἓν ἕλκος τὸ δήμιον.

621. ἐξαγισθέντας. *Consecratos, devotos*, Hermann. Compare ἐξαγιστὰ, 'sacred,' Oed. Col. 1526. We may translate, 'many who have fallen victims from many a home.'

627. μέντοι, *profecto*, Klausen. 'When, I say, a messenger comes loaded with calamities like these, it is fitting and in place to recite this paean of the Furies,' i. e. to give full scope to the κακάγγελος γλῶσσα of 619. τόνδε is a correlative of τοιῶνδε, as if he had said τοιούτοις πήμασι τοιοῦτος καὶ παιὰν πρέπει. Such a messenger may fitly sing such a strain; but it is not for *me* to do it, who have come to announce a glorious victory. Of course, τόνδε may also be taken as the subject to λέγειν, i. e. τοῦτον τὸν ἄγγελον. In either case, the use of τόνδε is peculiar. Cf. inf. 963. θρῆνον Ἐρινύων. Theb. 862, Ἀίδᾳ ἐχθρὸν παιᾶν' ἐπιμέλπειν.—σεσαγμένον (σάττω) is Schütz's correction of —μένων.

629. σωτηρίων πραγμάτων, simply a periphrasis for σωτηρίας. Otherwise σωτηρίων must bear a passive sense, as it appears to do in Oed. Col. 487, δέχεσθαι τὸν ἱκέτην σωτήριον. Again the construction is interrupted. He was going to say, 'But for one who has come, like myself, bearing tidings of victory, to mix good with bad news is a painful predicament.'

632. Ἀχαιοῖς — θεῶν; So Dobree, Adv. ii. p. 24, with Hermann and Franz, for Ἀχαιῶν—θεοῖς. Compare a similar interchange of terminations in Suppl. 225. 363. Translate, 'the storm caused by the anger of the gods against the Achaean hosts,' viz. as a punishment for their sacrilege. Cf. δαιμόνων κότῳ sup. 618.

633. ὄντες ἔχθιστοι. Milton, Par. Reg. iv. 412, 'Water with Fire In ruin reconciled.' Ovid, Fast. iv. 787, 'Sunt duo discordes, Ignis et unda, dei.'—τὰ πίστ' ἐδειξάτην, proved or exhibited their unwonted alliance in destroying, &c. So Xen. Anab. ii. 2, 10, ἐπεὶ τὰ πιστὰ ἐγένετο. Cf. Eum. 643. Cho. 389.

636. ἐν νυκτὶ κ.τ.λ. It was at night that our troubles began from the boisterous waves; by the morning's light (611) the sea was covered with wrecks and corpses.

638. ἤρεικον, crushed and ground against each other; a metaphor from a millstone, perhaps.

639. ξὺν ζάλῃ τ', i. e. καὶ ξὺν ζάλῃ ὀμβρ. τυφῶ (τυφῶνος). So 'tremuit cum murmure tellus,' Ovid, Fast. iv. 267, and so ξὺν may be called superfluous in Suppl. 183, ὠμῇ ξὺν ὀργῇ τόνδ' ἐπόρνυται στόλον, and Oed. R. 17, οἱ δὲ σὺν γήρᾳ βαρεῖς.—ἄφαντοι, a euphemism for καταποντισθεῖσαι, as Eur. Hel. 126. Iph. 764. Thucyd. viii. 38, Θηραμένης μὲν — ἀποπλέων ἐν κέλητι ἀφανίζεται. Cic. de Div. i. § xxviii., 'quum tu equo advectus ad quandam magni fluminis ripam provectus subito atque delapsus in flumen nusquam apparuisses.'—στρόβῳ κ.τ.λ., 'through the unsteady guidance of the unskilled helmsman.' Compare Cho. 195, οἵοισιν ἐν χειμῶσι, ναυτίλων δίκην, στροβούμεθ.' Ibid. 1041, inf. 1187. A verse, probably of Aeschylus, is quoted by Plutarch, de Sera Num. Vindicta, § 10, θύννος βολαῖος πέλαγος ὣς διαστροβεῖ, 'rushes in a random course through the sea.' Klausen and Peile explain ποιμὴν (see on Suppl. 747) of the wind; and Hermann, in accepting this far-fetched interpretation, reads ποιμένος κακοστρόβου in apposition to τυφῶ. It would be better to take ποιμὴν κακὸς of some unseen malignant power; who would thus be contrasted with the divine or supernatural handling of the helm which saved some favoured portion of the fleet. But κακὸς is almost a received term in passages of this kind. Cf. Plat. Phaedr. p. 248, B, κακίᾳ ἡνιόχων. Theognis 260, κακὸν ἡνίοχον. Il. xvii. 487, σὺν ἡνιόχοισι κακοῖσι. The ships that were less skilfully handled, sank; the others fortune aided in escaping.

ᾤχοντ' ἄφαντοι ποιμένος κακοῦ στρόβῳ.
ἐπεὶ δ' ἀνῆλθε λαμπρὸν ἡλίου φάος,
ὁρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς
ἀνδρῶν Ἀχαιῶν † ναυτικῶν τ' ἐρειπίων.
ἡμᾶς γε μὲν δὴ ναῦν τ', ἀκήρατον σκάφος,
ἤτοι τις ἐξέκλεψεν ἢ 'ξῃτήσατο,
θεός τις, οὐκ ἄνθρωπος οἴακος θιγών.
Τύχη δὲ σωτὴρ ναῦν θέλουσ' ἐφέζετο,

642. ἀνθοῦν νεκροῖς, 'studded (or speckled) with corpses.' So Lucret. v. 1441, 'Tum mare velivolum *florebat* navibu' pandis.' Iph. Taur. 300, ὥσθ' αἱματηρὸν πέλανον ἐξανθεῖν ἁλός. The metaphor is from a field spotted over with flowers.—The correction of Schütz, adopted by Hermann and Dindorf, ναυτικοῖς τ' ἐρειπίοις, is probable. The usual explanations of the genitive are not satisfactory, viz. that from νεκροῖς we may supply θραύσμασιν, or from ἀνθοῦν some participle like πληρούμενον.

644. ἡμᾶς γε μὲν δή (Suppl. 238). 'Us however and our ship, uninjured in its hull' (see 638), 'surely some one either secretly withdrew from danger or begged off from destruction,—some god, indeed, for it could not have been a man, by putting a hand to the helm.' Hermann, who adopts the very questionable aorist ἐξῃρήσατο from Ar. Thesm. 760, says "Wellaueri interpretatio, *deus aliquis aut dolo aut precibus effecit ut servaremur*, paene ridicula est. Quem enim precetur deus majorem deo?" But we reply, that θεός τις is rather an afterthought, or correction of the poet, who had just spoken only of *human* agency. Indeed, this is perfectly clear from the emphatic addition of οὐκ ἄνθρωπος. For he felt that ἐκκλέπτειν ναῦν was really beyond the power of man. For ἐξαιτήσασθαι, a legal term, see Dem. Mid. p. 563 fin. and 581.

646. It seems better to remove the comma after ἄνθρωπος,—'some god, not a man by handling the rudder.'

647. Τύχη σωτήρ. This goddess, like *Fortuna* among the Romans, was invoked as the saviour of mariners by an especial attribute. See Dr. Donaldson on Pindar, Ol. viii. 20. xii. 3, τὶν κυβερνῶνται θοαὶ νῆες ἐν πόντῳ. Thus she is said ἐφέζεσθαι, to perch on the ship like a bird, in allusion probably to that common electric light (now called *St. Elmo's fire*) which also gave rise to the fable of the Dioscuri appearing in a storm. In Horace, Od. i. 35, 6, Fortuna is spoken of as *Domina aequoris*. And so Propertius, in that fine elegy i. 17, 7, 'Nullane placatae veniet Fortuna procellae? Haecine parva meum funus arena teget?'

ὡς μήτ᾽ ἐν ὅρμῳ κύματος ζάλην ἔχειν,
μήτ᾽ ἐξοκεῖλαι πρὸς κραταίλεων χθόνα.
ἔπειτα δ᾽ ᾅδην πόντιον πεφευγότες,
λευκὸν κατ᾽ ἦμαρ, οὐ πεποιθότες τύχῃ,
ἐβουκολοῦμεν φροντίσιν νέον πάθος
στρατοῦ καμόντος καὶ κακῶς σποδουμένου.
καὶ νῦν ἐκείνων εἴ τις ἐστὶν ἐμπνέων,
λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μήν;
ἡμεῖς τ᾽ ἐκείνους ταὔτ᾽ ἔχειν δοξάζομεν.
γένοιτο δ᾽ ὡς ἄριστα· Μενέλεων γὰρ οὖν
πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν·
εἰ δ᾽ οὖν τις ἀκτὶς ἡλίου νιν ἱστορεῖ
καὶ ζῶντα καὶ βλέποντα, μηχαναῖς Διὸς
οὔπω θέλοντος ἐξαναλῶσαι γένος,
ἐλπίς τις αὐτὸν πρὸς δόμους ἥξειν πάλιν.
τοσαῦτ᾽ ἀκούσας ἴσθι τἀληθῆ κλύων.

ΧΟ. τίς ποτ᾽ ὠνόμαζεν ὧδ᾽ ἐς τὸ πᾶν ἐτητύμως— στρ. ά.

648. *ὡς μήτ᾽ ἐν ὅρμῳ.* 'So as neither when at her moorings to feel the force of the breakers, nor to be stranded upon the iron-bound shore,' i. e. by dragging the anchor.—*κραταίλεων* = *κραταίλαον*, from *λᾶας*. Eur. El. 534, *πῶς δ᾽ ἂν γενοιτ᾽ ἂν ἐν κραταίλεῳ πεδῳ γαίας ποδῶν ἔκμακτρον;* On *ἐξοκέλλειν* see Suppl. 432.

650. *ἔπειτα*, 'afterwards,' 'when all was over.' The *present* anxiety was only to escape shipwreck.—*ᾅδην πόντιον*, 'a watery grave,' 'a death by drowning.'

652. *ἐβουκολοῦμεν.* 'We brooded over.' Similarly Eum. 78, *καὶ μὴ πρόκαμνε τόνδε βουκολούμενος πόνον.* The context clearly dictates this sense: but many translate 'we beguiled,' which seems to have been a later use of the word.—*στρατοῦ καμόντος*, 'of the army which had suffered stress of weather and was still miserably beating about,' i. e. that portion of it which had been lost, or was dispersed, and unable to rejoin the rest. So *νεὼς καμούσης ποντίῳ πρὸς κύματι*, Theb. 198.

655. *τί μήν;* i. e. *τί μὴν ἄλλο;* 'Why not?' So Linwood on Eum. 197. Cf. Suppl. 976. The common reading, *τί μή;* can only be explained by supplying *λέγωσιν*, a construction of the later Attic.

657. *γενοιτο δ᾽ κ.τ.λ.* 'However, may it all turn out for the best (as no doubt it will), for Menelaus at all events expect (i. e. you may expect) to return first and most surely (though even about *him* there is a painful uncertainty); but if any beam of the sun (cf. 616) *does* know of him alive and well,—there is good hope that he will come home again.' The difficulty of this passage—of which some very inaccurate translations have been given—consists mainly in the disconnected way in which alternate hopes and fears are expressed. The true force of the particles *εἰ δ᾽ οὖν* is explained inf. 1009. Here they are rightly used, because in 607 the herald had called Menelaus *ἄφαντος*, and he now means to say that the only hope of his safety depends on the will of Ζεὺς Σωτὴρ, who may not care yet to annihilate a royal house.—The herald now leaves the stage to carry to Agamemnon the commands of the Queen; and with his exit, as Klausen remarks, ends the first act.

660. *χλωρόν τε καὶ βλέποντα* Herm., Weil, Dind., Davies from Hesych., who explains the phrase by *ζῶντα*.

663. *τἀληθῆ κλύων.* This alludes to v. 603. See on 306.

665. The subject of the ensuing stasimon is the flight of Helen, the vain pursuit, her arrival at Troy, and the thoughtless delight of the people, little aware of the vengeance in store for them through the crime of Paris.—Simile of a lion's whelp, at first tame and winning, eventually destructive to the family which reared it. So was Helen at first welcomed with delight, but soon proved a source of woe.—Great prosperity often gives birth to a brood of evils, but then it is only through the fault of the guilty possessor. One crime begets another, but Justice and honest poverty go hand in hand. She throws a light even over obscure fortune, and respects not the influence of unhallowed riches.

μή τις, ὅντιν᾽ οὐχ ὁρῶμεν, προνοίαισι τοῦ πεπρωμένου
γλῶσσαν ἐν τύχᾳ νέμων;—
τὰν δορίγαμβρον ἀμφινεικῆ θ᾽
Ἑλέναν; ἐπεὶ πρεπόντως
ἑλέναυς, ἕλανδρος, ἑλέπτολις,
ἐκ τῶν ἁβροτίμων
προκαλυμμάτων ἔπλευσε
Ζεφύρου γίγαντος αὔρᾳ.
πολύανδροί τε φεράσπιδες κυναγοὶ
κατ᾽ ἴχνος πλάταν ἄφαντον
κελσάντων Σιμόεντος ἀκτὰς ἐπ᾽ † ἀκριτοφύλλους

666. *μή τις.* 'Can it have been one whom we see not, happily directing his tongue by fore-glimpses of destiny?' On *μὴ* so used see Pers. 346. He means, 'was it some god who named her prospectively from the part she was to take in causing a destructive war?' For the plural *προνοίαις* see Suppl. 483.

669. *δορίγαμβρον ἀμφινεικῆ τε.* 'Bringing war by her marriage, and a cause of dispute between two lovers.' So *ἀμφινείκητον ὄμμα νύμφας*, Trach. 527.

670. *πρεπόντως*, suitably to her name. Perhaps, *ἔπειπερ ὄντως.*

671. *ἑλέναυς.* So Blomf., Dind., Franz, Herm. for *ἑλένας.* Mr. Davies gives *ἑλενᾶς*, i. e. *ἑλενῆς.* Cf. 114. Some alteration seems required by analogy, if the word is to mean, as it must, 'destroyer of ships.' There is the same play on Ἑλένη and *ἑλεῖν* in Eur. Troad. 891, *φεῦγε, μή σ᾽ ἕλῃ πόθῳ. αἱρεῖ γὰρ ἀνδρῶν ὄμματ᾽, ἐξαιρεῖ πόλεις.* We have *ἑλέπτολις* in Iph. Aul. 1476. The play on the word may be rendered by 'a *hell* to ships' &c.

672. *ἁβροτίμων*, i. e. *ἁβρῶν καὶ τιμίων*, the dainty and precious curtains by which she was hid from vulgar gaze in the *γυναικωνῖτις*, like some beauty in an Eastern harem. In support of Saumaise's conjecture, *ἁβροπήνων*, admitted by Blomf., Dind., Franz, and strongly approved by Hermann, the confusion between *ποιναῖς*, *τιμαῖς*, and *πηναῖς* in Prom. 231 might be quoted. Yet the vulgate may be defended by *βαρύτιμος* Suppl. 24, *μεγιστότιμος* ib. 689, *σεμνότιμος* Cho. 349.—*γίγαντος*, Hesych. *μεγάλου, ἰσχυροῦ, ὑπερφυοῦς.*

675. *κυναγοί.* Supply *ἔπλευσαν* from above. 'And many shield-bearing hunters sailed on the track of (the fugitives) who had already put to their bark unsighted by the pursuers (*ἄφαντον*) on the leafy shores of the Simois.' Euripides, who more than once had the *Agamemnon* in mind in his *Troades*, has two passages much resembling this, Tro. 808, *Σιμόεντι δ᾽ ἐπ᾽ εὐρείτᾳ πλάταν ἔσχασε ποντοπόρον*, and ib. 1002, *ἐπεὶ δὲ Τροίαν ἦλθες Ἀργεῖοί τέ σου κατ᾽ ἴχνος.* There seems no reason to read *πλατᾶν* and *κέλσαντες* if we understand the sense simply thus, that the pursuers sailed in vain, since the bark had reached Troy before they got even a sight of it. Cf. Thucyd. iii. 33, *ὡς οὐκέτι ἐν καταλήψει ἐφαίνετο.*

679. This emendation, *ἀκριτοφύλλους* for *ἀξιφύλλους* or *ἀεξιφύλλους*, was proposed in the second edition of this play. As an Homeric word, and as exactly suiting the metre of the antistrophe, the correction seems probable. Compare *ἀκριτόφυρτος*, Theb. 353. Were it not for the metrical difficulty, *ἀεξιφύλλους* is capable of defence. Mr. Davies gives

δι᾽ ἔριν αἱματόεσσαν.
Ἰλίῳ δὲ κῆδος ὀρθώνυμον τελεσσίφρων ἀντ. α΄.
μῆνις ἤλασεν, τραπέζας ἀτίμωσιν ὑστέρῳ χρόνῳ
καὶ ξυνεστίου Διὸς
πρασσομένα τὸ νυμφότιμον
μέλος ἐκφάτως τίοντας
ὑμέναιον, ὃς τότ᾽ ἐπέρρεπεν
γαμβροῖσιν ἀείδειν.
μεταμανθάνουσα δ᾽ ὕμνον
Πριάμου πόλις γεραιὰ
πολύθρηνον μέγα που στένει κικλήσκου-
σα Πάριν τὸν αἰνόλεκτρον,
πάμπροσθ᾽ ἦ πολύθρηνον αἰῶν᾽ * ὧν ἀμφὶ πολιτᾶν

αἰῶνα διαὶ πολιτᾶν κ.τ.λ., with Emper, in the antistrophic verse.

680. δι᾽ ἔριν. "Jungendum cum κυναγοί." Klausen. The poet seems to call Helen herself ἔρις, a cause or subject of strife. They sailed *on account* of one who was destined to create a quarrel, or, to bring about the ordained war. Compare παιδολέτωρ ἔρις, Theb. 723. Eur. Hel. 1135, τέρας οὐ τέρας, ἀλλ᾽ ἔριν Δαναῶν νεφέλαν ἐπὶ ναυσὶν ἄγων, i. e. εἴδωλον Ἑλένης.

681. κῆδος, in the double sense of 'alliance' and 'care,' though the former meaning is in fact but an extension of the latter. Compare the play on κήδεσαι, Theb. 126.—τελεσσίφρων μῆνις, the enduring wrath of Ζεὺς Ξένιος, which carries into effect the vengeance it meditates.

685. πρασσομένα. 'Exacting,' i.e. intending to exact, 'in after time the penalty of violated hospitality from those who were loudly celebrating the nuptial strain, the hymeneal song which the relations (i. e. sons of Priam) then thought only of singing.'—τότε, viz. in their time of reckless joy. In this passage πράττεσθαι, as usual (cf. 785), governs two accusatives, of the thing and the person. There is great obscurity in the words ἐκφάτως τίοντας, which appear, from what immediately follows, to refer to the γαμβροί, or relations of the bridegroom. The commentators variously explain ἐκφάτως 'unseasonably,' 'ineffably,' 'excessively.' But it seems more plausible to understand 'with loud voice,' after Homer's ἔκφασθαι ἔπος. Thus too we may take τίοντας in the sense which it invariably bears in Aeschylus, 'doing honour to,' i. e. sharing openly, and as abettors in the crime, in the festivities which Paris instituted on his return with his bride to Troy. Compare τιμᾶν παιᾶνα, sup. 238. Hermann thinks τίοντας must here mean 'atoning for,' 'punishing those who *now* have to pay for the song which they *then* improperly sang.' There is however an almost insuperable objection in attaching to τίειν a sense only found with τίνειν. Photius, τίοντες· τιμῶντες. id. τίω· τιμῶ.—Franz gives τιθέντας, after H. L. Ahrens.

692. τὸν αἰνόλεκτρον, 'calling him the bridegroom of the unhappy marriage.' He was not εὔλεκτρος, as before (Davies). For the article with the predicate see Prom. 853.

694. ἦ πολύθρηνον. Here ἦ repeats with marked emphasis πολύθρηνον from above. The MSS. give παμπρόσθη, for which Hermann admits the conjecture of Seidler, παμπορθῆ. Blomfield gives πάμπροσθ᾽ ἡ κ.τ.λ. But ἦ is certainly appropriate, and there is nothing in πάμπροσθε to which a reasonable objection can be raised. Cf. Eum. 106. Pind. Ol. xiii. 63, ὃς —ἦ πόλλ᾽ ἔπαθεν. Pyth. ix. 22, ἦ πολλάν τε καὶ ἀσύχιον εἰράναν παρέχοισα. Translate, 'having all the time before (i. e. during the protracted siege) had to endure a life of grievous woe on account of the wretched slaughter of its citizens.' I have inserted ὧν after αἰῶν᾽, on account of the metre, from the hint of H. L. Ahrens, whose conjecture αἰαῖ ὧν is adopted by Franz.

μέλεον αἷμ᾽ ἀνατλᾶσα.
ἔθρεψεν δὲ λέοντος στρ. β΄.
ἶνιν δόμοις ἀγάλακτον
οὕτως ἀνὴρ φιλόμαστον,
ἐν βιότου προτελείοις
ἅμερον, εὐφιλόπαιδα,
καὶ γεραροῖς ἐπίχαρτον.
πολέα δ᾽ ἔσχ᾽ ἐν ἀγκάλαις
νεοτρόφου τέκνου δίκαν,
φαιδρωπὸς ποτὶ χεῖρα σαίνων τε γαστρὸς ἀνάγκαις.
χρονισθεὶς δ᾽ ἀπέδειξεν ἀντ. β΄.
ἦθος τὸ πρόσθε τοκήων·
χάριν τροφᾶς γὰρ ἀμείβων

696 seqq. The general sense is: 'But, as a man brings up a cub in his house, pretty and tame, but mischievous and murderous in the end, so from Sparta came Helen to Troy, at first the admired of all, but in the end the cause of death to many.'

698. οὕτως κ.τ.λ. 'Just so has some one brought up a lion's whelp in his house, not fed on milk, still fond of the teat, in the early part of its life tame, a favourite with the children, and the delight of the old men.'—προτελείοις, sup. 65. Dr. Donaldson (*New Cratylus*, § 279) understands γεραροῖς here as in Suppl. 652, for 'gifts,' and takes ἐπίχαρτον to mean 'pleased.' Here however the antithesis between παῖδες and γέροντες seems intended. Cf. Eur. Suppl. 42, ἱκετεύω σε, γεραιά, γεραρῶν ἐκ στομάτων. In Aesch. Suppl. 355, the metre seems to require γεραροφρονῶν in antithesis with ὀψιγόνου. It is true that ἐπιχαίρειν usually is 'to exult over;' but the verbal may here very well mean 'exulted in,' since the bad sense of the verb is only an accidental one. The custom of keeping tame lions was well known to both Greeks and Romans. Aristotle speaks of their playful and affectionate nature, Hist. An. ix. 44, ἔστι δὲ τὸ ἦθος οὐχ ὑπόπτης οὐδενὸς οὐδ᾽ ὑφορώμενος οὐδὲν, πρός τε τὰ σύντροφα καὶ συνήθη σφόδρα φιλοπαίγμων καὶ στερκτικός. Plutarch, de cohibenda Ira, § xiv., ἀλλ᾽ ἡμεῖς ἀγριαίνοντα τιθασσεύομεν ζῶα καὶ πραΰνομεν, λυκιδεῖς καὶ σκύμνους λεόντων ἐν ταῖς ἀγκάλαις περιφέροντες. Martial, ii. 75, has a beautiful epigram on a tame lion turning fierce and killing two boys of the family.

702. ἔσχ᾽. From ἔχειν in the intransitive sense (Theb. 99), 'to be,' 'to be about a thing' (*versari*), &c. There is no need either to read ἔσκ᾽ (Pers. 658), or, with Klausen, to join ἔσχε δίκαν, "habebat id quod justum est infanti." Photius, ἔχοντες· οἰκοῦντες. Ar. Ran. 704, ἔχοντες κυμάτων ἐν ἀγκάλαις.

704. γαστρὸς ἀνάγκαις, 'the cravings of appetite.' The correction of Auratus has much to commend it, φαιδρωπὸν ποτὶ χεῖρα, σαίνοντα γαστρὸς ἀνάγκαις, by which slight change ἔσχε would mean 'he has often held it in his arms,' &c.

706. Prof. Conington has made an excellent conjecture, that in 697 we should read λέοντος ἶνιν for λέοντα σίνιν, and here ἦθος for ἔθος. The more we reflect on this, the more it commends itself by its elegance, simplicity, and perfect propriety. Cf. Theognis 967, τούτων δ᾽ ἐκφαίνει πάντων χρόνος ἦθος ἑκάστου.—πρόσθε Wellauer for πρός. τρόπους τε Enger, who is followed by Mr. Davies.—χάριν τροφᾶς γὰρ for χάριν γὰο τροφᾶς (τροφεῦσιν Farn.) is due to Pearson. 'For by way of returning thanks for its keep, by a surfeit on slain sheep it provides a feast unbidden,' i. e. not like an ordinary caterer or house-steward. Compare ἄκλητος δαιταλεὺς Prom. 1045, ἄμισθος ξυνέμπορος Cho. 720, ἀοιδὰ ἀκέλευστος ἄμισθος inf. 951, 'a song neither asked for nor remunerated,' like the performance of a bard or minstrel.

μηλοφόνοισιν † ἄσαισιν
δαῖτ' ἀκέλευστος ἔτευξεν·
αἵματι δ' οἶκος ἐφύρθη,
ἄμαχον ἄλγος οἰκέταις,
μέγα σίνος πολυκτόνον·
ἐκ θεοῦ δ' ἱερεύς τις ἄτας δόμοις προσεθρέφθη.
πάραυτα δ' ἐλθεῖν ἐς Ἰλίου πόλιν στρ. γ'.
λέγοιμ' ἂν φρόνημα μὲν νηνέμου γαλάνας,
ἀκασκαῖον δ' ἄγαλμα πλούτου,
μαλθακὸν ὀμμάτων βέλος,
δηξίθυμον ἔρωτος ἄνθος·
παρακλίνασ' ἐπέκρανεν δὲ γάμου πικρὰς τελευτὰς,

709. ἄσαισιν is the correction proposed by Professors Conington and Malden for the MS. reading ἄταισιν or ἄταις. Hermann, who formerly gave ἄγαισιν (see on 129), latterly edited ἅγαισιν, a word which he conceives to be formed from ἅζω, in the sense of 'a consecration,' or 'sacrifice.' Franz gives σὺν ἄταις after H. L. Ahrens, Dindorf and Weil ἐν ἄταις. Klausen has ἀγαῖσιν (Pers. 427), from Bekker's Lexicon, ἀγαί· οἱ τραγικοὶ τὰς τρώσεις οὕτως ἐκάλουν καὶ τὰ τραύματα. This word would be altogether appropriate, but there is a doubt whether the ἀ can be short. (See Donaldson on Pind. Pyth. ii. 81.) Hom. Il. v. 161, ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ.

715. ἱερεὺς ἄτας. In respect of the duty of a priest in superintending sacrifices.—ἐκ θεοῦ, i.e. the folly of the man who thus reared a pest in his own household must have been sent as a judgment from some god.—προσεθρέφθη is Heath's correction for προσετράφη.

716. πάραυτα. Hesych. παραχρῆμα, εὐθέως, παραυτίκα. Eur. frag. incert. 47, πάραυτα δ' ἡσθεὶς ὕστερον στένει διπλᾶ. And so Hermann takes it, while others make it equivalent to παρὰ ταῦτα, 'in like manner.' Translate: 'Now at first I should say that there came to the city of Troy a spirit of unruffled calm' (i.e. the Trojans felt no anxiety about the arrival of Helen); 'she was a quiet ornament of wealth' (and no Fury in their estimation), 'a darter of soft glances, a soul-wounding flower of love; but (soon) swerving from her course' (i.e. disappointing the expectations of the people) 'she brought to pass a sorry end of her marriage, having sped as an evil settler and an evil associate to the sons of Priam, sent by Zeus the god of hospitality, a Fury bringing sorrow to brides.' There can be little doubt, if we well consider the context, that φρόνημα γαλάνας (though equally with the ensuing personal attributes of Helen forming the subject to ἐλθεῖν), in fact refers to the calm and secure satisfaction of the Trojans on first viewing the fascinating and richly-apparelled bride. That spirit came *over* the city, while she came *to* it. How Helen herself can be called 'a spirit of windless calm,' is more than the commentators have attempted to show. We might suggest φόρημα, 'borne across a sea of calm.' The word occurs in frag. 272 in the sense of 'a burden.'—The insertion of δὲ after ἀκασκαῖον is due to Porson. Hermann prefers τε, but the μὲν is answered by the δὲ in 721, and belongs not to φρόνημα, but to the whole clause.—πλούτου, in reference to the stolen wealth of Menelaus, often mentioned by Homer, Il. iii. 70; vii. 363. 390; xiii. 626; xxii. 114. Cf. Orest. 1662. Herod. ii. 114. Plutarch, Conjug. Praecept. § xxi., φιλόπλουτος ἡ Ἑλένη.

718. ἀκασκαῖον, a rare word of very uncertain etymology, said to mean ἥσυχον, 'silent,' 'gentle.' Hesych. ἄκασκα· ἡσύχως, μαλακῶς, βραδέως.

721. παρακλίνασ'. The metaphor is from the race-course. Cf. ἔξω δρόμου φέρομαι, Prom. 902. Il. xxiii. 424, ὀλίγον δὲ παρακλίνας ἐδίωκεν. So ἀποκλῖναι is used intransitively Oed. R. 1192.

δύσεδρος καὶ δυσόμιλος συμένα Πριαμίδαισιν
πομπᾷ Διὸς Ξενίου
νυμφόκλαυτος Ἐρινύς.
παλαίφατος δ' ἐν βροτοῖς γέρων λόγος ἀντ. γ'.
τέτυκται, μέγαν τελεσθέντα φωτὸς ὄλβον
τεκνοῦσθαι, μηδ' ἄπαιδα θνήσκειν·
ἐκ δ' ἀγαθᾶς τύχας γένει
βλαστάνειν ἀκόρεστον οἰζύν.
δίχα δ' ἄλλων μονόφρων εἰμί· τὸ δυσσεβὲς γὰρ ἔργον
μέτα μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννᾳ.
οἴκων γὰρ εὐθυδίκων
καλλίπαις πότμος αἰεί.
φιλεῖ δὲ τίκτειν Ὕβρις μὲν παλαιὰ νεά- στρ. δ'.
ζουσαν ἐν κακοῖς βροτῶν
Ὕβριν τότ' ἢ τόθ', ὅτε τὸ κύριον μόλῃ·

726. νυμφόκλαυτος. The most natural meaning is, that she brought shame and reproach, not to say suffering, on other wives. Virgil calls her 'Trojae et patriae communis Erinnys.' Cic. de Div. i. 50, 'Lacedaemonia mulier, Furiarum una, adveniet.'

727—55. The general doctrine here inculcated is, that not *mere* prosperity, as is commonly thought, produces evil consequences, but only when combined with impiety and insolence. Sentiments not dissimilar were before propounded with regard to the fate of Priam (365—70); and again in allusion to the Atridae, as in the present passage, 453—6.

728. μέγαν τελεσθέντα. Literally, 'when it has grown up to full size' (τέλειος, cf. 349), as the idea is borrowed from a parent; but secondarily, 'when amassed in excess.' Cf. Theb. 768, ὄλβος ἄγαν παχυνθείς.—τεκνοῦσθαι, 'becomes a parent.' This is the proper sense of the word, as explained on Eur. Phoen. 868, ἐξ οὗ 'τεκνώθη Λάϊος βίᾳ θεῶν. See Theb. 654. The active means 'to furnish with children,' Herc. F. 7.

730. γένει seems the dative after ἀκόρεστος, as inf. 1086. 'From good fortune (or prosperity) there springs a woe that allows the family no rest.' We may however construe, 'there springs up in a family a woe never satisfied,' viz. by endeavours to allay or remove it.

734. τὸ δυσσεβὲς γάρ. So Pauw for τὸ γὰρ δυσσεβές. Dr. Peile well observes that, irrespective of the metre, the sense is much improved by the additional emphasis thus gained: 'for it is the impious act that,' &c. It is not merely prosperity, ὄλβος or ἀγαθὴ τύχη, that begets an evil progeny; but it is the temptation which it offers, and the inducements to insolence, which render it dangerous. Cf. sup. 368. The allusion is obviously to Agamemnon.—πλείονα, scil. ἔργα. The progeny of impiety combining with wealth (for these are the two parents meant) is ὕβρις (Eum. 506), and accordingly it is this ὕβρις which in turn generates a young ὕβρις of a still worse kind, that namely which disports itself in the misfortunes of others (ὑβρίζειν ἐν κακοῖς, inf. 1590; cf. Suppl. 96—7), and again ὕβρις begets Κόρος and Θράσος, 'Petulance and Audacity.'

740. τότ' ἢ τόθ'. 'Sooner or later, when the appointed time shall have arrived.' For ὅτε (MSS. ὅταν) we are indebted to Klausen. The construction is epic, and is the same as εἰ or ὃς with a subjunctive. See Eum. 202. Theb. 328, εὖτε πόλις δαμασθῇ.—τὸ κύριον, cf. Suppl. 712. For the reading of the next verse, of which the most incredible interpretations have been given, the present editor is responsible. The MSS. give νεαρὰ φάους κότον. Cf. Herod. viii. 77, Κόρον ὕβριος υἱόν.

νέα δ' ἔφυσεν Κόρον,
δαίμονά τ' ἄμαχον, ἀπόλεμον,
ἀνίερον Θράσος, μελαίνα μελάθροισιν Ἄτα
εἰδομένα τοκεῦσιν.
Δίκα δὲ λάμπει μὲν ἐν δυσκάπνοις δώμασιν, ἀντ. δʹ.
τὸν δ' ἐναίσιμον τίει [βίον.]
τὰ χρυσόπαστα δ' ἔδεθλα σὺν πίνῳ χερῶν
παλιντρόποις ὄμμασιν
λιποῦσ' ὅσια προσέμολε,
δύναμιν οὐ σέβουσα πλούτου παράσημον αἴνῳ.
πᾶν δ' ἐπὶ τέρμα νωμᾷ.

Pind. Ol. xiii. 9, ἐθέλοντι δ' ἀλέξειν Ὕβριν, Κόρου ματέρα θρασύμυθον.

744. δαιμονά τ' ἄμαχον. This was before edited for δαίμονά τε τὸν ἄμαχον, on account of the metre.—μελαίνα Ἄτα, 'two dark children of woe, like to their parents.' Cf. 215. 735. Pers. 817. This is Dr. Donaldson's probable restoration of μελαίνας ἄτας εἰδομέναν. See *New Cratylus*, p. 518 (ed. 2). He well compares Antig. 529, τρέφων δύ' Ἄτα κἀπαναστάσεις θρόνων, and might have added παῖδε, δύο δ' Ἄτα, Oed. Col. 532.

747. δυσκάπνοις. Klausen, who denies that this epithet can be used of the smoky houses of the poor, has overlooked the evident contrast with τὰ χρυσόπαστα ἔδεθλα, 'the gold-bespangled abodes' of the wealthy but guilt-stained owner. His version is, 'in aedibus, quae in fumum et cinerem sunt conversae;' which is not less wide of the mark, than his observation, that Aeschylus was not the man to represent Justice as an attribute of the poor rather than of the rich. Aeschylus does not say this, but only that Justice prefers even the cottage of the poor man who is moderate and content (ἐναίσιμος) to the most gorgeous palace where guilt dwells. As ὕβρις pertains to wealth (v. 735 seqq.), so δίκη is not incompatible with poverty.

749. [βίον.] This word has been enclosed in brackets, as not falling in with the corresponding verse of the strophe. So also Franz, with H. L. Ahrens.

750. ἔδεθλα. So Hermann, after Auratus, for ἐσθλά. Franz gives ἕδρανα.—σὺν πίνῳ χερῶν, if associated with guilt of hands; cf. καθαρὰς χεῖρας, Eum. 303.

752. προσέμολε. The MSS. give προσέβα τοῦ. Hermann, who formerly conjectured προσέβαλε, which is admitted by Franz and Dindorf, has now edited προσέμολε, of which he conceives προσέβα to have been a gloss. He supposes τοῦ to have crept in from a marginal addition to πλούτου.—ὅσια, sc. ἔδεθλα.

754. οὐ σέβουσα, 'not respecting,' or rather, 'not approving,' as is clearly the force of οὐ σέβω, inf. 1590.—παράσημον αἴνῳ, 'wrongly stamped with praise,' 'bearing a stamp of spurious praise,' i. e. undeservedly esteemed, or praised, as riches are praised, for their influence, however much they may be abused by the possessor. Schol. ad Hippol. 1116, παράσημος, ἀντὶ τοῦ ἀδόκιμος, ἀπὸ μεταφορᾶς τῶν κιβδηλῶν νομισμάτων. Plutarch, de Adul. et Amico, § xxiv., ὁ δὲ ψευδὴς καὶ νόθος καὶ ὑπόχαλκος, ὥσπερ νόμισμα παράσημον. Photius, παράσημος· ἀδόκιμος.——ἐκ μεταφορᾶς εἴρηται ἀπὸ τῶν νομισμάτων ἃ καλοῦσι παράσημα. οἱ τοιοῦτοι (l. τὰ τοιαῦτα) χαράττεται ὑπὸ τῶν ἀργυραμοιβῶν σημείῳ τινὶ, ὃ τὴν φαυλότητα δηλοῖ· ἐπειδὴ παρατετύπωται καὶ παρακεχάρακται. Hence Ar. Ach. 517, ἀνδράρια παρακεκομμένα καὶ παράσημα.

755. πᾶν ἐπὶ τέρμα νωμᾷ. Compare sup. 241—2. With a like ambiguity, or desire to speak generally, the chorus say this with a certain apprehension about the fate of Agamemnon. If Justice directs every thing to its end or destiny, it brings crime to punishment, pride to a humiliation, virtue to a reward. Cf. Suppl. 397, νέμων ἄδικα μὲν κακοῖς, ὅσια δ' ἐννόμοις. Hence νεμέτωρ is an attribute of avenging Zeus, Theb. 480. Hermann, who objects that πᾶν should have been πάντα,

ἄγε δή, βασιλεῦ, Τροίας πτολίπορθ',
Ἀτρέως γένεθλον,
πῶς σε προσείπω; πῶς σε σεβίζω
μήθ' ὑπεράρας μήθ' ὑποκάμψας
καιρὸν χάριτος;
πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
προτίουσι δίκην παραβάντες.
τῷ δυσπραγοῦντι δ' ἐπιστενάχειν
πᾶς τις ἕτοιμος· δῆγμα δὲ λύπης
οὐδὲν ἐφ' ἧπαρ προσικνεῖται·
καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς
ἀγέλαστα πρόσωπα βιαζόμενοι.
ὅστις δ' ἀγαθὸς προβατογνώμων,

reads πᾶν δ' ἔπι κ.τ.λ., "omnem attribuit exitum, i. e. bonum et malum, ut quisque sit meritus." This amounts to much the same thing. He might have compared ἐπινωμᾷ in Eum. 310.

756 seqq. The chorus, having just before dwelt on the dangers to which great prosperity is exposed, when not free from the taint of crime, now proceeds to welcome Agamemnon in very cautious and measured terms. They see him approach in great state on a mule-car (ἀπήνη, inf. 1006), and move forward to meet him, walking in solemn processional step. It would be easy, they say, for them to profess an insincere joy, like false flatterers; but they will freely confess they never approved the expedition. Now however the labour is rewarded, provided all has been well accomplished.

760. καιρὸν χάριτος. 'The mark (or mean) of compliment.' On the metaphor see sup. 356. But in ὑποκάμψας it changes from *shooting* to *turning short* of the terminal pillar in the stadium.

761. τὸ δοκεῖν εἶναι. 'Now many men, when they have acted wrongly, prefer mere appearance to reality' (τοῦ εἶναι). That is, they prefer insincere praise to honest blame, when they are conscious of having deserved the latter. If we take προτίουσι of the flatterers, not of the flattered, δίκην παραβάντες becomes a weak truism. The point of the remark is, that sincerity alone knows the true mean. Perhaps Aegisthus and Clytemnestra are glanced at. The general sense seems to be: 'Many men like to be thought what they are not, and many flatterers are to be found who are willing to profess their sympathy in the joys and sorrows of others.'

764. δῆγμα λύπης. Cf. Juven. iii. 101, 'flet, si lacrymas conspexit amici, Nec dolet.' Pind. Nem. i. 82, εὐθὺς ἀπήμων κραδία κᾶδος ἀμφ' ἀλλότριον. Theognis 656, ἀλλοτρίων κῆδος ἐφημέριον. Infra 1527, ἀληθείᾳ φρενῶν πονήσει. So ἀναγκόδακρυς, frag. 407.

766. καὶ ξυγχαίρουσιν. 'And in like manner men rejoice with others, assuming the same appearance of joy by doing violence to their unsmiling countenances; but whoever knows well the character of his people, it is impossible that the eyes of a man should escape his notice, which, seemingly from kindly sentiment, flatter with a faint friendship.' Weil, following the reading of Stobaeus, who cites this passage Flor. 112, 12, gives νυκτί τε χαίρουσιν ὁμοιοπρεπεῖς (καὶ νυκτὶ δὲ Stob.). The sense, however, that he gives ('dum veros sensus dissimulationis tenebris involvunt') is with difficulty obtained from the words. The νυκτὶ seems rather a corruption of σύν.

768. With προβατογνώμων compare θυμὸν ἱππογνώμονα, frag. 224, θεσφάτων γνώμων ἄκρος, inf. 1099, and the Homeric ποιμὴν λαῶν for 'a ruler.' As this passage expresses the common practice of mankind, but with particular reference to Agamemnon and the praise expected by him from the chorus, it is clear that the simple sense is, 'but Agamemnon is too good a judge to be easily deceived by

οὐκ ἔστι λαθεῖν ὄμματα φωτὸς
τὰ δοκοῦντ' εὔφρονος ἐκ διανοίας
ὑδαρεῖ σαίνειν φιλότητι.
σὺ δέ μοι τότε μὲν, στέλλων στρατιὰν
Ἑλένης ἕνεκ', οὐκ ἐπικεύσω,
κάρτ' ἀπομούσως ἦσθα γεγραμμένος,
οὐδ' εὖ πραπίδων οἴακα νέμων,
θράσος ἐκ θυσιῶν
ἀνδράσι θνήσκουσι κομίζων·
νῦν δ' οὐκ ἀπ' ἄκρας φρενὸς οὐδ' ἀφίλως

insincere flattery; and therefore, as I cannot praise from my heart, I had rather not praise at all.'

770. There is a little confusion in *τὰ δοκοῦντα κ.τ.λ.*, which ought properly to have been thus expressed, *τὰ σαίνοντα ὑδαρεῖ φιλότητι, ἐξ εὔφρονος διανοίας ὡς δοκεῖ.* In *ὑδαρεῖ* there is an allusion to the phrase *φιλίαν κίρνασθαι.* See on *νεοκρᾶς φίλος*, Cho. 336. Properly, wine was called *ὑδαρὴς*, which had an undue admixture of water. Blomfield quotes *φιλίαν ὑδαρῆ* from Aristot. Polit. ii. 8. The word was opposed to *εὔζωρον* or *ἄκρατον μέθυ.* Xen. de Rep. Lac. i. 3, *οἴνου ἢ πάμπαν ἀπεχομένας ἢ ὑδαρεῖ χρωμένας.* Plutarch, Symposiac. lib. v. Quaest. iv. § 2, *εἰδὼς οὐχ ὑδαρεῖ χαίροντας ἀλλ' ἀκρατοτέρῳ.* Peile quotes Antiphanes, *οὔθ' ὑδαρὲς οὔτ' ἄκρατον.*

773. *οὐκ ἐπικεύσω.* Hermann is probably right in omitting *γὰρ* after *οὐκ*, as a metrical interpolation to patch up a complete anapaest. See on Pers. 547. The common reading is *οὐ γάρ σ' ἐπικεύσω*, after Musgrave, *σε* not being found in the MSS.—*κάρτ' ἀπομούσως γεγραμμένος*, properly, 'very unpleasingly painted,' i. e. depicted in an unfavourable light. Eur. Med. 1088, *παῦρον δὲ γένος οὐκ ἀπόμουσον τὸ γυναικῶν.* From this and other passages, e. g. v. 233. 1300, Eum. 50, it has been inferred that Aeschylus was himself conversant with the art of painting, as well as that of statuary (see v. 406).—*οἴακα*, cf. Theb. 3.

776. *ἐκ θυσιῶν.* This is Franz's emendation for *ἑκούσιον.* Cf. *ἐκ θυσιῶν ἐλπὶς*, v. 101. Most editors read *ἀκούσιον* after Canter, understanding that kind of forced or reluctant valour which soldiers are supposed to feel when engaged in a cause which they have little at heart, *οἱ ὑπὸ τῶν ἀρχόντων ἀναγκαζόμενοι*, Ar. Eth. iii. 11. Thuc. i. 89, *Λακεδαιμόνιοι—ἄκοντας προσάγουσι τοὺς πολλοὺς ἐς τὸν κίνδυνον.* Hermann, who justly objects to *κομίζων* in the sense of *φέρων*, 'bringing to, and forcing upon them an involuntary courage,' reads *θάρσος ἑκούσιον* with the Farnese MS., "*vehens* (ad Trojam) *spontaneam audaciam mori volentibus viris*," and adds, "id acerbe dictum de mortifera expeditione." It is however evident, that neither *ἑκούσιον* nor *ἀκούσιον* affords a satisfactory sense, and that *θνήσκουσι* cannot properly stand either for *ἑτοίμοις* (or *θέλουσι*) *θανεῖν*, or for *θανουμένοις.* But *ἐκ θυσιῶν*, while it involves no greater change than Θ for O, appropriately refers to the attempt of Agamemnon to give a religious sanction to the expedition by alleging that the gods favoured it. We may thus explain the whole passage quite literally, 'You were regarded in no favourable light then when you started on the expedition, and you seemed to be directing the helm of your heart not rightly, when you brought to dying men assurance from sacrifices,' i. e. when you slew a daughter to encourage the troops when they were dying daily through want of supplies, sup. 190.

778. *νῦν δ' οὐκ ἀπ' ἄκρας φρενός.* 'But now (or rather, 'and accordingly now') not from the mere surface of the mind nor with unfriendly feelings (I say), the work done brings to us a kindly feeling towards (or perhaps, 'is cheering to') those who have accomplished it well.' This, of course, is intentionally guarded and equivocal, especially as it leaves *εὖ τελέσασιν* quite conditional, '*if* they have really accomplished it well' (which may or may not be the case as far as their own welfare is concerned). It resembles

εὔφρων πόνος εὖ τελέσασιν.
γνώσει δὲ χρόνῳ διαπευθόμενος
τόν τε δικαίως καὶ τὸν ἀκαίρως
πόλιν οἰκουροῦντα πολιτῶν.

ΑΓΑΜΕΜΝΩΝ.

πρῶτον μὲν Ἄργος καὶ θεοὺς ἐγχωρίους
δίκη προσειπεῖν, τοὺς ἐμοὶ μεταιτίους
νόστου, δικαίων θ' ὧν ἐπραξάμην πόλιν
Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
κλύοντες ἀνδροθνῆτας Ἰλίου φθορὰς
εἰς αἱματηρὸν τεῦχος οὐ διχορρόπως
ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει
ἐλπὶς προσῄει χεῖλος οὐ πληρουμένῳ.

our saying, 'All's well that ends well.' It is not easy to understand what Hermann means by his version, "*acceptus per eos qui perfecerunt.*" On *ἄκρας φρενὸς* see Pers. 139.

781. *τὸν δικαίως καὶ τὸν ἀκαίρως.* The chorus contrast their own conscious fidelity with the unfaithfulness of the partisans of Aegisthus.—*ἀκαίρως*, 'improperly,' a modified word for *κακῶς, ἀδίκως.* See *New Cratylus*, § 290 fin., and compare Eur. Hipp. 1024, *ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιών.—οἰκουροῦντα*, cf. inf. 1196.

783. Agamemnon, in a laboured speech, in which he ostentatiously affects a pious gratitude and a sense of the invidiousness of his position as victor, addresses the chorus as the representatives of the Argive people, and with pointed reference to the remarks just before made in his hearing about the hollowness of interested flattery.

784. *μεταιτίους νόστου*, i.e. in common with the heroes, *οἱ πέμψαντες*, sup. 499. Hermann wrongly takes it for *αἰτίους*, quoting Trach. 1234, *ἣ μοι μητρὶ μὲν μόνη θανεῖν μεταίτιος.* Cf. Eum. 190.—*δικαίων*, for *δίκης*, as Iph. Taur. 559, *ὡς εὖ κακὸν δίκαιον ἐξεπράξατο.* Eum. 392, *πρόσω δικαίων.*

786. *οὐκ ἀπὸ γλώσσης.* "Non obiter ac negligenter." Hermann, who thinks that *ἀπὸ γλώσσης*, 'off-hand speaking,' is opposed to the reading of written documents. The sense evidently is, 'not from verbal evidence,' as in a human court, but by their own unbiassed judgment of the merits of the case. Compare Suppl. 911. *οὔκουν οὕτω γε ἀπὸ στόματος*, Plat. Theaet. p. 143, A. On *ψήφους ἔθεντο φθορὰς* for *ἐψηφίσαντο*, see Theb. 280. Suppl. 627. Mr. Davies prefers *φθορᾶς*, the correction of Dobree, and construing *ἀνδροθνῆτας ψήφους.* But cf. Soph. El. 709, *στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς κλήρους ἔπηλαν*, i. e. *ἐκλήρωσαν.* In *τεῦχος* and *κύτει* the judicial urns of acquittal and condemnation are primarily meant, but at the same time there is probably an allusion to the opposite sides of a pair of scales. Compare Suppl. 599. 630. 959. sup. 427.

790. *χεῖλος.* This emendation of Casaubon, though it has found little favour with more recent editors, seems most likely to be the true reading. The MSS. give *χειρὸς*, from which no intelligible sense can be extracted. Hermann has edited *χρεῖος, indiga.* (Suppl. 198.) It was shown at some length in the second edition of this play, that *χεῖλος* was an internal rim, generally in goblets, but also used, *as a measure of filling*, in jars, caskets, and perhaps other recipients of dry or wet goods. Hence, and hence only, the well-known line in Ar. Equit. 814, is to be understood, *ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν, εὑρὼν ἐπιχειλῆ*, 'who made our city *brim-full*, having found it full *only up to the rim.*' If, as some scholars have ingeniously suggested, the present passage contains an allusion to

καπνῷ δ' ἁλοῦσα νῦν ἔτ' εὔσημος πόλις.
ἄτης θυηλαὶ ζῶσι· συνθνήσκουσα δὲ
σποδὸς προπέμπει πίονας πλούτου πνοάς.
τούτων θεοῖσι χρὴ πολύμνηστον χάριν
τίνειν· ἐπείπερ καὶ πάγας ὑπερκότους
ἐφραξάμεσθα, καὶ γυναικὸς εἵνεκα
πόλιν διημάθυνεν Ἀργεῖον δάκος,
ἵππου νεοσσὸς, ἀσπιδοστρόφος λεὼς,

Pandora's box, we have the very word used in a similar passage, Hes. Opp. 96,—

μούνη δ' αὐτόθι ἐλπὶς ἐν ἀρρήκτοισι δόμοισι
ἔνδον ἔμιμνε πίθου ὑπὸ χείλεσιν.

Here therefore the sense is, 'In the opposite urn, not filled with votes' (i.e. into which no votes for sparing the city were dropped), 'hope came up to the rim,' but not to the top. Which means, 'The Trojans had nothing left them but a remnant of forlorn hope to counterbalance the decree of vengeance which had gone forth from the gods.' Dr. Donaldson proposes *χεράδος οὐ πληρουμένῳ*, and ridicules the supposed reference to Pandora's box. He thinks the sense should be, 'not being filled with voting-pebbles;' but the word *χερὰς*, 'shingle,' for *ψῆφοι*, does not commend itself as at all highly probable, though he ingeniously defends it by *αἰγιαλὸν ἔνδον τρέφει*, Ar. Vesp. 110, where the joke depends on the comic hyperbole.

791. *καπνῷ*. See Theb. 332.—*νῦν ἔτι*, 'even up to this very moment,' though so many days after the capture.—*εὔσημος*, Suppl. 694. Eur. Hec. 1215, *καπνῷ δ' ἐσήμην' ἄστυ πολεμίων ὕπο.*

792. *θυηλαί*. This is Hermann's almost irresistible emendation for *θύελλαι*. He compares, for the use of a rare word, Soph. El. 1422, *φοινία δὲ χεὶρ στάζει θυηλῆς Ἄρεος*. The mention of *sacrifice* is all but necessary, in order to give the full and due sense to what follows. Compare *θυηφάγον εὐώδη φλόγα*, v. 580. *λαμπάδας φαρμασσομένας χρίματι*, v. 94. Photius, *θυηλαί· αἱ διὰ τῶν θυσιῶν μαντεῖαι*. But it is clear that it also meant *θυσίαι*. Il. ix. 219, *θεοῖσι δὲ θῦσαι ἀνώγει Πάτροκλον, ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς*. We have a similar figure in *ἱερεὺς ἄτας* sup. 715, whereas 'storms of calamity' involves an idea alien from the whole tenour of the passage. In *ζῶσι* and *συνθνήσκουσα* there is a merely poetical antithesis. The 'offerings to Atè,' i. e. the flames of the burnt city, yet live, though subdued and smothered; and the ashes dying out as the sacrifice is consumed, send forth fumes from the costly property destroyed. Perhaps there is an allusion to the supposed abundance of perfumes in the East, whence Propertius (v. 3, 64) calls the Parthian general 'dux odoratus.' The poet had doubtless remarked, that after any great conflagration the ruins continue to smoke long after the flames have been extinguished, and that the smell is then by much the strongest. Cf. Herod. iii. 16, *Αἰγυπτίοισι νενόμισται τὸ πῦρ θηρίον εἶναι ἔμψυχον— πλησθὲν δὲ αὐτὸ τῆς βορῆς συναποθνήσκειν τῷ κατεσθιομένῳ.*

795. *ὑπερκότους*, 'vindictive,' 'resentful.' See on Theb. 386. For *ἐπραξάμεσθα* I formerly conjectured and edited *ἐφραξάμεσθα*, 'we constructed round them,' a word which occurs Theb. 795, and the use of which in the same metaphor, inf. 1347, *πημονὴν ἀρκύστατον φράξειεν*, seems to render the reading here nearly certain. Hermann has made the same correction, and it is adopted by Weil and Dindorf. Compare sup. 349. —*εἵνεκα* for *οὕνεκα* is given for the reason alleged on Suppl. 184.

798. *ἀσπιδοστρόφος*. So the Farnese MS. Herm., Weil, Dind. follow Blomf. in reading *ἀσπιδηφόρος*. Cf. Theb. 19. Klausen, with Franz and Peile, retain *ἀσπιδηστρόφος*, from MS. Flor. Probably *ἀσπιδοστρόφος* is right (we have *στρέφειν ἀσπίδα* Ajac. 575), and the *η* arose from a confusion with a variant *ἀσπιδηφόρος*, which is the more familiar form.—*ἵππου νεοσσὸς*, the soldiers from the wooden horse. See Od. viii. 515. Eur. Troad. 11. As *Ἀργεῖον δάκος* as well as *ὠμηστὴς*

πήδημ' ὀρούσας ἀμφὶ Πλειάδων δύσιν·
ὑπερθορὼν δὲ πύργον ὠμηστὴς λέων
ἄδην ἔλειξεν αἵματος τυραννικοῦ.
θεοῖς μὲν ἐξέτεινα φροίμιον τόδε·
τὰ δ' ἐς τὸ σὸν φρόνημα, μέμνημαι κλύων,
καὶ φημὶ ταὐτὰ καὶ ξυνήγορόν μ' ἔχεις.
παύροις γὰρ ἀνδρῶν ἐστι συγγενὲς τόδε,
φίλον τὸν εὐτυχοῦντ' ἄνευ φθόνου σέβειν.
δύσφρων γὰρ ἰὸς καρδίαν προσήμενος

λέων ought to refer to the lion of the Atridae, the genuineness of the fine distich 798—9 may be questioned; unless we suppose that 'a lion born of a mare,' i. e. the Argives coming forth from the womb of the wooden horse, was one of those mixed monsters of which the poet was fond.

799. *πήδημ' ὀρούσας*. 'Having sprung with a bound,' i. e. advanced to capture the city, 'at the end of Autumn.' The time, Klausen observes, is mentioned which would best account for the storm before described, since between the setting and the rising of the Pleiads it was not the sailing season; see Theocr. xiii. 25. Demosth. p. 1214 init.; and Hesiod (Opp. 617) speaks of the tempests which usually succeed the former event. Aeschylus here seems to have followed the account of some of the old epics now unknown to us.

800. *ωμηστὴς λέων*. The simile is changed to a lion attacking a herd,—probably from Il. v. 161, *ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ*. The lion was the symbol of the Atridae, as Dr. Donaldson well remarks, *Varron*. p. 33 (ed. 2). Cf. 44 and 1230. Pausan. ii. 16, § 4, speaking of Mycenae, says, *λείπεται δὲ ὅμως ἔτι καὶ ἄλλα τοῦ περιβόλου, καὶ ἡ πύλη· λέοντες δὲ ἐφεστήκασιν αὐτῇ*. So *σκύμνοι λεόντων* of the Argives, Eur. Suppl. 1223. See Mr. Clark's "Peloponnesus," p. 69.

801. *αἵματος τυραννικοῦ*. "Designatur caedes Priami, Politis, Deiphobi, Astyanactis, aliorumque Priami filiorum septem, quos cum Paride et Helena post Hectoris mortem superstites memorat Homerus, Il. xxiv. 249." *Klausen*.

802. *φροίμιον τόδε*. This prelude or preliminary address. He had said *πρῶτον μὲν κ.τ.λ.*, v. 783.—*τὸ σὸν φρόνημα*, your sentiments, your feelings, respecting insincerity, i. e. that of the *ἡγεμὼν* of the chorus, supra 761—70. There is some difficulty in *μέμνημαι κλύων*, which is best met by regarding the words as parenthetical:—'As for your sentiments (for I remember hearing them), I both say the same, and you have in me an advocate of your opinions.' He means, that the *long* address (*ἐξέτεινα*) to the gods has not driven out of his mind the words he had just heard. But, if *μέμνημαι κλύων* be taken, as it usually is, to signify, 'but as for your sentiments, I remember hearing them and I say the same,' too much prominence is given to the fact of remembering what in truth he could not possibly have forgotten. Or should we read *ἃ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων*, and refer it to v. 772?

805. *συγγενὲς*, 'congenial.'

806. *φίλον τὸν εὐτυχοῦντα*. It is possible, with Klausen and Conington, to construe *σέβειν τὸν εὐτυχοῦντα (ὡς) φίλον*, like *δέξαισθ' ἱκέτην τὸν θηλυγενῆ στόλον*, Suppl. 27; but certainly there is nothing in the order of the words to demand this, and it by no means improves the sense. See on 605. Euripides perhaps would have written *τὸν εὐτυχοῦντα φίλον ἄνευ φθόνου σέβειν*. Ordinarily, there is no other difference between *ὁ εὐτυχῶν φίλος* and *φίλος ὁ εὐτυχῶν*, than between 'the fortunate friend' and 'the friend who is fortunate.' The latter conveys a rather more distinctive enunciation of the quality or attribute.—*φθόνων*, for *φθόνου*, is given by Hermann from MS. Flor. Stobaeus, who quotes this and the preceding verse (vol. ii. p. 50, ed. Teubner) with the name of the author, but not of the play, has *φθόνου*.

807. *δύσφρων γὰρ ἰός*. 'For the venom of malevolence besetting the heart causes a twofold annoyance to him who has got the malady (i. e. of an envious dis-

ἄχθος διπλοίζει τῷ πεπαμένῳ νόσον·
τοῖς τ' αὐτὸς αὑτοῦ πήμασιν βαρύνεται,
καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει.
εἰδὼς λέγοιμ' ἄν, εὖ γὰρ ἐξεπίσταμαι,
ὁμιλίας κάτοπτρον, εἴδωλον σκιᾶς
δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί.
μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἑκὼν ἔπλει,
ζευχθεὶς ἕτοιμος ἦν ἐμοὶ σειραφόρος·
εἴτ' οὖν θανόντος εἴτε καὶ ζῶντος πέρι
λέγω. τὰ δ' ἄλλα πρὸς πόλιν τε καὶ θεοὺς,
κοινοὺς ἀγῶνας θέντες, ἐν πανηγύρει
βουλευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχον
ὅπως χρονίζον εὖ μενεῖ βουλευτέον·

position); he is both weighed down by his own misfortunes, and groans at seeing the prosperity of others without.' Tac. Hist. i. 8, 'Quaedam civitates etiam finibus ademptis pari dolore commoda aliena ac suas injurias metiebantur.'

810. *θυραῖον ὄλβον*, the prosperity of others. This word is properly opposed in all its senses to *οἰκεῖος*. Cf. Eur. Hipp. 395, *θυραῖα φρονήματα*, 'the thoughts of others.' Electr. 291, *θυραῖα πήματα*.

811. *λέγοιμ' ἂν ὁμιλίας κάτοπτρον*. These words are to be closely joined, and *εὖ γὰρ ἐξεπίσταμαι* is to be regarded as exegetical of *εἰδώς*. With Klausen, Conington, and Peile, it seems best to interpret thus: 'I can declare, from my own knowledge, that men who seemed to be very well disposed to me were but the mirror (the unreal semblance) of friendship, the shadow of a shade.' Some, after Schütz, Dindorf, and others, adopt a punctuation which detracts somewhat from the force of the passage, *εὖ γὰρ ἐξεπίσταμαι ὁμιλίας κάτοπτρον*. But though 'to know the mirror of friendship,' i. e. to see men's inmost minds as reflected in a mirror, is not in itself so absurd as Hermann wishes to show, still there is such apt connexion between a phantom and a mirrored image that it seems difficult to disconnect the two as a description of unreality. Hermann however (whom Mr. Davies follows) construes *ἐξεπίσταμαι (ὄντας) κάτοπτρον, κ.τ.λ.* He remarks that *εἴδωλον* and *σκιὰ* are often used almost as synonyms, quoting, after others, Ajac. 126. Phil. 946. Frag. Tyr. xv. (587, 6, Dind.) Add Plutarch, de Fraterno amore, § iii., *σκιαὶ καὶ εἴδωλα φιλίας*.

813. *δοκοῦντας* has special reference to 761.

814. *ὅσπερ*, 'the very man who sailed against his will.' See Soph. Philoct. 1025. Klausen observes, from Proclus, that the reluctance of Ulysses to join this expedition, and his pretended madness on that account, were related in the Cyclic *Cypria*. Aelian (Var. Hist. xiii. 11) alludes to this madness: *καί μοι δοκεῖ ὁ Μέτων ἄμεινον ὑποκρίνασθαι τὴν μανίαν τοῦ Ὀδυσσέως τοῦ Ἰθακησίου· ἐκεῖνον μὲν γὰρ ὁ Παλαμήδης κατεφώρασε, τοῦτον δὲ Ἀθηναίων οὐδείς*.

816. *εἴτ' οὖν κ.τ.λ.*, 'and I say it whether he be now dead or alive.' Cf. 614. 655.

817. *τὰ — πρὸς πόλιν τε καὶ θεούς*. So *τὰ ἐς τὸ σὸν φρόνημα*, sup. 803. Hermann translates: "De re publica, et si quid in sacris neglectum sit, convocato populo consulemus." As regards the *public* affairs, he goes on to say that what is good must be secured, what is bad and diseased must be lopped away or seared by the hand of a skilful surgeon. So Pindar calls Arcesilas of Cyrene *ἰητὴρ ἐπικαιρότατος* of the state, Pyth. iv. 270.

818. *πανηγύρει*, a meeting of the whole citizens, in opposition to the *βουλὴ* or *ἀγορὴ* of a commander-in-chief.

ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων,
ἤτοι κέαντες ἢ τεμόντες εὐφρόνως
πειρασόμεσθα πῆμ' ἀποστρέψαι νόσου.
νῦν δ' ἐς μέλαθρα καὶ δόμους ἐφεστίους
ἐλθὼν θεοῖσι πρῶτα δεξιώσομαι,
οἵπερ πρόσω πέμψαντες ἤγαγον πάλιν.
νίκη δ' ἐπείπερ ἕσπετ', ἐμπέδως μένοι.

ΚΛ. Ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε,
οὐκ αἰσχυνοῦμαι τοὺς φιλάνορας τρόπους
λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει
τὸ τάρβος ἀνθρώποισιν. οὐκ ἄλλων πάρα
μαθοῦσ' ἐμαυτῆς δύσφορον λέξω βίον
τοσόνδ', ὅσονπερ οὗτος ἦν ὑπ' Ἰλίῳ.
τὸ μὲν γυναῖκα πρῶτον ἄρσενος δίχα

823. *πῆμ' ἀποστρέψαι νόσου.* So Porson for *πήματος τρέψαι νόσον.* The vulgate is retained and defended by both Klausen and Hermann, who take *πήματος νόσον* for 'the disorder of (i. e. caused by) evil in the state,' viz. that political *πῆμα* or unsoundness which Agamemnon had just avowed his intention to remove. But *τρέψαι* for *ἀποτρέψαι* is harsh and unusual, and no one can justly take exception to *πῆμα νόσου* 'the harm, or mischief, of disease,'—indeed the very expression (*τὸ πῆμα τῆς νόσου*) is quoted from Soph. Phil. 765. We have frequently had occasion to remark on the confusion between *τ* and *π* in MSS., so that we have here an excellent emendation at the expense of the smallest possible change, and that a legitimate one according to the laws of palaeography.

825. *δεξιώσομαι.* The dative only shows that this word contains a notion of *rendering* to the gods the greetings, congratulations, and thanksgivings due upon the event of the victory. The herald in like manner addressed the gods as a first duty, sup. 492 seqq. It has been suggested on Eur. Rhes. 419, *πυκνὴν ἄμυστιν ὡς σὺ δεξιούμενοι,* that this verb properly meant, 'to take a goblet in the hand to drink a person's health,' and that hence the dative may be explained without difficulty. 'To pledge the right hand,' as a gage of good faith, may be the more true meaning.

828 seqq. The Queen now appears on the stage with her handmaids (881), to meet the King. The whole of her speech is elaborated with admirable skill in the delineation of character. Conscious to herself of the utter insincerity of all the high-flown professions she is about to make, she first addresses herself to the chorus in a strain partly apologetic, but principally descriptive of the feelings she pretends to have entertained during the absence of her lord. Having exhausted her assurances of unchanged love and anxiety of attempted suicide through despair, of eyes run dry of tears, and finally, of joy at his return, she at length turns to Agamemnon, and in the language of flattery which is suspicious from its very excess of compliment, she lures him into the palace where she has already prepared the axe and the bathing vessel for his destruction. The formal and prolix narrative of her own griefs and anxieties, at a time when a truly loving wife would have poured out her soul in the arms of her husband, shows that selfishness is her temperament as much as hypocrisy is her art.

831. *τὸ τάρβος, 'their* bashfulness wears off from mankind,'—people lose their timidity as they grow older. The allusion is to the domestic seclusion of Greek ladies.

832. *ἐμαυτῆς* seems the same as *ἀπ' ἐμαυτῆς,* the *ἀπὸ* being implied in the preceding *πάρα.*—*φιλάνορας* (sup. 401), 'my fondness for my lord,' with some ironical ambiguity as to the *ἀνὴρ* meant.

ἧσθαι δόμοις ἔρημον, ἔκπαγλον κακὸν,
πολλὰς κλύουσαν κληδόνας παλιγκότους·
καὶ τὸν μὲν ἥκειν, τὸν δ' ἐπεισφέρειν κακοῦ
κάκιον ἄλλο πῆμα, λάσκοντας δόμοις.
καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν
ἀνὴρ ὅδ', ὡς πρὸς οἶκον ὠχετεύετο
φάτις, τέτρωται δικτύου πλέω λέγειν.
εἰ δ' ἦν τεθνηκὼς, ὡς ἐπλήθυον λόγοι,
τρισώματος τἂν Γηρυὼν ὁ δεύτερος
[πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω,]
χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβὼν,
ἅπαξ ἑκάστῳ κατθανὼν μορφώματι.
τοιῶνδ' ἕκατι κληδόνων παλιγκότων
πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης
ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης.
ἐκ τῶνδέ τοι παῖς ἐνθάδ' οὐ παραστατεῖ,

835. ἧσθαι ἔρημον. See on 502.—ἔκπαγλον, a strong word, 'frightful,' 'tremendous evil.'

836. κληδόνας. So Auratus for ἡδονάς. Cf. κληδόνων παλιγκότων, v. 847.

837. ἥκειν. Supply from the context φέροντα κακόν. Eur. Hec. 1168, πῆμα πήματος πλέον.

839. εἰ ἐτύγχανεν — τέτρωται. 'If he kept receiving as many wounds as was currently reported at home, he has (i.e. by this time), one may say, more holes in him than a net.' Yet, many as were the reports of his *wounds*, they were less numerous than those of his *death*, εἰ δ' ἦν τεθνηκὼς—ἐξηύχει, inf. 842—5.—πλέω, sc. τραύματα. See on 1316.—λέγειν, cf. 358. For τέτρωται, Franz gives τέτρηται from the useless correction of H. L. Ahrens. Cf. Phoen. 1431, τετρωμένους δ' ἰδοῦσα καιρίας σφαγάς.

842. ἐπλήθυον. So the recent editors after Porson for ἐπλήθυνον, though the latter is perhaps capable of defence. The sense is, 'if his deaths were as numerous as the reports about them.' So πληθύεσθαι is used of large numbers in Suppl. 598. inf. 1341.

844. This verse is omitted by Weil, and by Mr. Mayor (Journ. of Phil. ii. p. 237), as made up from 848 inf.—χλαῖνα is often used of a coverlet or blanket. Cf. Eur. Frag. Peliad. vi., ὅταν δ' ὑπ' ἀνδρὸς χλαῖναν εὐγενοῦς πέσῃς. Soph. Trach. 540, μιᾶς ὑπὸ χλαίνης ὑπαγκάλισμα. The phrase γῆν ἐπιέσσασθαι, 'to put on earth,' for 'to be buried,' was clearly in the mind of the poet. The plain English of the whole passage is this:—'if he had died as often as was reported, he must have had three lives like a second triple Geryon, and been buried as many times, dying once for each shape.' Pausan. v. 19, τρεῖς δὲ ἄνδρες Γηρυόνες εἰσὶν ἀλλήλοις προσεχόμενοι. Lucian, *Toxaris*, § 62, p. 566, τὸν Γηρυόνην οἱ γραφεῖς ἐνδείκνυνται ἄνθρωπον ἑξάχειρα καὶ τρικέφαλον. Eur. Herc. F. 424, τὸν τρισώματον βοτῆρ' Ἐρυθείας.

845. λαβών. Perhaps λαβεῖν. See on Suppl. 174.

848. ἄνωθεν. From the beam above, to which the noose was tied.—πρὸς βίαν, βιαίως, as πρὸς ἡδονὴν for ἡδέως sup. 278. She appears to mean, that nothing but main force would make her desist from the attempt. Others understand 'violently grasped by the rope.'

850. ἐκ τῶνδε. 'Such are the true reasons, be assured, why the boy is not present here.' She means, that she might have at least one additional source of care removed from her, since the news of Agamemnon's death might have brought

ἐμῶν τε καὶ σῶν κύριος πιστευμάτων,
ὡς χρῆν, Ὀρέστης· μηδὲ θαυμάσῃς τόδε·
τρέφει γὰρ αὐτὸν εὐμενὴς δορύξενος
Στρόφιος ὁ Φωκεὺς, ἀμφίλεκτα πήματα
ἐμοὶ προφωνῶν, τόν θ' ὑπ' Ἰλίῳ σέθεν
κίνδυνον, εἴ τε δημόθρους ἀναρχία
βουλὴν καταρρίψειεν, ὥστε σύγγονον
βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.
τοιάδε μέν τοι σκῆψις οὐ δόλον φέρει.
ἔμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι

danger to the young heir. For ἐκ τῶνδε see inf. 1194. 1581. Eur. Ion 843, ἐκ τῶνδε δεῖ σε δὴ γυναικεῖόν τι δρᾶν. Electr. 31, ἐκ τῶνδε δὴ τοιόνδ' ἐμηχανήσατο Αἴγισθος.

851. κύριος, 'in quo proprie insunt, qui propria in sese habet,' Klausen. Translate, with Mr. Davies, 'who holds the pledge of my good faith and yours.' Orestes was as it were the *holder* of pledges between the husband and wife, in the sense of a security for their continued affection, inasmuch as he represented those pledges in his own person. By resigning or giving up such pledge, she laid herself open to the charge of broken vows; and hence the explanation offered for his absence. Hermann, who distinguishes between πίστευμα, 'a thing entrusted,' and πίστωμα, 'a pledge of faith,' adopts the latter form, which occurs Eum. 213 in the sense of conjugal vows.

853. δορύξενος. Plutarch, Quaest. Graec. § xvii., τίς ὁ δορύξενος;—ὁ λαβὼν αἰχμάλωτον (sc. Κορινθίων καὶ Μεγαρέων πρὸς ἀλλήλους πολεμούντων), ἀπῆγεν οἴκαδε, καὶ μεταδοὺς ἁλῶν καὶ τραπέζης ἀπέπεμπεν οἴκαδε. Ὁ μὲν οὖν τὰ λύτρα κομίσας ἐπῃνεῖτο, καὶ φίλος ἀεὶ διετέλει τοῦ λαβόντος, ἐκ δορυαλώτου δορύξενος προσαγορευόμενος.—Στρόφιος, Cho. 666.

854. ἀμφίλεκτα πήματα. This is variously rendered 'controversial troubles,' i.e. the evils of a disputed succession; 'doubtful,' or such as may be equally called likely or unlikely to happen; and (which is to be preferred) 'troubles of a twofold nature,' lit. 'to be spoken of on both sides of a question,' namely, the two chances enumerated, as if in direct explanation, immediately after. See however inf. 1563.

857. βουλὴν καταρρίψειεν. 'Should overthrow the Senate.' According to the view of Aeschylus, βουλὴ is an aristocratic assembly, closely connected in its functions with the kingly authority, and opposed to the *popular* meetings, ἀγῶνες. Hence, if after the death, or reputed death, of the King, the people should overthrow his confidential council, this would be to inflict an additional blow upon the royalist party in the state, or, in terms borrowed from the wrestling school, 'to kick one that is down all the more.' Thus πεσὼν and κείμενος are often used of one dead,—who cannot rise to renew the contest. Cf. ὑπτίασμα κειμένου πατρὸς inf. 1256. And it is clear that to insult the memory of a dead King, or to wrong his heir on whom devolves his legitimate authority, is λακτίσαι τὸν πεσόντα. Compare Ar. Equit. 166, βουλὴν πατῆσαι. Tacit. Ann. i. 42, 'projecta senatus auctoritas.' Hist. i. 40, 'proculcato senatu.' Juv. x. 86, 'dum jacet in ripa, calcemus Caesaris hostem.' Lucr. v. 1140, 'Nam cupide conculcatur nimis ante metutum.' By δημόθρους ἀναρχία he means the popular cries of 'down with the government.'—σύγγονον, 'inborn,' 'natural.' Cf. συγγενὲς, 805. Perhaps, ὡς δὲ σύγγονον κ.τ.λ., 'and how that it was natural to all men,' &c. But we have ὥστε for ὥσπερ in Theb. 13. 62. inf. v. 1649.

859. σκῆψις, 'plea,' 'excuse for the absence of Orestes,' who had really been sent away that her amour with Aegisthus might not have an unwelcome witness. Klausen, not seeing that the words οὐ δόλον φέρει are highly characteristic of a person who feels she is telling a falsehood, thinks that σκῆψις is the pretext alleged by Strophius for withdrawing Orestes.

860. ἔμοιγε μὲν δή. 'But for myself,'

πηγαὶ κατεσβήκασιν, οὐδ' ἔνι σταγών.
ἐν ὀψικοίτοις δ' ὄμμασιν βλάβας ἔχω
τὰς ἀμφί σοι κλαίουσα λαμπτηρουχίας
ἀτημελήτους αἰέν. ἐν δ' ὀνείρασιν
λεπταῖς ὑπαὶ κώνωπος ἐξηγειρόμην
ῥιπαῖσι θωύσσοντος, ἀμφί σοι πάθη
ὁρῶσα πλείω τοῦ ξυνεύδοντος χρόνου.
νῦν, ταῦτα πάντα τλᾶσ', ἀπενθήτῳ φρενὶ
λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα,
σωτῆρα ναὸς πρότονον, ὑψηλῆς στέγης
στῦλον ποδήρη, μονογενὲς τέκνον πατρὶ,
καὶ γῆν φανεῖσαν ναυτίλοις παρ' ἐλπίδα,
κάλλιστον ἦμαρ εἰσιδεῖν ἐκ χείματος,

&c. See on Suppl. 237. We might have expected τοιάδε μὲν δὴ σκῆψις in the preceding, and ἔμοιγε μέντοι in this verse.—κατεσβήκασιν, Theb. 580.

862. βλάβας ἔχω. Cf. Ar. Ach. 1027, ἀπόλωλα τὠφθαλμὼ δακρύων τὼ βόε.

863. τὰς ἀμφί σοι κ.τ.λ. 'Tearfully watching for the beacon-lights which had been appointed in your behalf, (ἕτοιμοι, sup. 303), but were ever neglected,' i. e. never lighted up to announce your expected victory. See on Cho. 99, τὸν ἐκ φρενὸς λόγον. We may take this as shortly put for κλαίουσα ἀμφί σοι τὰς ἐπί σοι καθισταμένας λαμπτηρουχίας. She would have said τηροῦσα τὰς ἀμφί σοι λαμπτηρουχίας, but the mention of βλάβας ἐν ὄμμασιν induced a change of expression, κλαίουσα ἀτημελήτους.

865. The construction seems to be, ἐξηγ. ὑπὸ κών. θωύσσ. λεπταῖς ῥιπαῖς, 'I used to be roused by the musquito buzzing (or humming) with the light strokes of its wings.' She means that her sleep was so restless that the least sounds disturbed it. All great poets are acute observers of even the most trifling incidents, and know how to use them in developing the *naturalness* of their characters. Cf. Ar. Plut. 537—9.

867. τοῦ ξυνεύδοντος χρόνου. A condensed expression for 'more in number than could have happened in the space of time coincident with sleep.' The remark just made is equally applicable to the present verse. It is a well-known peculiarity of dreams, that the clearly-defined events of a day or a week may be conjured up by the mind and pass in array before it in the space of even a few minutes.

868. ἀπενθήτῳ φρενί. With a mind at length free from grief, after having suffered so much. Dindorf encloses the whole passage 868—75 in brackets as spurious.

869. τῶν σταθμῶν κύνα. 'The watch-dog of the sheep-fold.' The Greeks generally use the article with both or neither of two substantives thus closely cohering. They might also say τὸν σταθμῶν κύνα, but even the poets rarely admit τὸν κύνα σταθμῶν. We have however ἡ τιμὴ θεῶν, sup. 620. λαμπάδος τὸ σύμβολον, v. 8. Weil gives βουστάθμων, with Hermann.

871. στῦλον ποδήρη. A pillar based on the ground; the main pillar of a roof,—any upright prop being called στῦλος. Cf. Iph. Taur. 57, στῦλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες. Propert. iv. 11, 69, 'Et serie *fulcite* genus.'

872. καὶ γῆν, 'yea, even land seen by sailors beyond their hope.' Almost every editor has found a difficulty in καὶ, and various transpositions, corrections, and interpretations have been suggested. Mr. Davies edits γαῖαν φανεῖσαν, which does not seem any improvement. Cf. Eur. Androm. 891, ὦ ναυτίλοισι χείματος λιμὴν φανείς. Plat. Phileb. p. 29, A, καθορῶμέν που καὶ γῆν, καθάπερ οἱ χειμαζόμενοί φασιν.

ὁδοιπόρῳ διψῶντι πηγαῖον ῥέος.
τερπνὸν δὲ τἀναγκαῖον ἐκφυγεῖν ἅπαν.
τοιοῖσδέ τοί νιν ἀξιῶ προσφθέγμασιν.
φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ
ἠνειχόμεσθα· νῦν δέ μοι, φίλον κάρα,
ἔκβαιν' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεὶς
τὸν σὸν πόδ', ὦ 'ναξ, Ἰλίου πορθήτορα.
δμωαὶ, τί μέλλεθ', αἷς ἐπέσταλται τέλος
πέδον κελεύθου στρωννύναι πετάσμασιν;
εὐθὺς γενέσθω πορφυρόστρωτος πόρος,
ἐς δῶμ' ἄελπτον ὡς ἂν ἡγῆται Δίκη.
τὰ δ' ἄλλα φροντὶς οὐχ ὕπνῳ νικωμένη
θήσει δικαίως ξὺν θεοῖς εἱμαρμένα.

ΑΓ. Λήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,
ἀπουσίᾳ μὲν εἶπας εἰκότως ἐμῇ·

874. ῥέος. Catull. lx. 61, 'dulce viatori lasso in sudore levamen,' i. e. rivus prosiliens muscoso e lapide.

875. τερπνὸν δὲ, '*for* 'tis pleasant—.' This refers to ἀπενθήτῳ φρενὶ in 868.—ἀναγκαῖον. Plat. Phaedr. p. 240, c., τὸ ἀναγκαῖον βαρὺ παντὶ περὶ πᾶν λέγεται. Theognis 472, πᾶν γὰρ ἀναγκαῖον χρῆμ' ἀνιηρὸν ἔφυ. Ar. Rhet. i. §. 11, αἱ ἀνάγκαι λυπηρόν.

876. ἀξιῶ προσφθέγμασιν. An idiom not less unusual than θεοῖσι δεξιώσομαι, sup. 825. Compare however Orest. 1209, καλοῖσιν ὑμεναίοισιν ἀξιουμένη (for τιμωμένη). The fact is, the words used are insufficient to express with grammatical precision the whole idea in the mind of the writer. Thus, he probably meant to say τοιοῖσδε προσφθέγμασιν ἀξιῶ νιν προσφθέγξασθαι. The same remark is applicable to the construction of 412 supra.

877. φθόνος δ' ἀπέστω. 'And let no envy attend them,' i. e. no objection be raised against such high words of praise which I may well be pardoned for using, *for* many are the past evils I have had to endure. At the words νῦν δέ μοι κ.τ.λ. Klausen rightly observes that the Queen kneels in abject supplication, in reference to which act the reproof in v. 893 is directed. Doubtless the words were spoken on the stage in hypocritical accents of winning endearment.

879. μὴ τιθείς. See on v. 493.

881. ἐπέσταλται τέλος, 'the office has been enjoined.' This phrase occurs also Eum. 713.

883. If you have no tapestry at hand, πετάσματα, use at once πορφυρίδες, garments of the precious sea-purple (εἵματα, v. 894). Hence v. 899 means 'without either carpets or purple garments.'

884. ἄελπτον. This belongs to δῶμα, since ἡγεῖσθαι takes a dative of the person. By 'unlooked for home' Clytemnestra secretly means the ἀνδροσφαγεῖον mentioned v. 1060, into which *Justice* is about to conduct him. In the same subtle and ambiguous sense the concluding couplet must be understood.

885. By τὰ ἄλλα she means the murder which is predestined, and justly so (δικαίως εἱμαρμένα), to be accomplished by her agency. At the same time Agamemnon is to understand τὰ ἄλλα as opposed to εὐθὺς γενέσθω κ.τ.λ., the *further* details in honour of his return, over and above the *present* and immediate honour of the purple robes, which, as Klausen observes, is borrowed from the custom of the Persian kings. It seems best to construe δικαίως ξὺν θεοῖς εἱμαρμένα, 'as the justice of the gods and the decrees of fate combine to bring about.' The doctrines of Fatalism and Retribution are here brought into contact.—θήσει, διαθήσει, τελεῖ.

888. εἰκότως, ἐοικότως, 'proportionally to.' Cf. ξένῳ εἰκὼς, Cho. 551.

μακρὰν γὰρ ἐξέτεινας· ἀλλ' ἐναισίμως
αἰνεῖν, παρ' ἄλλων χρὴ τόδ' ἔρχεσθαι γέρας.
καὶ τἄλλα, μὴ γυναικὸς ἐν τρόποις ἐμὲ
ἅβρυνε, μηδὲ βαρβάρου φωτὸς δίκην
χαμαιπετὲς βόαμα προσχάνῃς ἐμοί·
μηδ' εἵμασι στρώσασ' ἐπίφθονον πόρον
τίθει. θεούς τοι τοῖσδε τιμαλφεῖν χρεών·
ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσιν
βαίνειν, ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.
λέγω κατ' ἄνδρα, μὴ θεόν, σέβειν ἐμέ.
χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων
κληδὼν ἀϋτεῖ· καὶ τὸ μὴ κακῶς φρονεῖν
θεοῦ μέγιστον δῶρον. ὀλβίσαι δὲ χρὴ
βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ.
εἰ πάντα δ' ὣς †πράσσοιμ' ἄν, εὐθαρσὴς ἐγώ.

889. *μακράν*. This may be the adverb, rather than agreeing with *ῥῆσιν* implied. See Theb. 609. inf. 1200. 1267. There is something of pleasantry, not to say ironical bantering, in comparing the length of the address with the time of his absence.—*ἐναισίμως αἰνεῖν κ.τ.λ.*, 'to praise me according to my just deserts, some other person than a wife should be the speaker.' Hom. Il. x. 249, *Τυδείδη, μήτ' ἄρ με μάλ' αἴνεε, μήτε τι νείκει.*

891. *καὶ τἄλλα.* See on Suppl. 240.—*ἐμὲ*, emphatic, '*me* of all people,' who am a warrior. Cf. v. 898.—*ἅβρυνε*, like the *ἁβρὸς πους* of a woman, Eur. Med. 1164. Hel. 1528.—*χαμαιπετὲς*, sup. 877. 'Open not your mouths so widely to address *me* in terms of abject obeisance.' In *βαρβάρου φωτὸς* there is again an allusion to Persian manners, of which the poet often shows his abhorrence. Cf. Orest. 1507, *προσκυνῶ σ', ἄναξ, νόμοισι βαρβάροισι προσπίτνων.* Eur. Suppl. 164, *ἐν μὲν αἰσχύναις ἔχω πίτνων πρὸς οὖδας γόνυ σὸν ἀμπίσχειν χερί.* Pers. 154. 590. Dem. Mid. p. 549. Aelian speaks of the practice as *τῶν ἐν τοῖς Ἕλλησιν αἰσχύνην φερόντων*, Var. Hist. i. § xxi.

895. *θεοὺς τοῖσδε τιμαλφεῖν.* See on Theb. 99.—*τοῖσδε*, in allusion to the peplus put on the statue of Pallas. Eum. 55.

897. *φόβου.* Perhaps *φθόνου.*

898. *κατ' ἄνδρα.* Cf. sup. 342.

899—902. Several reasons are given for his refusal, which, from his easy compliance eventually with her request in 917, is evidently ceremonial rather than sincere;—(1) his fame is sufficiently great without either foot-mats (a contemptuous phrase) or purple garments strewn in his way. (2) To be right-minded in prosperity is the greatest gift of heaven. (3) No one *is* truly prosperous till he has closed his career without a reverse. For the last sentiment compare Eur. Troad. 509, *τῶν δ' εὐδαιμόνων μηδένα νομίζετ' εὐτυχῆ πρὶν ἂν θάνῃ.* Herael. 865, *τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν πρὶν ἂν θανόντ' ἴδῃ τις.*

902. *εὐεστοῖ φίλῃ.* See Theb. 174. As Clytemnestra had feigned affection, so Agamemnon feigns humility. They are a pair of hypocrites, each endeavouring to outwit the other.

903. *πράσσοιμ' ἄν.* Hermann, Dindorf, and Franz, read *πράσσοιμεν*, and it is not unlikely that the *ἐγὼ* which follows induced some grammarian to alter the plural into the singular. Klausen's version, approved by Peile, is rather arbitrary, 'si in omnibus ita me habere potero.' When we regard the context rather than the mere words, we shall hesitate to give any other meaning than this, 'And if in all things I shall act as discreetly as in this, *I* have no fear for the result,'—that is, no doubt that I shall end happily, since I shall not excite the

ΚΛ. καὶ μὴν τόδ' εἰπὲ μὴ παρὰ γνώμην ἐμοί.
ΑΓ. γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ.
ΚΛ. ηὔξω θεοῖς δείσας ἂν ὧδ' ἔρδειν τάδε.
ΑΓ. εἴπερ τις, εἰδώς γ' εὖ τόδ' ἐξεῖπον τέλος.
ΚΛ. τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἤνυσεν;
ΑΓ. ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ.
ΚΛ. μή νυν τὸν ἀνθρώπειον αἰδεσθῇς ψόγον.
ΑΓ. φήμη γε μέντοι δημόθρους μέγα σθένει.
ΚΛ. ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.
ΑΓ. οὔ τοι γυναικός ἐστιν ἱμείρειν μάχης.
ΚΛ. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.
ΑΓ. ἦ καὶ σὺ νίκην τήνδε δήριος τίεις;

φθόνος of the gods by my pride. Besides Theb. 515, several passages may here be quoted to show that *εἰ πράσσοιμ' ἂν* is essentially the same as *εἰ πράξω.* Dem. Mid. p. 582, fin., *εἰ οὗτοι χρήματα ἔχοντες μὴ προοῖντ' ἄν.* Id. p. 1206 fin., *εἰ μηδεὶς ἄν μοι ἀντείποι.* Isocrat. Archidam. p. 120, fin., *εἰ δὲ μηδεὶς ἂν ὑμῶν ἀξιώσειε ζῆν ἀποστερούμενος τῆς πατρίδος, προσήκει καὶ περὶ ἐκείνης τὴν αὐτὴν ὑμᾶς γνώμην ἔχειν.* Not very dissimilar is Eur. Hel. 825, *εἴ πως ἂν ἀναπείσαιμεν ἱκετεύοντέ νιν.* Plat. Protag. p. 329, B, *καὶ ἐγὼ εἴπερ ἄλλῳ τῳ ἀνθρώπων πειθοίμην ἄν, καὶ σοὶ πείθομαι.* Mr. Davies adopts Weil's correction, *εἶπον τάδ', ὡς πράσσοιμ' ἂν εὐθαρσὴς ἐγώ*, 'Haec ego dixi sic ut fecerim fidenti animo,' referring to 897 sup.

904. *καὶ μήν.* 'Nay now, do speak on this matter not contrary to my will.'—As for *will*, be assured that I am not the man to alter mine for the worse. The pronoun is clearly emphatic, or he would have said *μὴ διαφθεροῦντά με.* The sense is, my *γνώμη* is as resolved as your *γνώμη.* Compare Eur. Hel. 920, *τὸ μὲν δίκαιον τοῦ πατρὸς διαφθερεῖς.* Med. 1055, *χεῖρα δ' οὐ διαφθερῶ.* Hippol. 388—90. An eminent scholar suggests the following as the true meaning: '*C.* Now answer me this question without disguising your real opinion. *A.* My real opinion, be assured, I will not misrepresent.'

906. 'You would have vowed to the gods to act thus in a time of fear,' i. e. you are pursuing a course more like one in peril than a victor. The *ἄν*, belonging to *ηὔξω*, follows *δείσας* as the emphatic word of the sentence.

907. *τόδε τέλος.* This decision; this final determination. Cf. Suppl. 597.

908. *τί δοκεῖ σοι (δρᾶσαι ἂν) Πρίαμος;* 'How do you suppose Priam would have acted, if he had been victor?' Where *δρᾶσαι ἂν* represents *ὅτι ἔδρασεν ἄν*, as in the next verse *βῆναι ἂν* stands for *ἔβη ἄν.*

910. *ἀνθρώπειον ψόγον.* 'If Priam would have done this, fearless of divine displeasure, surely you need not fear the cavillings of men,' viz. so long as you do not offend the gods. 'Nevertheless,' replies the King, 'popular opinion has great weight.' *Vox populi vox dei.*

911. *δημόθρους.* Hes. Opp. 763, *φήμη δ' οὔτις πάμπαν ἀπόλλυται, ἥντινα πολλοὶ λαοὶ φημίξωσι.*

912. *ὁ δ' ἀφθόνητός γ'.* 'Well, but he who is unenvied is not admired,'—is not to be reckoned a prosperous and happy man, *ζηλωτός.*

913. *μάχης*, sc. *ἔριδος*, but with a sort of play on the sense that war is the work of men. Taking up the same notion in *νικᾶσθαι*, she replies, 'True, but even defeat (sometimes) becomes the fortunate,'—a defeat, that is, in argument, as sup. 566, *νικώμενος λόγοισιν οὐκ ἀναίνομαι.* Or perhaps, 'the fortunate can best afford to lose a victory.'

915. *ἦ καὶ σύ.* 'What! do *you* show your regard for that sort of victory,' viz. which consists in defeat? In other words, apply your own rule to yourself, and see if you are inclined to follow it. "*Egone solus*, an tu quoque hanc certaminis victoriam affectas?" Mr. Davies. Hermann and Franz give *ἦ οὐ καὶ σὺ, κ.τ.λ.*; but see on Theb. 713.

ΚΛ. πιθοῦ· κράτος μέντοι πάρες γ' ἑκὼν ἐμοί.
ΑΓ. ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας
λύοι τάχος, πρόδουλον ἔμβασιν ποδὸς,
καὶ τοῖσδέ μ' ἐμβαίνονθ' ἁλουργέσιν θεῶν
μή τις πρόσωθεν ὄμματος βάλοι φθόνος.
πολλὴ γὰρ αἰδὼς † στρωματοφθορεῖν ποσὶν
φθείροντα πλοῦτον ἀργυρωνήτους θ' ὑφάς.
τούτων μὲν οὕτω· τὴν ξένην δὲ πρευμενῶς

916. *πάρες γε.* The *γε* is so unusually placed, and indeed, looks so much like a metrical insertion, that *κράτος μὲν τόδε παρεὶς* would be no extravagant conjecture. Cf. *τὴν νίκην παρεὶς τούτῳ*, Herod. vi. 103. *νίκην παριέναι τινὶ*, Troad. 651. *παρίημι αὐτῷ τὴν ἀρχὴν*, Thuc. vi. 23 fin. Still, as *γε* is now and then misplaced in the sentence (see inf. 943), it may be questioned if the poet did not mean *κράτος γε μέντοι πάρες ἐμοί.* Even thus a rather harsh ellipse remains to be supplied: 'Comply (call it *νικᾶν* or *νικᾶσθαι* as you will); but at all events allow me with a good grace to have the upper hand in this matter.'

917. *ἀλλ' εἰ δοκεῖ σοι.* 'Well, if you will have it so, let some one quickly loose the buskins that serve my feet to tread in.'—literally, 'the slavish shoe of my foot,'—for *ἔμβασις* here seems to represent *ἐμβὰς*, as *δίχηλος ἔμβασις* is 'a cow's hoof,' Eur. Bacch. 740, and *πρόδουλος* the more usual form *ἀντίδουλος.* Hence the joke in Vesp. 1163, *ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα*, i.e. *ἐμβιβάζων εἰς ἐμβάδα.* The king's vanity gives a ready consent: 'I will e'en tread on purple rather than on vulgar shoe-leather.' With the optative *λύοι*, where *λυέτω* was rather to be looked for, Peile compares Cho. 875, *δοίη τις ἀνδροκμῆτα πέλεκυν ὡς τάχος.* In fact, the sense is continued down to *βάλοι φθόνος* (a full stop being wrongly placed after *ποδὸς*), where *βάλοι* is the true optative.—*ὑπολύειν* is the regular term for taking off the shoes, when it is done by the hands of a servant. See Ar. Nub. 152. So Plat. Symp. p. 213, B. *εἰπεῖν οὖν τὸν Ἀγαθῶνα, Ὑπολύετε, παῖδες, Ἀλκιβιάδην, ἵνα ἐκ τρίτων κατακέηται.*

919. *καὶ τοῖσδε.* So Hermann with MS. Flor. The common reading is *σὺν τοῖσδε*, which is not very easily explained.—*ἁλουργέσιν*, the neuter from *ἁλουργὴς*, some word like *ὑφάσμασιν* being understood.—*θεῶν.* See sup. 895. This word virtually belongs both to *ἁλουργέσιν* and to *ὄμματος.* The objection of Agamemnon, as before remarked, was never very strong or very sincere. He allows his scruples to be removed one by one by Clytemnestra, and ends by a wretched compromise between piety and pride, in consenting to walk, in barbaric splendour, upon purple garments, but without his shoes, lest a reckless waste and contempt of rich possessions should offend the gods. All this is very finely introduced, for the reader is prepared for the sudden downfall of a man whose vanity so easily gets the better of his convictions.

920. *ὄμματος φθόνος.* See on 454. The same notion prevailed in the old superstition of the evil eye. Photius: *ὀφθαλμίσαι. φθονῆσαι.* Eur. frag. Inûs, 11, *ἐν χερσὶν, ἢ σπλάγχνοισιν, ἢ παρ' ὄμματα ἔσθ' ἡμιν;* sc. *ὁ φθόνος.* Electr. 902, *μή με τις φθόνῳ βάλῃ.*

921. *στρωματοφθορεῖν.* So Auratus for *σωματοφθορεῖν*, and this appears the best correction that has been proposed. Klausen and Peile retain the vulgate; but it is clear from the next verse that the reluctance of Agamemnon is not to the *effeminacy* of the act, but to its *wastefulness.* Hermann and Blomf. give *δωματοφθορεῖν* after Schütz; Dindorf and Franz *εἱματοφθορεῖν.* Between these two last and that given in the text it is a mere question of palaeography, the sense being precisely the same. The neuter verb, of course, represents *στρωματοφθόρος εἶναι*, and has no true active sense of its own. It is to be kept in view, that not carpets or tapestry (which would have been appropriately used), but *garments* of the precious sea-purple are the subject of dispute. See on v. 883.

922. *φθείροντα.* Hermann gives *στείβοντα*, but it is unreasonable to object to a repetition of *φθείρειν*, already involved in the compound, when the whole verse is but an epexegesis of *στρωματοφθορεῖν.*

τήνδ' ἐσκόμιζε. τὸν κρατοῦντα μαλθακῶς
θεὸς πρόσωθεν εὐμενῶς προσδέρκεται.
ἑκὼν γὰρ οὐδεὶς δουλίῳ χρῆται ζυγῷ.
αὕτη δὲ, πολλῶν χρημάτων ἐξαίρετον
ἄνθος, στρατοῦ δώρημ', ἐμοὶ ξυνέσπετο.
ἐπεὶ δ' ἀκούειν σου κατέστραμμαι τάδε,
εἶμ' ἐς δόμων μέλαθρα πορφύρας πατῶν.
ΚΛ. ἔστιν θάλασσα—τίς δέ νιν κατασβέσει;—
τρέφουσα πολλῆς πορφύρας ἰσάργυρον
κηκῖδα παγκαίνιστον, εἱμάτων βαφάς.
οἴκοις δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ,
ἔχειν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.
πολλῶν πατησμὸν δ' εἱμάτων ἂν ηὐξάμην,
δόμοισι προὐνεχθέντος ἐν χρηστηρίοις

924. *μαλθακῶς*, 'who makes a merciful use of victory.' Conversely Ajax is *ὠμοκρατὴς*, Aj. 205.

931. It is to be observed that the reply of Clytemnestra contains exactly the same number of verses (seventeen) as Agamemnon's address at v. 887.

932. *ἰσάργυρον.* Hom. Il. xii. 433, *ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθὴς, ἥ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει ἰσάζουσα.* Virg, Georg. iii. 306, 'quamvis Milesia magno vellera mutentur Tyrios incocta rubores.'

933. *παγκαίνιστον.* Literally, 'wholly renewable.' When the colour had become dull and evanescent, (to which there is a metaphorical allusion in Cho. 1001,) the garments were called *πορφυρίδες ἐξίτηλοι*, Xen. Oec. x. 3. They were then washed, and exposed to the bright rays of the sun, which had a chemical effect in restoring the original hues. Hence Euripides, Hel. 180 seqq. and Hipp. 125 seqq., expressly mentions the exposure of purple garments to the sun, after washing them in fresh spring water. Lucret. vi. 1074, 'purpureusque color conchyli jungitur uno corpore cum lanae, dirimi qui non queat unquam, non, si Neptuni fluctu *renovare* operam des;' which conclusively shows that the colour was found to be restored by washing, though some appear to have preferred salt water.—*βαφὰς*, referring to various tints and hues. The shores of Laconia, Pausanias attests (lib. iii. cap. 21), produced the sea-purple little inferior to the Tyrian; and Horace mentions *Laconicas purpuras*, Od. ii. 18, 6. But Ovid depreciates it in comparison with the Tyrian, Remed. Am. 707, 'Confer Amycleis medicatum vellus ahenis Murice cum Tyrio, turpius illud erit.'

934. *οἴκοις.* So Porson, Dind., Blomf., for *οἶκος.* 'It belongs to the house to have (enough, *μέρος τι*) of these' purple carpets. Hermann, retaining *οἶκος*, translates, "est domus quae horum affatim habeat." Peile, 'there is a houseful of these things for us to keep.' But who will venture to assert that *οἶκος εἱμάτων* is good Greek in such a sense? Nor is Klausen's theory, that *ὑπάρχει* is here active (*suppeditat ut habeamus*), altogether a safe one, though he might have quoted in his favour Theocr. xxii. penult., *καὶ ὡς ἐμὸς οἶκος ὑπάρχει.*

937. *προὐνεχθέντος* (*προφέρειν*, sup. 195. Herod. v. 63), 'had that been declared to the house by oracles,' or by the order of the god, 'when I was planning some reward (to be paid to the gods) for the recovery of this man's life,' i.e. for getting my husband back again alive. The dative *μηχανωμένῃ* depends as well as *δόμοισι* on *προὐνεχθέντος.* The MSS. give *μηχανωμένης*, which Klausen connects with *ψυχῆς τῆσδε*, "quum tua haec vita pretium pro salute sua (diis) solvendum sibi paravisset." It would be far easier to supply *ἐμοῦ*, as inf. 1249. Others read *μηχανωμένη*, referring to *ηὐξάμην*, with Stanley. There is nothing difficult

ψυχῆς κόμιστρα τῆσδε μηχανωμένη.
ῥίζης γὰρ οὔσης φυλλὰς ἵκετ᾽ ἐς δόμους,
σκιὰν ὑπερτείνασα Σειρίου κυνός·
καὶ σοῦ μολόντος δωματῖτιν ἑστίαν,
θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν·
ὅταν δὲ τεύχῃ Ζεύς γ᾽ ἀπ᾽ ὄμφακος πικρᾶς
οἶνον, τότ᾽ ἤδη ψῦχος ἐν δόμοις πέλει,
ἀνδρὸς τελείου δῶμ᾽ ἐπιστρωφωμένου.
Ζεῦ, Ζεῦ Τέλειε, τὰς ἐμὰς εὐχὰς τέλει·

in *ψυχῆς τῆσδε*, which is the same as *ψυχῆς τοῦδε*. At the words, we may suppose that she laid her hand on her lord, who is still standing by, as she directly addresses him in 941. The word *κόμιστρα*, 'the price of recovering,' is used by Euripides, Herc. F. 1387.

939. *ῥίζης γὰρ κ.τ.λ.* '(But come you have at last): for while the root remains, the foliage comes again to a house, and extends over it a shelter against the heat of the dog-star; so when you have returned to the hearth of your home, you show to us that warmth has arrived in winter; and again when Zeus is making wine from the green grape, even at that time there is a coolness in the house when the lord and master of it is resident in his home.' For the enunciation of the comparison by *καὶ* (more commonly *καὶ—καὶ*), see Cho. 247—51. The simile, Dr. Peile observes, is probably borrowed from the vine, olive, or fig-tree, which formed (as in many parts of Europe it now forms) the shelter and the appendage of each man's home. The appearance of the first green leaves would natually be looked for with anxiety, lest the stem or stock should be failing from age or other cause. Hence some light is thrown on *πᾶς αὐανθεὶς πυθμὴν*, Cho. 252, and Suppl. 97, *νεάζει πυθμὴν—τεθαλώς*. Antig. 60, *ἐσχάτας ὑπὲρ ῥίζας ἐτέτατο φάος ἐν Οἰδίπου δόμοις*. Pind. Pyth. ix. 8, *ῥίζα θάλλοισα*.

940. The construction is *τείνασα σκιὰν Σειρίου κυνὸς* (i.e. *κατὰ Σ. κ.*) *ὑπὲρ δόμων*.

942. *μολόν*. The MSS. give *μολὼν*, which is at least superfluous after *σοῦ μολόντος*. Hermann and others admit *μολὸν* after Blomfield. Compare *σημαίνει μολὸν* sup. 284.

943. Ζεύς γ᾽. The MSS. give Ζεύς τ᾽ ἀπ᾽. Hermann, Franz, and Dind. omit the particle altogether. Dr. Peile alone ventures to defend *τε* as an "archaism," —a doctrine by which, in truth, almost any irregularity of language might be justified. More likely we should construe *ὅταν δέ γε*, comparing, for the position of *γε* in the sentence, inf. 1321, Prom. 387, Acharn. 1104.—The phrase 'making (producing) wine from the green grape,' i.e. bringing the juice to maturity against the vintage, is a remnant of the most ancient way of reckoning seasons by the operations of the agriculturist. Cf. Hesiod, Scut. Herc. 399, *τούς τε θέρει σπείρουσιν, ὅτ᾽ ὄμφακες αἰόλλονται.—ψῦχος*, 'coolness.' Usually (as already remarked on Prom. 711) *θάλπος* ('warmth') and *ψῦχος* are the temperate and comfortable degrees of heat and cold, while *καῦμα* and *ῥῖγος* (*frigus*) are the extremes of it. So Hesiod speaks of the *καῦμα ἰδάλιμον* of the dog-days, Opp. 415. Hence these words generally go in pairs, as Xen. Mem. ii. 1, 6, *τοὺς πολλοὺς ἀγυμνάστως ἔχειν πρός τε ψύχη καὶ θάλπη*, but ibid. ii. init. *ἀσκεῖν ἐγκράτειαν—ὕπνου καὶ ῥίγους καὶ θάλπους καὶ πόνου*.

945. *ἀνδρὸς τελείου*. For *οἰκοδεσπότου, κυρίου*, 'the man of authority:' the male especially as opposed to the mistress of the house. *τελεσφόρος γυνὴ* for *δέσποινα* Cho. 652.

946. Ζεῦ Τέλειε. 'The accomplisher.' See Theb. 156. At Tegea in Arcadia this god was worshipped under the form of a Hermes or Apollo Aguieus (inf. 1048). Pausan. viii. 48, 4, *πεποίηται δὲ καὶ Διὸς Τελείου βωμὸς, καὶ ἄγαλμα τετράγωνον*. Suppl. 520, *τελέων τελειότατον κράτος, ὄλβιε Ζεῦ*. Eum. 28, *Τέλειον ὕψιστον Δία*. But the title Ζεὺς Τέλειος, the god of marriage (Eum. [illegible] was perhaps a distinct attribute

μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλῃς τελεῖν.
ΧΟ. τίπτε μοι τόδ᾽ ἐμπέδως στρ. ά.
δεῖγμα προστατήριον
καρδίας τερασκόπου ποτᾶται,
μαντιπολεῖ δ᾽ ἀκέλευστος ἄμισθος ἀοιδά,
οὐδ᾽ ἀποπτύσαι, δίκαν
δυσκρίτων ὀνειράτων,
θάρσος εὐπιθὲς ἵζει
φρενὸς φίλον θρόνον; χρόνος δ᾽ ἐπὶ

947. *μέλοι δέ τοι σοί*. The sense is, *ἃ ἂν μέλλῃς* (*ἐν νῷ ἔχῃς*) *τελεῖν, τούτων μὴ ἀμέλει*. Cf. Cho. 767, *μέλει θεοῖσιν ὧνπερ ἂν μέλῃ πέρι*. With this significant verse, which is said with a subtle irony in reference to her designs against her lord, Clytemnestra leaves the stage with Agamemnon, returning however shortly afterwards to introduce Cassandra. Meanwhile the chorus, more plainly than before, speak of that gloomy foreboding which has long oppressed, but now overwhelms, their minds. 'Even though all appears to have gone well, though the King has actually returned, and the term of danger seems to have been passed, still my fears are not quieted. A vision flits constantly before my heart, and an unbidden strain rings in my ears. Great fortune is too often suddenly shipwrecked; sometimes indeed short of utter destruction; but the shedding of blood admits of no remedy; the dead cannot be restored to life. The awful presentiment remains on my mind, incapable of clear solution or expression.'

949. *δεῖγμα*. The MS. Farn. has *δεῖμα*, which Blomf., Herm., Weil, Dind. prefer. Peile and Klausen defend *δεῖγμα*, as a phantom, image, or portent, presented to the mind and conjured up by an excited brain. It cannot be doubted that the word has reference to the Mysteries, *τὰ ἐποπτικά*. The *μύσται* were allowed to see the statue of the goddess standing motionless, *ἀτρεμῆ*, on a base, *ἐπὶ σεμνοῦ βάθρου βεβῶσαν*, Plat. Phaedr. p. 250. C, and 254, B. The cella itself was said *ἀναδείκνυσθαι*, to be opened for sight, Ar. Nub. 304. By the addition of *ἐμπέδως* and *προστατήριον*, terms singularly applicable to the fixed and permanent position of a statue, the notion of a flitting spectre (*ποτᾶται*) is qualified, that is, something more real and abiding than a *mere* fantasy is represented.—*καρδίας* may be the genitive of place, as Cho. 389, *φρενὸς οἷον ἔμπας ποτᾶται*, but is more simply dependent on *πρὸ* in *προστατήριον*.

951. *ἀκέλευστος ἄμισθος*. See on 710. Cho. 720.

952. *ἀποπτύσαι*. So MS. Farn., as Klausen has edited. 'And why does not the assuring confidence to reject it (the *δεῖγμα*), like an obscure dream, occupy the seat of my heart?' The MS. Flor. gixes *ἀποπτύσας*, which Peile takes for a *nominativus pendens*, and so Hermann. But most of the recent editors adopt *ἀποπτύσαν* after Casaubon. The reading given above is the easiest construction; cf. Alcest. 620, *πρὸς δ᾽ ἐμᾷ ψυχᾷ θράσος ἧσται, θεοσεβῆ φῶτα κεδνὰ πράξειν*. But it is not denied that the poet may have meant *τί οὐ θαρσῶ, ἀποπτύσας αὐτό;*

955. *ἐπί*. So MS. Farn. The common reading is *ἐπεί*. The sense appears to be this:—'But the crisis of the fated time has long past since the fastening of the cables of the ships together on the sands, when the naval host had reached Troy.' Hermann alone of the commentators has perceived that by *χρόνος παρήβησε* we must understand, 'The period in which Calchas' predictions ought to have come true, if ever, is now gone by.' So we have *χρόνος γηράσκω* in Eum. 276. Both *πρυμνησίων* and *ἀκάτας* are common genitives after *ξυνεμβολαῖς*, which is Schneider's correction for *ξυνεμβόλοις*. Cf. Pers. 398, *εὐθὺς δὲ κώπης ῥοθιάδος ξυνεμβολῇ ἔπαισαν ἅλμην*. The form *ἀκάτη* is a *ἅπαξ λεγόμενον*, the usual word being *ἄκατος.—ψαμμίας*, for *ἐπὶ ψάμμῳ*. So Hom. Hymn. ad Apoll. 506, *ἐκ δ᾽ ἁλὸς ἤπειρόνδε θοὴν ἀνὰ νῆ᾽ ἐρύσαντο, ὑψοῦ ἐπὶ ψαμάθοις*.

πρυμνησίων ξυνεμβολαῖς
ψαμμίας ἀκάτας παρή-
βησεν, εὖθ' ὑπ' Ἴλιον
ὦρτο ναυβάτας στρατός.
πεύθομαι δ' ἀπ' ὀμμάτων ἀντ. ά.
νόστον αὐτόμαρτυς ὤν·
τὸν δ' ἄνευ λύρας ὅμως ὑμνῳδεῖ
θρῆνον Ἐρινύος αὐτοδίδακτος ἔσωθεν
θυμὸς, οὐ τὸ πᾶν ἔχων
ἐλπίδος φίλον θράσος.
σπλάγχνα δ' οὔτι ματᾴζει,
πρὸς ἐνδίκοις φρεσὶν τελεσφόροις
δίναις κυκλούμενον κέαρ.
εὔχομαι δ' ἀπ' ἐμᾶς * τὸ πᾶν
ἐλπίδος ψύθη πεσεῖν
ἐς τὸ μὴ τελεσφόρον.
μάλα γέ τοι τὸ † μεγάλας ὑγείας στρ. β'.

960. *πεύθομαι δὲ κ.τ.λ.* 'And now from my own sight I know of their return, myself a witness of it; yet this joyless dirge of the Fury my self-taught heart keeps chaunting from within, not at all having its wonted confidence of hope.'—The *ὑ* in *ὑμνῳδεῖ* is made short, of which examples occur in Eur. Bacch. 73. Iph. A. 68. So *μέμνῆσθαι* in Pers. 289.—*τὸ πᾶν*, for *παντελῶς*, a favourite Aeschylean use; here for *πάντως οὐκ* (or *οὐ πάνυ*) *ἔχων*.

966. *σπλάγχνα.* The larger organs of the body (*viscera*), the heart, liver, lungs, &c., are always implied by this word, while the entrails (*lactes*) are *ἔντερα*, as inf. 1192, *σὺν ἐντέροις τε σπλάγχνα.* From not sufficiently observing this, our forefathers introduced a phrase as coarse as it is physically absurd, 'bowels of compassion.' Here *κέαρ* is in apposition with *σπλάγχνα* in its physical sense, but at the same time both *κέαρ* and *φρεσὶν* retain their moral signification of *feelings* or *intelligence*. Translate, or rather, paraphrase; 'And my bosom does not vainly bode, the heart that whirls in eddies against the midriff, while it looks for the fulfilling of its just fears. But I pray that, far otherwise than I expect, they may prove false and end in not being accomplished.' Of course, *ἐνδίκοις* and *τελεσφόροις* are mere epithets to *φρεσὶν*, but it is necessary to deviate a little from grammatical exactness in order to convey a clear meaning. The ancients confounded the pericardium with the diaphragm. Compare Prom. 900, *κραδία δὲ φόβῳ φρένα λακτίζει.*

969. *τὸ πᾶν.* Hermann has supplied these words, the MS. Farn. having *τοι*, which he conceives to be a remnant of the nearly obliterated genuine reading. And *τὸ πᾶν* is not only common (as 964, 1138) in the adverbial sense (*omnino*), but it suits, and may almost be said alone to suit, both context and metre. The MS. Flor. has *εὔχομαι δ' ἐξ ἐμᾶς ἐλπίδος.* But *ἀπ' ἐλπίδος* suits the metre better, and bears the same sense of 'contrary to expectation' in Soph. El. 1127. Trach. 666.—*ἐς τὸ μὴ τελεσφόρον* refers to the same word in v. 967, the sense being,—'My fears are too likely to be realised, but I hope they will not.'

972. *μεγάλας ὑγείας.* This has been admitted as a not improbable correction of the vulgate *τᾶς πολλᾶς ὑγιείας.* The metre of the antistrophic verse, which is Paeonic, like Eum. 335—8, demands some change here; and *μεγάλας* appears to be more likely than either *πολέας* for *πολείας*,

ἀκόρεστον τέρμα, νόσος γὰρ * ἀεὶ
γείτων ὁμότοιχος ἐρείδει,
καὶ πότμος εὐθυπορῶν
ἀνδρὸς ἔπαισεν * *
* * ἄφαντον ἕρμα.
καὶ τὸ μὲν πρὸ χρημάτων
κτησίων ὄκνος βαλὼν
σφενδόνας ἀπ' εὐμέτρου,
οὐκ ἔδυ πρόπας δόμος,
πημονᾶς γέμων ἄγαν,
οὐδ' ἐπόντισε σκάφος.

proposed by Prof. Conington (but not existing as inflexions), or *πολέος γ'*, which Hermann edits. Again, *ὑγεῖα* seems as legitimate a form as *ὑγεία*, which is often used by later Greek writers. Hermann gives *ὑγιΐας*, and Klausen thinks that the penult of *ὑγίεια* may be made short. In fact, it is a question of pronunciation rather than of orthography.—*ἀκόρεστον*, 'insatiable;' cf. inf. 1302, *τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφυ πᾶσι βροτοῖσιν.* But the *γὰρ* which follows depends (as is so often the case) on some suppressed sentiment. 'Men never think they have prosperity enough, (regardless of the danger they incur;) *for* disease (calamity) is ever at hand like a neighbour leaning against a party wall,' and ready to throw it down and overwhelm them. For the simile compare Antiphanes (Phil. Mus. Cant. i. p. 601), *λύπη μανίας ὁμότοιχος εἶναί μοι δοκεῖ.* After *νόσος* Blomfield has supplied *ἀεί.* It might the more easily have dropped out from the MSS., from the *ὁμοιοτέλευτον* ΔЄΙ in *ἐρείδει.*

975. *εὐθυπορῶν*, 'while sailing a straight course.' Thucyd. vi. 44, *προσβαλοῦσα ἡ πᾶσα παρασκευὴ πρός τε ἄκραν Ἰαπυγίαν καὶ πρὸς Τάραντα, καὶ ὡς ἕκαστοι εὐθυπόρησαν* (MSS. and vulg. *εὐπόρησαν*), *παρεκομίζοντο τὴν Ἰταλίαν.*

976. *ἔπαισεν.* Some words are generally thought to have been lost here. H. L. Ahrens thus fills up the supposed lacuna; *ἀνδρὸς ἔπαισεν* [*ἄφνω πολλάκι δὴ πρὸς*] *ἄφαντον ἕρμα.* We might suggest *καὶ πότμος εὐθυπορῶν* | *ἀνδρὸς ἐν εὐτυχίᾳ* | *ναὸς ἔπαισεν ἄφαντον ἕρμα.* Hermann, who compares Eur. El. 744, *λανθάνει στήλην ἄκραν παίσας*, thinks the error lies rather in an interpolation of the antistrophe. This is a very difficult question to decide.—*ἄφαντον ἕρμα*, 'a sunken reef.' Cf. Eum. 533, *τὸν πρὶν ὄλβον ἕρματι προσβαλὼν δίκας.*

978. *καὶ τὸ μὲν κ.τ.λ.* Having illustrated the sudden reverses of fortune by the striking of a ship against a rock while in her direct course, and therefore suspecting no danger, he goes on in the same strain to say that even a shipwreck of a man's prosperity is remediable, provided blood is not shed; for *that* admits of no hope of restoration. 'The ship,' he argues, 'may be got off the rock, by throwing overboard a part of the merchandise to save the rest; just so an abundant harvest puts a stop to a famine; but not so can blood once shed be recalled.' In other words, If calamity must befall the house of the Atridae, may it be by a blow which is not fatally ruinous, and not by the death of the king.

979. *ὄκνος βαλών.* This must be regarded as a *nominativus pendens* as regards *οὐκ ἔδυ δόμος*, though it forms the regular subject to *ἐπόντισε*, v. 983. The fact is, as Klausen has seen, the poet should have said *ἔδυσε* (*κατέδυσε*) *δόμον.* 'The fear of the owner, casting away a part in lieu of (all) his merchandise by a well-calculated throw, does not sink his entire fortune, nor engulph the hull.' On the idiom, which we more fully express, 'does not allow his fortune to sink,' &c., see Suppl. 611. He uses *δόμος* for *ναῦς*, not as a synonym, but from some confusion between the symbol and the thing symbolized. The same simile of lightening an overloaded ship occurs Theb. 765, *πρόπρυμνα δ' ἐκβολὰν φέρει ἀνδρῶν ἀλφηστᾶν ὄλβος ἄγαν παχυνθείς.*

πολλά τοι δόσις
ἐκ Διὸς ἀμφιλαφής τε καὶ ἐξ ἀλόκων ἐπετειᾶν
νῆστιν ὤλεσεν νόσον.
τὸ δ' ἐπὶ γᾶν πεσὸν ἅπαξ θανάσιμον ἀντ. β'.
προπάροιθ' ἀνδρὸς μέλαν αἷμα τίς ἂν
πάλιν ἀγκαλέσαιτ' ἐπαείδων;
οὐδὲ τὸν ὀρθοδαῆ
τῶν φθιμένων ἀνάγειν
Ζεὺς ἂν ἔπαυσεν ἐπ' εὐλαβείᾳ.
εἰ δὲ μὴ τεταγμένα

984. *πολλὰ δόσις*, 'an abundant gift.' Theb. 354, *πολλὰ ἀκριτόφυρτος γᾶς δόσις*.—*ἐπετειᾶν*, 'supplying corn for the whole year.' Pind. Nem. vi. 10, *ἀρούραις — αἵτ' ἀμειβόμεναι τόκα μὲν ὦν βίον ἀνδράσιν ἐπηετανὸν πεδίων ἔδοσαν*.

987. *τὸ δ' ἐπὶ γᾶν.* The *δὲ* here answers to *καὶ τὸ μὲν κ.τ.λ.* in 978. 'A shipwreck and a famine may be averted; *but* blood,' &c.—*πεσὸν ἅπαξ* is Pauw's correction for *πεσόνθ' ἅπαξ*, and this seems a better way of completing the metre (Paeonic) than to read *ἅπαξ πεσὸν* with Klausen and others after Porson.—*προπάροιθ' ἀνδρὸς*, 'at a man's feet.' Though the figure is a strange one, and it is not easy to see what image was in the poet's mind, it seems necessary to take the two words together. Klausen construes, *αἷμα ἀνδρὸς πεσὸν προπάροιθε*, "si quis vitam antea devovet ut merces;" but there would thus be no point in the comparison, for the actual merchandise thrown overboard was lost, in order that what remained might be saved; whereas life-blood admits of no such compromise.

989. *ἐπαείδων*, 'by incantations.' So Eum. 617—19, *τούτων ἐπῳδὰς οὐκ ἐποίησεν πατὴρ οὑμὸς*, and for the doctrine that there is a remedy for every thing but bloodshedding, see Suppl. 437—45. Cho. 32. As *ἐπῳδαὶ* were amongst the arts of the primitive physicians (see on Prom. 487), and applied, among other things, to the staunching of a wound (Od. xix. 457, *ἐπαοιδῇ δ' αἷμα κελαινὸν ἔσχεθον*), the meaning evidently is, that all *ἐπῳδαὶ* are in vain when life has once fled.

990. *οὐδὲ τὸν ὀρθοδαῆ.* 'Nor (had it been lawful and possible to do this) would Zeus have stopped him who knew the right way to restore men from the dead, by way of caution.' That is, Zeus would not have blasted Aesculapius, who brought back Hippolytus to life, for a caution and a lesson to mortals. The legend is mentioned in many places; Pind. Pyth. iii. 98. Apollodor. iii. 10, 3. Alcest. 123. Ovid, Met. ii. 644. Fast. vi. 760. Propert. ii. 1, 61, &c. The reading of the passage is, however, extremely doubtful, and it is not improbable (since nothing is wanting to the construction or sense of the strophic verse) that it has been interpolated. The MSS. give *Ζεὺς αὔτ' ἔπαυσ' ἐπ' εὐλαβείᾳ* (Flor.), or *Ζεὺς αὖτ' ἔπαυσ' ἐπ' ἀβλαβείᾳ γε* (Farn.). Hermann, who now regards *ἐπ' εὐλαβείᾳ* or *ἐπ' ἀβλαβείᾳ* as a gloss originally written on v. 978, and wrongly transposed to this place, has given the corresponding lines in the strophe without a lacuna, and here edited *Ζεὺς δὲ τὸν ὀρθοδαῆ | τῶν φθιμένων ἀνάγειν ἔπαυσεν*. It is by no means improbable that this is right; for it must be admitted that the strophic verses have every appearance of being perfect. Weil proposes *Ζεὺς ἀπέπαυσε βέλει δαμέντα*. As for *αὖτ'*, it may very easily have arisen from the common confusion between *ἂν* and *αὖ* (Theb 702—3). The words *ἐπ' εὐλαβείᾳ*, whether genuine or not, are remarkably illustrated by the expression in Ovid (Fast. vi. 759), 'Jupiter *exemplum veritus* direxit in illum Fulmina, qui nimiae moverat artis opem.' If not genuine, it is more likely that they were added as a gloss, to explain the reason why Zeus acted thus, than that they were accidentally transferred, according to Hermann's theory.

993—1001. *εἰ δὲ μὴ κ.τ.λ.* 'But if the appointed law of fate did not hinder fate from getting further assistance from the gods, my heart outstripping my tongue would pour out these feelings;

μοῖρα μοῖραν ἐκ θεῶν
εἶργε μὴ πλέον φέρειν,
προφθάσασα καρδία
γλῶσσαν ἂν τάδ' ἐξέχει.
νῦν δ' ὑπὸ σκότῳ βρέμει
θυμαλγής τε καὶ
οὐδὲν ἐπελπομένα ποτὲ καίριον ἐκτολυπεύσειν
ζωπυρουμένας φρενός.
ΚΛ. εἴσω κομίζου καὶ σύ· Κασσάνδραν λέγω·
ἐπεί σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις

but as it is, it frets impatiently in the dark, grieved in the inmost soul, and not expecting ever to unravel any thing to the purpose from a mind that is kindling into a flame' (i. e. warmed with the fire of prophecy, inf. 1143. 1227). The chorus seem to say, that they would have warned the king of coming danger, if they knew exactly what it was. Perhaps we may simplify it by stating the naked proposition, *εἰ δὲ μοῖρα πλέον ἔφερεν ἐκ θεῶν, καρδία ἐξέχει ἂν τάδε.* 'If fate had offered (or had) any help from the oracles' (which, as Peile observes, were remarkably silent about Agamemnon on his return), 'my heart would have told it all.' But there was a superior destiny which even gods obey, *ἡ πεπρωμένη*, Prom. 526, and which did not allow this aid to be afforded in the present perplexity. In the Greek mythology "more was wanted than a mere Zeus; a supreme Fate or Spell was imagined before which all the gods, and even Zeus, had to bow. And even this Fate was not allowed to remain supreme, and there was something in the destinies of man which was called *ὑπέρμορον*, or 'beyond fate.'" (Max Müller, 'Chips,' &c., i. p. 243).

997. *γλῶσσαν.* Hermann gives *προφθάσασα καρδίαν γλῶσσα πάντ' ἂν ἐξέχει*,—a needless and injurious alteration of Schütz's. For when thoughts come faster than words, the mind is unable, from press of matter, to find adequate expression by the tongue, which is the case with the chorus. But when words come faster than thoughts, it is evident that nothing but vain sounds are uttered.

1002—13. Clytemnestra returns to bring in Cassandra, who has been left on the stage in a separate chariot. Mindful of the advice of the king, *τὴν ξένην πρευμενῶς ἐσκομίζειν*, she speaks at first with a cold and forced civility, but immediately breaks out with all the fury of an injured wife towards a rival, when her commands to enter the house are disobeyed. Cassandra does not reply. She will not go into the palace because she knows the fate awaiting her.

1003. *ἀμηνίτως*, 'without anger or jealousy on the part of the family, who recognize you as a member of the household,'—as if she ought to be thankful even for what she will get. Hermann, Klausen, and Peile construe with *κοινωνὸν εἶναι*, 'to be a sharer in the lustral water with the rest of the family without ill-feeling on our part.' There is however an implied taunt in *πολλῶν μετὰ δούλων σταθεῖσαν*. She is not admitted as a friend or a guest, but as a captive and a slave. The sacrifice to *Ζεὺς Κτήσιος* is prepared in the house, and Cassandra must be present at it, with every member of the household, as a formal initiation into the family. Slaves, in fact, were a part of the general property. They were called *κτήματα* (Eur. Med. 49), and their masters *οἱ κεκτημένοι*. As such, they came under the protection of *Ζεὺς Κτήσιος*, who may be regarded as the family *Σωτὴρ* in relation to the possessions rather than to the members of a household (for these were under the protection of *Ζεὺς Ἕρκειος*, Soph. Ant. 487). It was by his favour that lost property was regained (Suppl. 438), and his statue is said to have been set up in the store-rooms in the interior of houses. The *χέρνιψ* (Eum. 626) was the consecrated water which was dispensed to all, for washing of hands and sprinkling the body, before the solemn rite commenced. Even those who might not be present at the sacrifice itself, as being

κοινωνὸν εἶναι χερνίβων, πολλῶν μετὰ
δούλων σταθεῖσαν κτησίου βωμοῦ πέλας.
ἔκβαιν' ἀπήνης τῆσδε, μηδ' ὑπερφρόνει.
καὶ παῖδα γάρ τοι φασὶν Ἀλκμήνης ποτὲ
πραθέντα τλῆναι, † καὶ ζυγῶν θιγεῖν βίᾳ.
εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης,
ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις·
οἳ δ' οὔποτ' ἐλπίσαντες ἤμησαν καλῶς,
ὠμοί τε δούλοις πάντα καὶ παρὰ στάθμην.
ἔχεις παρ' ἡμῶν οἷάπερ νομίζεται.
ΧΟ. σοί τοι λέγουσα παύεται σαφῆ λόγον.

unworthy (Schol. on Ar. Pac. 968), seem to have been allowed to partake of the *χέρνιψ*, to be excluded from which was regarded as the lowest point of religious degradation.

1007. *καὶ παῖδα.* '*Even* Hercules was sold as a slave to the Lydian Omphale.' Cf. Trach. 252. For *πραθέντα τλῆναι* see Theb. 751—3, *σπείρας ἔτλη.* Herc. F. 755, *ἐκτίνων τόλμα.* The MS. Flor. has the remarkable reading (as Hermann thinks, from a gloss), *πραθέντα τλῆναι δουλείας μάζης βία,* probably a corruption of *δουλίας μάζης βίον* or *δουλίαν μᾶζαν βίου.* Mr. Davies gives *δουλίας μάζης θιγεῖν.*

1009. *εἰ δ' οὖν.* See on 659. There is a peculiar force in these particles, which seems to be generally overlooked. Supplying an ellipse ('the lot of slavery is indeed always hard'), we may accurately render the rest, 'but if the necessity of this lot *should* befall any one, there is much advantage in having masters of ancient family property.' The following passages fully establish this interpretation, which must be expressed by an emphasis; Cho. 562. Vesp. 92. Pac. 736. Equit. 423. Oed. R. 851. Demosth. p. 1140, 6. Soph. El. 577. Rhes. 572. Hipp. 508. Alcest. 850. Heracl. 714. Herc. F. 213. It may readily be supposed that Athenian pride dwelt with pleasure on the contrast between recently acquired wealth and ancient possessions. Hence *ἀρχαιόπλουτα πατρὸς ἑδώλια* Soph. El. 1393. *παλαιόπλουτον* Thuc. viii. 28. *νεόπλουτος* Vesp. 1309. Lysias, p. 156, 51. *φαινόμεθα δὴ καὶ τῶν ἀρχαιοπλούτων πολὺ ἐψευσμένοι, καὶ τῶν νεωστὶ παρὰ τὸ εἰκὸς ἐν δόξῃ γεγενημένων.* Stanley well compares Aristot. Rhet. ii. 32, *διαφέρει δὲ τοῖς νεωστὶ κεκτημένοις καὶ τοῖς πάλαι τὰ ἤθη τῷ ἅπαντα μᾶλλον καὶ φαυλότερα τὰ κακὰ ἔχειν τοὺς νεοπλούτους· ὥσπερ γὰρ ἀπαιδευσία πλούτου ἐστὶ τὸ νεόπλουτον εἶναι,*—a shrewd remark, which every observer has verified in modern society.

1012. *παρὰ στάθμην,* 'beyond measure.' See on Eur. Ion 1514, *παρ' οἵαν ἤλθομεν στάθμην βίου.* For the sense, cf. Hec. 359, *κἄπειτ' ἴσως ἂν δεσποτῶν ὠμῶν φρένας τύχοιμ' ἄν.*

1013. *ἔχεις κ.τ.λ.* "*Tenes, quod expectari a nobis potest.*" Hermann. Others translate, 'You have from us what is usual.' But we should thus have expected *ἕξεις*, as Auratus proposed; and even then the sentiment would little suit the context, for 'customary treatment' forms no intelligible antithesis to *ὠμότης*, in speaking of slaves. Perhaps *παρ' ἡμῖν*, 'at our house.' There is an ambiguity in *νομίζεται*, which implies that the fair captive must not expect better treatment than slaves ordinarily receive, but the average amount.

1014. *σοί τοι.* ''Tis to you that the lady has just spoken in plain terms; and now that you are within the toils of fate (*δουλείας γάγγαμον*, sup. 351), you may obey, if you are for obeying; though, I dare say, you will disobey.' We might translate, imperatively, 'obey if you intend to obey,' but if the *ἂν* is to be supplied with *ἀπειθοίης*, it can only be supplied from *πείθοιο ἂν* in the conditional sense. See however on 535, and on Eur. Hel. 770. Cf. Oed. R. 936, *ἥδοιο μὲν, πῶς δ' οὐκ ἂν, ἀσχάλλοις δ' ἴσως.* Equit. 1056, *ἀλλ' οὐκ ἂν μαχέσαιτο· χέσαιτο γὰρ, εἰ μαχέσαιτο.* Infra 1365, *χαίροιτ' ἂν, εἰ*

ἐντὸς δ' ἂν οὖσα μορσίμων ἀγρευμάτων
πείθοι' ἄν, εἰ πείθοι'· ἀπειθοίης δ' ἴσως.
ΚΛ. ἀλλ' εἴπερ ἐστὶ μή, χελιδόνος δίκην,
ἀγνῶτα φωνὴν βάρβαρον κεκτημένη,
ἔσω φρενῶν λέγουσα πείθω νιν λόγῳ.
ΧΟ. ἕπου· τὰ λῷστα τῶν παρεστώτων λέγει.
πείθου, λιποῦσα τόνδ' ἁμαξήρη θρόνον.
ΚΛ. οὔ τοι θυραίᾳ τῇδ' ἐμοὶ σχολὴ πάρα
τρίβειν· τὰ μὲν γὰρ ἑστίας μεσομφάλου
ἕστηκεν ἤδη μῆλα πρὸς σφαγὰς πυρὸς
ὡς οὔποτ' ἐλπίσασι τήνδ' ἕξειν χάριν.

χαίροιτ', 'you may rejoice, if you are for rejoicing.' The *ἂν* in *ἐντὸς δ' ἂν* is used to introduce the hypothetical proposition, and is repeated with the verb, as sup. 336—8. Hermann, who seems to think the first *ἂν* indicates an independent hypothesis, reads *ἐκτὸς δ' ἂν οὖσα,* and appears to understand the whole passage thus:—'Were you outside of the toils, you might perhaps obey, if you were inclined; but now that you are within them, you will perhaps disobey.' He is followed by Mr. Davies. Weil reads *ἐντὸς δ' ἁλοῦσα,* with Haupt. Mr. Mayor says (Journ. Phil. ii. p. 238), "The meaning of the passage is, 'Whether you obey or not, you are within her toils, you cannot help yourself.'"

1019. *ἔσω φρενῶν λέγουσα.* 'Speaking within her comprehension.' A short expression equivalent to *λόγους ἔσω φρενῶν πέμπουσα* or *ἱεῖσα.* She alludes to the remark of the chorus above, *λέγουσα σαφῆ λόγον,* and in *πείθω νιν* to *ἀπειθοίης.* She thinks the captive may be ignorant of Greek; cf. 1152, 1225. The Greeks made a distinction between *κλύειν* and *ἀκούειν* (Prom. 456, Cho. 5), and consequently between *mere* words, and words which entered the mind of the hearer. Hence Cho. 372, *τοῦτο διαμπερὲς οὖς ἵκεθ', ἅπερ τε βέλος.* Sometimes indeed *ἔσω* seems to be the same as *ἐντὸς*, that is, to involve no idea of motion. See inf. 1314. Eur. Hipp. 2 and 4.

1020. *τὰ λῷστα κ.τ.λ.* She says what is best for you under the present circumstances. See on Prom. 224.

1022. *θυραίᾳ τῇδ'.* The MSS. have *θυραίαν τήνδε,* which Klausen construes with *πάρα*, 'near this woman at the door.' Hermann and Dindorf give *θυραίαν τῇδ',* but *θυραίᾳ* seems almost necessary for the syntax, though it introduces a little ambiguity in *οὐ σχολὴ ἐμοὶ τρίβειν θυραίᾳ παρὰ τῇδε.* The accusative would rightly be used if it stood *after ἐμοὶ*, the full construction being *οὐ σχολὴ ἐμοὶ (ὥστε ἐμὲ) τρίβειν θυραίαν.* See 1588. Weil and Davies read *σχολὴν* with Weiseler, i.e. *οὐ πάρεστι τρίβειν σχολὴν,* 'I cannot now waste time at the door.'

1023. *ἑστίας μεσομφάλου,* the central altar of *Ζεὺς Κτήσιος,* sup. 1005. Blomfield seems wrong in understanding *Ζεὺς Ἑρκεῖος.* As for the genitive, Klausen with Jelf, Gr. Gr. § 522, 1, regards it as that of place; see on 948. Soph. El. 900, *ἐσχάτης δρῶ πυρᾶς νεώρη βόστρυχον.* This however leaves the article awkwardly misplaced; nor is it better to join *τὰ ἑστίας μῆλα.* Hermann says, "Respondent sibi *τὰ μὲν* et *σὺ δέ.* Nam *τὰ* non articulus est, sed pronomen, *illa*" (i.e. *τὰ μὲν γὰρ*, 'for on the one hand'). But it seems best with Peile and Conington to explain 'for as regards the family altar' (or, 'the things belonging to the family altar'). So *τὰ δ' ἐς τὸ σὸν φρόνημα,* sup. 803. *τὰ δ' αὖτε χέρσῳ, καὶ προσῆν πλέον στύγος,* v. 541. Cho. 826, *μόρον δ' Ὀρέστου, καὶ τόδ' ἀμφέρειν δόμοις.* Soph. Phil. 497, *ἢ τὰ τῶν διακόνων, ὡς εἰκὸς, οἶμαι, τοὐμὸν ἐν σμικρῷ μέρος ποιούμενοι — ἤπειγον.* El. 1364, *τοὺς γὰρ ἐν μέσῳ λόγους, πολλαὶ κυκλοῦνται νύκτες — αἵ ταῦτά σοι δείξουσιν.* Hence there seems no need to read *πάρος* with Weil and Davies,—*πρὸς σφαγὰς πυρὸς*, 'to be sacrificed for the fire.'

σὺ δ' εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει·
εἰ δ' ἀξυνήμων οὖσα μὴ δέχει λόγον,
σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χερί.

ΧΟ. ἑρμηνέως ἔοικεν ἡ ξένη τοροῦ
δεῖσθαι· τρόπος δὲ θηρὸς ὡς νεαιρέτου.

ΚΛ. ἦ μαίνεταί γε καὶ κακῶν κλύει φρενῶν,
ἥτις λιποῦσα μὲν πόλιν νεαίρετον
ἥκει, χαλινὸν δ' οὐκ ἐπίσταται φέρειν
πρὶν αἱματηρὸν ἐξαφρίζεσθαι μένος.
οὐ μὴν πλέω ῥίψασ' ἀτιμωθήσομαι.

ΧΟ. ἐγὼ δ', ἐποικτείρω γάρ, οὐ θυμώσομαι.
ἴθ', ὦ τάλαινα, τόνδ' ἐρημώσασ' ὄχον,
εἴκουσ' ἀνάγκῃ τῇδε καίνισον ζυγόν.

ΚΑΣΣΑΝΔΡΑ.

ὀτοτοτοῖ, πόποι, δᾶ. στρ. ά.
ὦ 'πολλον, ὦ 'πολλον.

1026. σὺ δ' κ.τ.λ. 'And if *you* intend to take any part in this (i.e. to join us at the altar), do not cause us delay,' by hesitating and detaining me here. So βλάβην τίθει, Theb. 188.

1028. φράζε καρβάνῳ χερί. Shortly put for φράζε τῇ χερί, κάρβανος οὖσα (ἀδύνατος λεγειν). Clytemnestra suits the action to the words, indicating *how* she is to reply; though, if we criticize the passage closely, there is a little inconsistency in adding verbal instructions which were at least useless because unintelligible. Perhaps we may say, the words were really meant for the chorus and the audience rather than for Cassandra. Plat. Crat. p. 422, fin., εἰ φωνὴν μὴ εἴχομεν μηδὲ γλῶτταν, ἐβουλόμεθα δὲ δηλοῦν ἀλλήλοις τὰ πράγματα, ἆρ' οὐκ ἄν, ὥσπερ νῦν οἱ ἐνεοί, ἐπεχειροῦμεν ἂν σημαίνειν ταῖς χερσὶ καὶ τῇ κεφαλῇ καὶ τῷ ἄλλῳ σώματι;

1030. τρόπος θηρὸς ὡς. Alluding to the wild looks, sudden starts, and frenzied demeanour of the captive.

1034. ἐξαφρίζεσθαι. 'Before she foams away her spirit in blood.' This is significantly said of her intended murder. The metaphor is from training a young colt by a hard and cutting bit. At this verse, to v. 1129, the Medicean MS. is resumed, with its brief scholia, all the subsequent part being lost.

1035. πλέω ῥίψασα, 'wasting more words.' See on Suppl. 478. Prom. 320.

1038. καίνισον ζυγόν. 'Handsel the yoke,' i.e. put on and try it for the first time. Cf. Cho. 483. Troad. 889, τί δ' ἐστίν; εὐχὰς ὡς ἐκαίνισας θεῶν.

1039. Clytemnestra having flung herself into the house in a fit of peevish impatience, Cassandra is left alone on the stage with the chorus till v. 1301. Of this splendid scene the author of the Greek argument truly observes that it has ἔκπληξιν καὶ οἶκτον ἱκανόν. Muller calls it 'the most thrilling perhaps that ever emanated from tragic art.' Even to our minds, though we lose much by not fully realising Greek feelings, and more by the absence of an exciting spectacle, the prophetic throes of Cassandra are appalling and terrific, and her dying words painfully pathetic. The whole tale of the crimes and woes of the house of Atreus pass in review before her eyes like living realities, and she even discerns the axe and the bathing-vessel, and the very hand by which Agamemnon is doomed soon to fall. There is something grand, too, in her despairing efforts to make herself clearly understood, as if she laboured in vain to descend from the obscure enigmas of prophecy to the language of ordinary life.

ΧΟ. τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίου;
οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν.

ΚΑ. ὀτοτοτοῖ, πόποι, δᾶ. ἀντ. ά.
ὦ 'πολλον, ὦ 'πολλον.

ΧΟ. ἥδ' αὖτε δυσφημοῦσα τὸν θεὸν καλεῖ,
οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.

ΚΑ. 'Απόλλων, 'Απόλλων στρ. β'.
ἀγυιᾶτ', ἀπόλλων ἐμός·
ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.

ΧΟ. χρήσειν ἔοικεν ἀμφὶ τῶν αὑτῆς κακῶν.
μένει τὸ θεῖον δουλίᾳ παρὸν φρενί.

ΚΑ. 'Απόλλων, 'Απόλλων ἀντ. β'.
ἀγυιᾶτ', ἀπόλλων ἐμός.
ἆ ποῖ ποτ' ἤγαγές με; πρὸς ποίαν στέγην;

ΧΟ. πρὸς τὴν 'Ατρειδῶν· εἰ σὺ μὴ τόδ' ἐννοεῖς,
ἐγὼ λέγω σοι· καὶ τάδ' οὐκ ἐρεῖς ψύθη.

ΚΑ. ἆ ἆ, στρ. γ'.
μισόθεον μὲν οὖν· πολλὰ συνίστορα

1042. θρηνητοῦ τυχεῖν. Phoebus was the god of joy and brightness, and therefore not to be invoked or even mentioned in a time of woe. See Müller, Dor. i. p. 324. Eur. Ion 245. 639. Androm. 1144. For ὀτοτοτοῖ and ὀτοτύζειν are words of lamentation. Cf. Cho. 319, ὀτοτύζεται δ' ὁ θνήσκων. The Schol. on Eur. Phoen. 1045 quotes this distich with ἀνωλόλυξας, but in illustration of ἐπωτότυζε.

1045. ἥδ' αὖτε. The chorus having addressed Cassandra in vain, now speak about her among themselves, pointing to her and conversing in a low voice.

1048. ἀπόλλων ἐμός. 'My destroyer.' Cf. 1246—7. Eur. Frag. Phaethont. 15. 11,

ὦ καλλιφεγγὲς Ἥλι', ὥς μ' ἀπώλεσας
καὶ τόνδ'· 'Απόλλω δ' ἐν βροτοῖς σ' ὀρθῶς καλεῖ,
ὅστις τὰ σιγῶντ' ὀνόματ' οἶδε δαιμόνων.

Similarly we have the coined word ἑλενᾶς or ἑλέναυς sup. 571. Hermann gives the nominative for ἄπολλον or ὤπολλον of the MSS., so that the two verses more nearly coincide.—On the supposed meaning of the name 'Απόλλων and the title of ἀγυιεὺς or ἀγυιάτης, 'god of ways,' consult Müller, Dor. i. pp. 317. 321. 323. Bekk. Anecd. p. 332, 5, and Schol. on Eur. Phoen. 631, 'Αγυιεὺς δέ ἐστι κίων εἰς ὀξὺ λήγων, ὃν ἱστᾶσι πρὸ τῶν θυρῶν. Like the *Hermae*, these pointed stone pillars were probably types of a very ancient phallic worship. We must suppose that Cassandra sees and addresses such an object standing before the door of the palace. Klausen thinks the derivation of 'Απόλλων here given by Aeschylus the true one, just as Λύκειος meant 'the destroyer' (Theb. 132). Cassandra refers ἀγυιάτης to ἄγειν, inf. 1054.—οὐ μόλις, 'completely,' 'entirely,' properly 'without stint,' as Eum. 826, θυραῖος ἔστω πόλεμος, οὐ μόλις παρών.—τὸ δεύτερον, viz. now by death, formerly by allowing her to be slighted and despised as a prophetess. The same complaint is repeated inf. 1240—47.

1051. μένει παρὸν, 'is even yet present.' The Med. has παρ' ἐν, the MS. Flor. παρὲν, Farn. παρὸν, which Hermann retains. Others, with Schütz, read δουλίᾳ περ ἐν φρενί. Cf. Orest. 1180, τὸ συνετόν γ' οἶδα σῇ ψυχῇ παρόν.

1058. μισόθεον μὲν οὖν. 'Nay rather, to a house detested of the gods; many

αὐτοφόνα κακὰ καὶ ἀρτάναι·
ἀνδροσφαγεῖον καὶ † πέδου ῥαντήριον.
ΧΟ. ἔοικεν εὔρις ἡ ξένη κυνὸς δίκην
εἶναι· ματεύει δ' ὧν ἀνευρήσει φόνον.
ΚΑ. ἆ ἆ, ἀντ. γ΄.
μαρτυρίοισι γὰρ τοῖσδ' ἐπιπείθομαι,—
κλαιόμενα τάδε βρέφη σφαγὰς
ὀπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.
ΧΟ. ἦ μὴν κλέος σοῦ μαντικὸν πεπυσμένοι
ἦμεν· προφήτας δ' οὔτινας μαστεύομεν.
ΚΑ. ἰὼ, πόποι, τί ποτε μήδεται; στρ. δ΄.

family murders and deaths by the noose attest it' (*συνίστορά ἐστι*).—*κακὰ καὶ ἀρτάναι* was given in a former edition for *κακὰ καρτάναι*. On the hiatus see Pers. 39. 52. Cho. 365. Eum. 992. Klausen adopts Dindorf's correction *κακὰ κάκ' ἀρτάναι*, which he defends by *μέγα μέγ'* in 1070. Others read *κακά τε κὰρ-τάνας*, making the accusative depend on *συνίστορα*.

1060. *ἀνδροσφαγεῖον*, 'a human slaughter-house.' So Dobree for *ἀνδρὸς σφάγιον*, and this is clearly better than *ἀνδρὸς σφαγεῖον*, the emendation of Porson. See Bekker's Anecd. i. p. 28, *ἀνδροκτονεῖον· ὁ τόπος ἔνθα οἱ ἄνθρωποι ἀποθνήσκουσι.* The word *σφαγεῖον*, which Hermann strangely makes an adjective,—'a house causing the slaughter of a man and sprinkling his blood on the floor' (*πέδοι*)—is properly the vessel which receives the blood of the victim,—a sense by no means appropriate in the present passage. There does not seem much weight in the objection of Klausen, that there can be no allusion as yet to the murder of Agamemnon, because the chorus afterwards (1074—5) distinguishes between the past and the future as the known and the unknown, and so under *ἐκεῖνα δ' ἔγνων* ought to include the meaning of *ἀνδρὸς σφαγεῖον*. Accordingly, he explains it of the murder of Atreus by Thyestes, though such an event is no where expressly recorded.—*πέδου* for *πέδον* is the alteration of Pearson, since *ῥαντήριον* can hardly be taken, as Klausen and others suggest, in a passive sense. Franz, following H. L. Ahrens, has edited *ἀνδροσφάγ' ἰὸν γαπέδου ῥαντήριον*, 'blood-drops staining the floor.' And so *ἰὸς* is a synonym of *σταλαγμὸς*, (said however of the *envenomed* gore of the Furies,) in Eum. 752. Dindorf reads *πεδορραντήριον*, an improbable compound, which Hermann and Weil approve, and it is stated to have been the original reading of the Med. Mr. Davies has *φονορραντήριον*, 'a sink of blood,' after Enger. It seems possible to take *ῥαντήριον* as agreeing with *στέγην*, v. 1054, the masculine form being defended by *τύχη πρακτήριος* Suppl. 517, *μηχανὴ λυτήριος* Eum. 616, *μηχανὴ δραστήριος* Theb. 1044. For the genitive compare *γυναικὸς λυμαντήριος* inf. 1413. *μύθου θελκτήριος* Suppl. 442. The sense is, *στέγην αἵματι ῥαίνουσαν τὸ ἑαυτῆς πέδον.*

1065. *τάδε βρέφη.* 'Here are infants (the ghosts or visionary forms of infants) bewailing their own slaughter, and their roasted flesh eaten by their father,' Thyestes. On the rare middle use of *κλαίεσθαι* see on Prom. 43, and compare *δακρύεσθαι* in Theb. 810. Hermann explains it as a synonym of *δακρυρροεῖν*, for which see Cho. 448. The emotion of the speaker disdains the grammatical accuracy which would make *βρέφεσι* stand in apposition to *μαρτυρίοισι τοῖσδε.*

1067. *ἦ μὴν—ἦμεν.* This, the reading of the Med. by the first hand, seems at least as good as any of the changes which editors have introduced. 'Certainly we had heard of your prophetic fame, but we are not (now) on the look out for prophets,'—a race of which no favourable opinion is expressed below, 1101—4. *ἦ μὴν* however is not usual in this kind of asseveration; perhaps *καὶ μὴν κ.τ.λ.*

1069. Here and in 1076 we should perhaps read *ἰὼ ἰὼ* to complete the dochmiac.

τί τόδε νέον ἄχος μέγα;
μέγ' ἐν δόμοισι τοῖσδε μήδεται κακὸν,
ἄφερτον φίλοισιν, δυσίατον· ἀλκὰ δ'
ἑκὰς ἀποστατεῖ.
ΧΟ. τούτων ἄιδρίς εἰμι τῶν μαντευμάτων·
ἐκεῖνα δ' ἔγνων· πᾶσα γὰρ πόλις βοᾷ.
ΚΑ. ἰὼ, τάλαινα, τόδε γὰρ τελεῖς, ἀντ. δ΄
τὸν ὁμοδέμνιον πόσιν
λουτροῖσι φαιδρύνασα—πῶς φράσω τέλος;
τάχος γὰρ τόδ' ἔσται. προτείνει δὲ χεὶρ ἐκ
χερὸς ὀρέγματα.
ΧΟ. οὔπω ξυνῆκα· νῦν γὰρ ἐξ αἰνιγμάτων
ἐπαργέμοισι θεσφάτοις ἀμηχανῶ.
ΚΑ. ἐὲ, παπαῖ, παπαῖ, τί τόδε φαίνεται; στρ. ε΄.
ἦ δίκτυόν τί γ' Ἅιδου.
ἀλλ' ἄρκυς ἡ ξύνευνος, ἡ ξυναιτία
φόνου. στάσις δ' ἀκόρετος γένει

1078. *φαιδρύνασα.* 'After washing him in the bath,'—the aorist implying that the deed was done *after* the ablution, as is more distinctly described Eum. 603. There is an aposiopesis (as in Cho. 186. 377, sup. 481), for she was going to say *κόψεις*, 'will you strike him?'

1079. *τάχος*, 'quickly.' Cf. 271.—*ὀρέγματα* is Hermann's correction of *ὀρεγομένα* or *ὀρεγμένα*, confirmed by both the metre and the scholium *διαδέχονται δὲ ἀλλήλους τοῖς ὀρέγμασι τῶν χειρῶν Αἴγισθος καὶ Κλυταιμνήστρα.* Cf. Cho. 418, *ἐπασσυτεροτριβῆ τὰ χερὸς ὀρέγματα.* We might read, *προτείνει δὲ χεῖρ' ἐκ χερὸς ὀρεγομένα* (so Weil), or *ὀρέγμασιν.* The meaning merely is that Clytemnestra stretches out hand after hand. For she struck him three several times, inf. 1356.

1081. We might join *ἐξ αἰνιγμάτων ἐπαργέμοισι*, just as *ἐξ ἀπιστίας* is 'in consequence of incredulity,' v. 259. But the sense seems rather, '*after* enigmas,' viz. the obscure hints in 1058—67. Cf. 1154. For the whole course of Cassandra's revelations proceeds on the principle of dark hints at first, and then gradually clearer declarations. Not that the chorus understands the present *θέσφατα* any more than the former *αἰνίγματα*. Both are alike perplexing and unintelligible. But the two things are sufficiently distinct in their nature to be thus contrasted. They mean to say, 'Now, instead of being enlightened after all your enigmas, I am only perplexed by equally obscure prophecies.'

1084. It is better, on account of the *γε*, to print this verse without an interrogation. Perhaps *ἦ δίκτυον τόδ' Ἅιδου;* Cf. Cho. 986. For *ἦ — γε* see v. 1031.

1085. *ἡ ξυναιτία.* 'No! 'tis the sharer of his bed who is the snare, she who takes part in the murder,' i.e. with Justice and the Furies, inf. 1408.

1086. *στάσις δ'.* 'Now let the company of Furies, which allows the family no rest, raise a shriek over a victim to be slain by stoning.' What that sacrifice is,—whether of Clytemnestra herself, who inf. 1594 is declared worthy of a death by stoning, or, as Klausen maintains, the destruction of the whole of the accursed house of Atreus by a general rising of the people, is far from clear, and Cassandra does not choose to make it so. *Λεύσιμος properly* means, 'capable of being stoned,' and therefore '*fit* for it,' though, like *ἁλώσιμος βάξις* sup. 10, it is generally used improperly in such phrases as *λεύσιμος δίκη, λεύσιμος*

κατολολυξάτω θύματος λευσίμου.
ΧΟ. ποίαν Ἐρινὺν τήνδε δώμασιν κέλει στρ. ϛ'.
ἐπορθιάζειν; οὔ με φαιδρύνει λόγος.
ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφὴς
σταγών, ἅτε † καιρία πτώσιμος
ξυνανύτει βίου δύντος αὐγαῖς.
ταχεῖα δ' ἄτα πέλει.
ΚΑ. ἆ ἆ, ἰδοὺ, ἰδού· ἄπεχε τῆς βοὸς ἀντ. ε'.
τὸν ταῦρον· ἐν πέπλοισιν
μελαγκέρῳ λαβοῦσα μηχανήματι
τύπτει· πίτνει δ' * ἐν ἐνύδρῳ τεύχει.
δολοφόνου λέβητος τύχαν σοι λέγω.
ΧΟ. οὐ κομπάσαιμ' ἂν θεσφάτων γνώμων ἄκρος ἀντ. ϛ'.

μόρος, to imply the manner of the death. In either case, Cassandra means to say, that a deed is done which ought to rouse the sleeping wrath of the Furies that haunt the house, and she invokes them to exult in the vengeance which must soon follow.—The genitive depends on *κατὰ* in composition. So *ἵππος χαλινῶν κατασθμαίνων* Theb. 388. We have *ἐπαλαλάζειν* and *ἐπολολύζειν* nearly in the same sense, Theb. 915. Cho. 928. On *ὀλολυγμὸς*, a female sacrificial cry, see Cho. 380. sup. 577. The Schol. must have found *ἐπολολύξεται*, for he explains it, *ἐπολολύξαι μέλλει ἐπὶ τῇ λεωργῷ Κλυταιμνήστρᾳ, ἡνίκα ἀπόληται.*

1089. *φαιδρύνει, φαιδρὸν ποιεῖ*, 'does not cheer me.' The Schol. thought it meant, 'does not enlighten me.' He explains it *οὐ σεσαφήνισται.*

1090. *ἐπὶ καρδίαν ἔδραμε.* 'And the blood-drop, leaving a pallid hue, has fled to my heart, which same drop, when ebbing from a fatal wound, sinks together with the rays of setting life.' Admitting, with Klausen and Peile, G. Dindorf's correction *καιρία* for *καὶ δορία, δωρία*, or *διρία*, we may fairly extract from the above literal version the more simple sense, 'I grow pale and faint with fear by the blood running to my heart, like one who dies when the blood ebbs through a wound.' A distinction is drawn between *mere* fainting, and the pallor and collapse of death.—*καιρία*, see inf. 1315. Weil adopts Blomfield's reading, *καὶ δορὶ πτωσίμοις.* Mr. Davies gives *καιρίᾳ πτωσίμοις*, i. e. *πληγῇ.*—*ξυνανύτει*, used in a neuter sense, or with *ἑαυτὴν* understood, presents no difficulty. Cf. sup. 93. 101. Hermann compares Soph. Phil. 720, *εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων.* The Schol. took *ξυνανύτει* for *συμπληροῦται*, and *βίου δύντος αὐγαῖς* for the genitive absolute; 'is filled up in its allotted measure, life having set in its light,' *μηκέτι ὁρῶντος ταῖς αὐγαῖς.*

1093. *ταχεῖα ἄτα πέλει.* Mischief is certainly close at hand.

1096. *μελαγκέρῳ.* So Hermann and Klausen rightly read, and explain it, in continuation of the simile, of the *horn*, the instrument of death. The periphrasis may be compared with *ἰχθυβόλος μηχανὴ* for 'a trident,' Theb. 122. The meaning is, therefore, 'Beware lest the cow should gore the bull with her dark horn,' i. e. deal the death-blow. So Aegisthus is called *ταῦρος* in Eur. El. 1143, in reference to his being sacrificed by Orestes. The Med. gives the dative, the other MSS. *μελαγκέρων* or *μελάγκερων* with the Schol. Med., though the latter adds, *ἐὰν δὲ γράφηται μελαγκέρῳ μηχανήματι τύπτει, ἀντὶ τοῦ κεκρυμμένῳ,* [ἢ] *τῆς μελαγκέρου βοός.* The accusative leaves *μηχανήματι* to stand alone, which it cannot do without taking the forced sense of 'a *crafty* contrivance.'

1097. *ἐν ἐνύδρῳ τεύχει.* The *ἐν* was added by Schütz.

1099. *γνώμων ἄκρος*, 'a first-rate judge.' Cf. vv. 611. 768. For the position of *εἶναι* cf. sup. 1062.

εἶναι· κακῷ δέ τῳ προσεικάζω τάδε.
ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις
βροτοῖς στέλλεται; κακῶν γὰρ διαὶ
πολυεπεῖς τέχναι θεσπιῳδὸν
φόβον φέρουσιν μαθεῖν.
ΚΑ. ἰὼ, ἰὼ, ταλαίνας κακόποτμοι τύχαι· στρ. ζ'.
τὸ γὰρ ἐμὸν θροεῖς πάθος ἐπεγχέας.
ποῖ δή με δεῦρο τὴν τάλαιναν ἤγαγες
οὐδέν ποτ' εἰ μὴ ξυνθανουμένην; τί γάρ;
ΧΟ. φρενομανής τις εἶ θεοφόρητος, ἀμ- στρ. η'.
φὶ δ' αὐτᾶς θροεῖς
νόμον ἄνομον, οἷά τις ξουθὰ
ἀκόρετος βοᾶς, φεῦ ταλαίναις φρεσὶν
Ἴτυν Ἴτυν στένουσ' ἀμφιθαλῆ κακοῖς
ἀηδὼν βίον.
ΚΑ. ἰὼ, ἰὼ, λιγείας μόρον ἀηδόνος· ἀντ. ζ'.
περίβαλον γάρ οἱ πτεροφόρον δέμας

1102. *στέλλεται.* Most editors, after Hermann, read *τέλλεται.* One would have thought that *στέλλειν* was sufficiently appropriate to oracles and warnings *sent* from the gods. Schol. *ἐνιότε γὰρ καὶ ἐπ' ἀγαθοῖς οἱ χρησμοὶ γίνονται· ὡς δὲ ἐπὶ τὸ πολὺ, μοχθηρὰ χρησμῳδοῦσιν.*

1103. *θεσπιῳδὸν φόβον*, 'oracular fear,' or fear from oracles. Hermann calls this "ineptum," and reads *θεσπιῳδοὶ*, which leaves *φόβον* without an epithet. —*διὰ κακῶν*, 'through evils,' viz. by gloomy and threatening portents, arousing men's superstitious dread. Cf. Trach. 1131, *τέρας τοι διὰ κακῶν ἐθέσπισας.*—*μαθεῖν* seems added in the usual expletive way for *ὥστε μαθεῖν*, 'bring nothing but fear to learn,' viz. from their obscure language. Hermann understands 'intelligentiam timoris afferunt,' i. e. 'faciunt ut quis, quid significaverit timor, ipso eventu malorum intelligat.' And so the Schol., *διὰ τὰ προσόντα κακὰ τοῖς εἰσερχομένοις καὶ τὰ λεγόμενα φανερά.* He adds, in illustration of *φόβον*, *παρὰ τὸ λεγόμενον ἐν τῇ συνηθείᾳ, Οὐδεὶς εὐτυχὴς πρὸς μάντιν ἀπέρχεται.*

1106. *θροεῖς — ἐπεγχέας.* The MSS. give *θροῶ — ἐπεγχέασα*, which cannot be reconciled with the antistrophe. Neither Karsten's *ἐπαγχίσαν* nor Dindorf's *ἐπεγκλάσας* commends itself as at all probable. Both Hermann and Franz have hit upon the same emendation, which is very plausible. Cassandra addresses the chorus, and says that in speaking of Agamemnon's sufferings they at the same time mention hers, which are mixed up with them, for that they will die together. Such expressions on the part of the chorus as *ταχεῖα δ' ἄτα πέλει* and *κακῶν διαὶ*, justify this interpretation, for they are by this time convinced that *some* calamity awaits Agamemnon (1100).

1107. *ἤγαγες.* Hermann reads *ἤγαγεν.* In either case Agamemnon, not Apollo, seems to be meant. The interrogation is wrongly placed after this verb, the sense being, 'To what place have you brought me for no other purpose than to die with you?' But the antistrophic verse, as well as the sense, suggests rather *τί δή με κ.τ.λ.*, to which the next verse forms the answer.—*τί γάρ;* sc. *τί γὰρ ἄλλο;* 'For is it not so?' Cf. inf. 1210.

1113. *Ἴτυν Ἴτυν.* "Imitatio est vocis lusciniae, et pro adverbio construitur cum *στένουσα*, i. e. *Ityn Ityn clamitando* gemens affluentem malis vitam." Hermann.

1116. *περίβαλον.* The Med. gives *περεβάλοντο.* The other MSS. have *περι-*

θεοὶ, γλυκύν τ' αἰῶνα κλαυμάτων ἄτερ·
ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί.

ΧΟ. πόθεν ἐπισσύτους θεοφόρους ἔχεις ἀντ. ή.
ματαίους δύας,
τὰ δ' ἐπίφοβα δυσφάτῳ κλαγγᾷ
μελοτυπεῖς, ὁμοῦ τ' ὀρθίοις ἐν νόμοις;
πόθεν ὅρους ἔχεις θεσπεσίας ὁδοῦ
κακορρήμονας;

ΚΑ. ἰὼ γάμοι, γάμοι Πάριδος, ὀλέθριοι στρ. θ'.
φίλων· ἰὼ Σκαμάνδρου πάτριον ποτόν·
τότε μὲν ἀμφὶ σὰς ἀϊόνας τάλαιν'
ἠνυτόμαν τροφαῖς·

βαλόντες. The middle voice of this verb having a distinct meaning, 'to clothe *oneself*,' 'to put on,' and besides, not suiting the strophic metre, it seems best, with Franz and Blomfield, to adopt the active form. Klausen and Hermann interpret (as we have elsewhere seen the middle voice to mean, e.g. Theb. 597, Pers. 140), 'the gods have *had her* clothed in a winged body;' but this, for the reason just given, could scarcely be approved, even if it satisfied the metre as well as περίβαλον. In fact, the variants —οντο and —όντες suggest that a termination was added to the original —ον, after the strophic ἐπεγχέας had been altered to ἐπεγχέασα, the verse having been read πτεροφόρον γάρ οἱ δέμας περεβάλοντο. With regard to the form περεβ— for περιβ—, it seems unsafe to admit a comic usage into the Greek of Aeschylus, though in Eum. 604 the Med. and the Schol. agree in περεσκήνωσεν.

1117. κλαυμάτων ἄτερ, 'with nothing to bewail.' This seems at first sight to contradict v. 1112, ταλαίναις φρεσὶν στένουσα. There are several ways of explaining the apparent discrepancy. Cassandra may mean, that the nightingale's griefs are no griefs compared to hers. Or that the wailing of the bird is unconscious,—the mere unreasoning repetition of a note of woe. And so the Schol., εἰ γὰρ καὶ ἐν ὄρνισιν οὖσα θρηνεῖ, φωνῇ μόνῃ καὶ οὐ θρήνοις. Plato, Phaedo, p. 85, A, ἡ ἀηδὼν—ἥν δή φασιν διὰ λύπην θρηνοῦσα ᾄδειν.—The MSS. give ἀγῶνα. See on v. 125. Or lastly, as Hermann thinks, κλαύματα may be understood "non de cantu lusciniae, sed de malis quae lugenda sunt."

1119. *Vulgo*, θεοφόρους τ'. The τε is perhaps better omitted, as Hermann also perceived. See on Suppl. 283. Thus πόθεν ἐπισσύτους would be construed together, 'coming upon you from what source have you these vain pangs of inspiration?'

1120. ματαίους, 'groundless,' without any visible cause or motive. Compare Cho. 280, μάταιος ἐκ νυκτῶν φόβος.

1121. δυσφάτῳ. Schol. ἀσαφεῖ, αἰνιγματώδει. In κλαγγῇ the chorus alludes to her loud voice, in νόμοις to the metrical form of her prophecies.

1122. ὁμοῦ ὀρθίοις ἐν νόμοις. Mixed up with shrill cries and intonations as if you were singing the kind of music called the orthian strain (Pers. 391. Herod. i. 24).—τὰ ἐπίφοβα, '*these* fearful sounds.' See on Pers. 749. Mr. Davies well renders it, 'how thou dost mould to melody With that ominous scream horrors in high-pitched key.'

1123. ὅρους. The notion of a *road* or *course* naturally implies a boundary or enclosing limit, especially to the mind of the Greek, to whom the expression ἔξω δρόμου φέρεσθαι was so familiar. Compare λογίων ὁδὸν Ar. Equit. 1015. θεσφάτων ὁδὸν Eur. Phoen. 911. οἶμος ἐπέων Pind. Ol. viii. 92.

1129. τροφαῖς. Not 'parental care,' but in allusion to the notion that rivers were κουροτρόφοι. See Cho. 6. Suppl. 277. Ajac. 863.

νῦν δ' ἀμφὶ Κωκυτόν τε κἀχερουσίους
ὄχθους ἔοικα θεσπιῳδήσειν τάχα.

ΧΟ. τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω; στρ. ί.
νεογνὸς † ἀνθρώπων μάθοι.
πέπληγμαι δ' ὑπαὶ δήγματι φοινίῳ,
δυσαλγεῖ τύχᾳ μινυρὰ θρεομένας,
θαύματ' ἐμοὶ κλύειν.

ΚΑ. ἰὼ πόνοι, πόνοι πόλεος ὀλομένας ἀντ. θ'.
τὸ πᾶν· ἰὼ πρόπυργοι θυσίαι πατρὸς,
πολυκανεῖς βοτῶν ποιονόμων. ἄκος δ'
οὐδὲν ἐπήρκεσαν
τὸ μὴ πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν·
ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ.

ΧΟ. ἑπόμενα προτέροις τάδ' ἐπεφημίσω. ἀντ. ί.

1130. Cf. Pind. Pyth. xi. 19, ὁπότε Δαρδανίδα κόραν Πριάμου Κασσάνδραν πολιῷ χαλκῷ σὺν Ἀγαμεμνονίᾳ ψυχᾷ πόρευσ' Ἀχέροντος ἀκτὰν παρ' εὔσκιον νηλὴς γυνά.

1133. ἀνδρώπων. Perhaps corrupt. ἂν βροτῶν Franz. ἂν κλύων μάθοι Dind. ἂν θρόον Davies. καὶ παῖς νεόγονος ἂν μάθοι Herm., which is probable, as exactly suiting the antistrophic verse. Much closer to the MS. reading would be νεογνὸς ἂν σκοπῶν μάθοι, which involves nothing more than CK for ΘP. The chorus, hitherto slow in comprehending Cassandra's meaning, is now startled by the plainness of her language. But she had not less distinctly said ξυνθανουμένην v. 1108, ἐμοὶ μίμνει σχισμὸς v. 1118, and they had not believed her. The reference to the fatal marriage of Paris, as the *cause* of her approaching end (1126), seems to open their eyes more clearly.

1134. ὑπαὶ δήγματι. So ἐξηγειρόμην ὑπαὶ ῥιπαῖς κώνωπος, sup. 865. ξυμφέρει σωφρονεῖν ὑπὸ στένει, Eum. 495.—Klausen, who regards ὑπαὶ as adverbially added, 'infra,' '*sub pectore*,' might have quoted Eum. 151—3, ἔτυψεν—ὑπὸ φρένας, ὑπὸ λοβόν. The sense however is, 'I have received a blow through (or from) a bloody bite,'—a bite to the quick, a sting to the heart. Cf. κράτος καρδιόδηκτον inf. 1447.—θαύματ' is the reading of the MS. Farn. for θραύματ'. The latter seems an instance of a very common error. See on Prom. 2. sup. 297.

1139. πρόπυργοι, 'offered in defence of the walls,' viz. that they might hold out, Theb. 205.—ἐπήρκεσαν, 'they supplied,' 'afforded;' cf. Pind. Nem. vi. 63.—τὸ μὴ, sup. 15. 552.—ὥσπερ οὖν, 'as in fact.' Cf. inf. 1400. Cho. 88. 874. Ajac. 991. Eur. Hipp. 1307. Plat. Apol. Socr. p. 21, D.

1143. βαλῶ. Harsh as is the ellipse of ἐμαυτὴν, it is in great measure defended by the intransitive use of ῥίπτειν, ἱέναι, ἰάπτειν, &c. See on Suppl. 541. Monk on Alcest. 922. For the compound θερμόνους, cf. φαιδρόνους inf. 1200, and for the sense, sup. 1001. Dr. Badham (Praef. ad Eur. Hel. p. 18) proposes θερμὸν ῥοῦν, 'my warm life-blood;' in defence of which he might have compared v. 1249 inf., θερμῷ κοπείσης φοινίῳ προσφάγματι. Choral iambics however are generally composed as nearly as possible of *pure* feet. Mr. Davies, partly from Ahrens, gives ἐμπελῶ πέδῳ, Weil ἐμπέδῳ βαλῷ (sic), which is unintelligible. Donaldson (*New Crat.* § 309), proposes θερμὰς σταγόνας ἐν πέδῳ βαλῶ, against the antistrophic verse. Cassandra appears to mean, that her own fall will soon follow upon that of the city,—hence ἐν πέδῳ βαλεῖν and πόλιν μὲν—ἐγὼ δέ.

1144. ἐπεφημίσω. This was given in a former edition for ἐφημίσω, not only because the ἐπὶ is singularly appropriate to the idea of a *second* declaration, over and above the former, which is described by the simple ἐφημίσω in the strophic

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σι δαίμων, ὕπερθεν βαρὺς ἐμπίτνων,
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τέρμα δ' ἀμηχανῶ.

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λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολὰς
πνέων ἐσήξειν, ὥστε κύματος δίκην
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1167. τὸ μὴ εἰδέναι. So Dobree and Hermann for τό μ' εἰδέναι. One cannot doubt of the truth of the emendation, for thus alone λόγῳ acquires a consistent meaning. 'Bear witness for me when I am gone, by swearing beforehand that I know *not merely by hearsay* the ancient crimes of this house.' That is, Swear to me *now*, when I am present to hear the testimony, that I have a supernatural knowledge, in order that, when the predicted events have come to pass, you may remember it was no vain trifler who told you. Weil's οὔ μ' εἰδέναι is not Greek. Mr. Davies renders λόγῳ, against the order of the words, "quod ex verbis meis jam scitis." "Verbum ἐκμαρτύρησον, quod proprie de testimonio absentis dicitur, sic accipiendum est ut sit *de absente, quum mortua ero, testare.*" Hermann. The word means 'to put in a written affidavit,' in Dem. Lacrit. p. 929. Cf. Eum. 439, ποικίλοις ἀγρεύμασιν κρύψασ', ἃ λουτρῶν ἐξεμαρτύρει φόνον, 'which testified, in the absence of the principal agents, to the murder of Agamemnon in the bath.' This sense is rendered rather doubtful by Eur. frag. 546, ἐκμαρτυρεῖν γὰρ ἄνδρα τὰς αὐτοῦ τύχας εἰς πάντας ἀμαθὲς, τὸ δ' ἐπικρύπτεσθαι σοφὸν, 'to speak out,' &c. For the crasis μὴ εἰδέναι see Eur. Ion 313. Hipp. 1335, and Monk ibid.

ΧΟ. καὶ πῶς ἂν ὅρκος, πῆγμα γενναίως παγέν,
παιώνιον γένοιτο; θαυμάζω δέ σου,
πόντου πέραν τραφεῖσαν ἀλλόθρουν πόλιν
κυρεῖν λέγουσαν, ὥσπερ εἰ παρεστάτεις.
ΚΑ. μάντις μ' Ἀπόλλων τῷδ' ἐπέστησεν τέλει.
ΧΟ. μῶν καὶ θεός περ ἱμέρῳ πεπληγμένος;
ΚΑ. προτοῦ μὲν αἰδὼς ἦν ἐμοὶ λέγειν τάδε.
ΧΟ. ἁβρύνεται γὰρ πᾶς τις εὖ πράσσων πλέον.
ΚΑ. ἀλλ' ἦν παλαιστὴς κάρτ' ἐμοὶ πνέων χάριν.
ΧΟ. ἦ καὶ τέκνων εἰς ἔργον ἠλθέτον νόμῳ;

1169. *πῆγμα.* So Auratus for *πῆμα.* Cf. Iph. Aul. 395, *τοὺς κακῶς παγέντας ὅρκους.* The sense is, 'Why, what good could an oath do, however solemnly ratified?' or, however generously the pledge is given. That is, If evils are to happen, and you are what you profess to be, a true prophetess, how could my taking an oath prevent or remedy them? Some would read *ὅρκου πῆγμα*, others *παιώνιος*, with MS. Farn. But the adjective seems to agree, by a kind of attraction, with the word in apposition. Hermann and Dr. Donaldson translate *καὶ πῶς ἂν atque utinam;* but *καὶ* seems foreign to this idiom, nor is the sense better than, if so good as, the simple and literal way. There is no reason why it should not be as usual, objective, or ironical, in the sense, 'an oath would not mend the matter.' Cf. Alcest. 142, *καὶ πῶς ἂν αὐτὸς κατθάνοι τε καὶ βλέποι;* and Cho. 523. Ar. Equit. 773.

1170. *θαυμάζω σου.* 'But I *am* amazed at you, that, brought up beyond the sea, you should rightly speak of a strange city, just as if you had been all the while there,' or present at the events you describe. Cassandra is anxious to obtain some credit for her veracity. The chorus, though they will not swear to her being a prophetess, concede to her the credit of knowing past events, which have happened at a distance, with a supernatural accuracy. The same proof of omniscience is given by Prometheus, Prom. 843 seqq.

1173 seqq. 'It was Apollo who appointed me to the office of a prophetess.'—'Through a god, smitten with love for you?'—'Hitherto I have felt shame in confessing it.'—'Every one feels greater delicacy when in prosperity.'—'Well then, he *was* a lover, and a devoted one.'—'Had you children in wedlock?'—'I broke my plighted faith to Loxias.'—'After he had inspired you?'—'Yes.'—'How then were you made to feel his vengeance?'—'He caused me to be disbelieved every where, after I had committed that error.'—'*We* at all events do not disbelieve you.' In this dialogue the MSS. assign to Cassandra the two continuous verses *μάντις μ'* —, *προτοῦ μὲν* —, and to the chorus *μῶν καὶ* —, *ἁβρύνεται* —, and Klausen so edits the passage. Common sense shows that Hermann has rightly distributed the verses as in the text; and he has been followed by all the other editors.

1176. *ἁβρύνεται.* There is no exact English equivalent; but the meaning is well illustrated by Iph. A. 858, *δοῦλος οὐχ ἁβρύνομαι τῷδ'.* Ibid. 1343, *οὐκ ἐν ἁβρότητι κεῖσαι πρὸς τὰ νῦν πεπτωκότα.* The word signifies to be nice or particular, to pride or pique oneself on any subject.

1177. *ἀλλ' ἦν παλαιστής.* The above version gives the meaning of this verse correctly. See Theocr. vi. 125, *εἶς δ' ἐπὶ τᾶσδε, φέριστε, Μόλων ἄγχοιτο παλαίστρας.* On the use of *πνεῖν*, peculiar to love, see Suppl. 17. Eur. Iph. A. 69, *ὅτῳ πνοαὶ φέροιεν Ἀφροδίτης φίλαι.*

1178. *νόμῳ.* By regular and legitimate marriage, i. e. not by stealth, nor merely as a *παλλακὴ*, but as a wife. For in the *τέκνων ἔργον*, or *τὸ παιδοποιεῖσθαι*, consisted the real office of the wife as distinct from the mistress. Cf. Herc. Fur. 1316, *οὐ λέκτρα τ' ἀλλήλοισιν, ὧν οὐδεὶς νόμος, ξυνῆψαν;* Aelian, Var. Hist. x. 2, *ἡ νόμῳ γημαμένη.* Eur. Troad. 324, *παρθένων ἐπὶ λέκτροις ἃ νόμος ἔχει.* Hence *νόμιμοι γάμοι*, opposed to *ὕβρις*, 'rape,' in Theb. 324.

ΚΑ. ξυναινέσασα Λοξίαν ἐψευσάμην.
ΧΟ. ἤδη τέχναισιν ἐνθέοις ᾑρημένη;
ΚΑ. ἤδη πολίταις πάντ' ἐθέσπιζον πάθη.
ΧΟ. πῶς δῆτ' ἄνακτος ἦσθα Λοξίου κότον;
ΚΑ. ἔπειθον οὐδέν' οὐδέν, ὡς τάδ' ἤμπλακον.
ΧΟ. ἡμῖν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.
ΚΑ. ἰοὺ ἰού, ὢ ὢ κακά.
ὑπ' αὖ με δεινὸς ὀρθομαντείας πόνος
στροβεῖ ταράσσων φροιμίοις * * *.
ὁρᾶτε τούσδε τοὺς δόμοις ἐφημένους
νέους ὀνείρων προσφερεῖς μορφώμασιν;
παῖδες θανόντες ὡσπερεὶ πρὸς τῶν φίλων,
χεῖρας κρεῶν πλήθοντες οἰκείας βορᾶς,
ξὺν ἐντέροις τε σπλάγχν', ἐποίκτιστον γέμος,
πρέπουσ' ἔχοντες, ὧν πατὴρ ἐγεύσατο.
ἐκ τῶνδε ποινάς φημι βουλεύειν τινὰ
λέοντ' ἄναλκιν ἐν λέχει στρωφώμενον

1179. *ξυναινέσασα*, 'I promised Loxias and then I deceived him;' lit. 'having assented to his proposals.' This statement is contrary to the common account, that Apollo voluntarily spared her, and allowed her to live a virgin, *παρθένον μεθῆκε*, Eur. Tro. 42. Ibid. 252, *ᾇ γέρας ὁ χρυσοκόμας ἔδωκ' ἄλεκτρον ζόαν.* See Schol. on Androm. 296. Apollodorus however, iii. 12, 5, says that she assented, on the promise of inspiration, but then proved false.

1182. *ἦσθα—κότον* for *ἦσθα κότῳ* is Wieseler's emendation, rightly admitted by Mr. Davies. Most editors give *ἄνατος*, 'unharmed,' after Canter. Here *ἦσθα* is an Attic form of *ᾔδησθα.* The penalty of her deceit was the loss of credit as a seer, and the exposure to ridicule consequent upon it. See inf. 1242. Apollodor. iii. 12, 5, *ἡ δὲ μαθοῦσα* (sc. *τὴν μαντικὴν*) *οὐ συνῆλθεν. Ὅθεν Ἀπόλλων ἀφείλετο τῆς μαντικῆς αὐτοῦ τὸ πείθειν.* Virg. Aen. ii. 246, 'Tunc etiam fatis aperit Cassandra futuris Ora, dei jussu non unquam credita Teucris.' Ib. iii. 187, 'aut quem tum vates Cassandra moveret?' Propert. iv. 12 (13), 61, 'Certa loquor, sed nulla fides; neque enim Ilia quondam Verax Pergameis Maenas habenda malis.'

1187. *στροβεῖ.* See on 640. After *φροιμίοις* the MSS. add the corrupt word *ἐφημένους*, by an error similar to that in Suppl. 488. Theb. 389. Cho. 760. As the true reading cannot be ascertained, it is better to mark a lacuna than to supply a conjectural word. Dr. Donaldson, comparing v. 1121, suggests *φροιμίοισι δυσφάτοις.* Weil transfers to the end of this verse *ὢ ὢ κακὰ*, and he is followed by Mr. Davies.

1190. *παῖδες — ὡσπερεί.* The words are out of their natural order, *ὡσπερεὶ παῖδες*, 'as it were children,' 'forms like children.' So Theb. 755, *κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει.* Ar. Pax 234, *καὶ γὰρ ὥσπερ ᾐσθόμην καὐτὸς θυείας φθέγμα πολεμιστηρίας.* That this is the true construction of the verse was pointed out in a former edition; and Hermann takes the same view. Others attempt to explain *ὡσπερεὶ θανόντες* or *ὡσπερεὶ πρὸς τῶν φίλων.* It is a grand idea, though a horrible one, to conceive the murdered infants passing in a spectral procession with their own hearts and entrails in their hands. See sup. 1065.

1194. *ἐκ τῶνδε.* 'In consequence of this,' i. e. to avenge their death. See 850, and inf. 1570. 1581. The *λέων ἄναλκις*, Aegisthus, is here opposed to the *λέων εὐγενὴς*, Agamemnon, inf. 1230. See on 800.

οἰκουρὸν, οἴμοι, τῷ μολόντι δεσπότῃ
ἐμῷ· φέρειν γὰρ χρὴ τὸ δούλιον ζυγόν.
νεῶν τ' ἔπαρχος Ἰλίου τ' ἀναστάτης
οὐκ οἶδεν οἷα γλῶσσα μισήτης κυνὸς
λέξασα κἀκτείνασα φαιδρόνους, δίκην
Ἄτης λαθραίου, τεύξεται κακῇ τύχῃ.
τοιαῦτα τολμᾷ· θῆλυς ἄρσενος φονεὺς
ἐστίν. τί νιν καλοῦσα δυσφιλὲς δάκος
τύχοιμ' ἄν; ἀμφίσβαιναν, ἢ Σκύλλαν τινὰ
οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην,
θύουσαν Ἅιδου μητέρ', ἄσπονδόν τ' ἀρὰν

1196. οἴμοι. Perhaps οἶμαι, ironically, 'forsooth.' See on Prom. 989.

1197. φέρειν γάρ. 'I say δεσπότης, *for*,' &c.

1198. ἔπαρχος. So Canter for ἄπαρχος. See Pers. 329.

1199. μισήτης. This reading was before given for μισητῆς, according to the distinction laid down by Meineke, Frag. Com. Graec. i.—ii. p. 202, between μίσητος *lewd*, and μισητὸς *hated* or *hateful*. Compare μισητία, *lust*, Ar. Plut. 989. Av. 1620.—ἐκτείνασα, cf. 899.

1201. τεύξεται. From τυγχάνω, as sup. 168, τεύξεται φρενῶν τὸ πᾶν. By λέξασα she means the dissembled address to the King, sup. 829—886; which is indeed clear by the coincidence of ἐκτείνασα with μακρὰν ἐξέτεινας, v. 889. 'Little thinks the admiral of the ships and the destroyer of Ilium what evils the shameless woman means under the flatteries she has uttered,' lit. 'what end she will attain with disastrous success.'—τεύξεται (αὐτῶν), i.e. she will attain or execute what she implied and had at heart in that speech, the murder of her husband. Of course, the real subject is not γλῶσσα, but κύων, as if she had said, οἷα λόγῳ λέξασα ἔργῳ ἐκπράξει.—κακῇ τύχῃ, opposed to the usual formula in commencing any project, ἐπ' ἀγαθῇ τύχῃ. Hermann translates, *sorte qua non debebat*. It is not improbable that the poet wrote κακῇ τέχνῃ.

1202. τοιάδε τολμᾷ Flor. Ven., whence Weil and Davies give τοιάδε τόλμα· θῆλυς κ.τ.λ. Cf. Soph. Trach. 1062, γυνὴ δὲ θῆλυς οὖσα κοὐκ ἀνδρὸς φύσιν μόνη με δὴ καθεῖλε φασγάνου δίχα. Cf. Eur. Iph. Taur. 621, αὐτὴ ξίφει θύουσα θῆλυς ἄρσενας.

1204. ἀμφίσβαιναν. A species of snake, really harmless, but regarded, like the μύραινα (Cho. 981), with horror by the Greeks. These snakes are known as *double-walkers*, from their faculty of moving either backwards or forwards.—Σκύλλαν, the Homeric Scylla (Od. xii. 85—100), which doubtless took its origin from the huge and ungainly cuttle-fish seen by early navigators in the straits of Messina, where they are said to be quite large enough to entangle and drown a man (Johnson's Conchology, p. 15).

1206. θύουσαν Ἅιδου μητέρ'. Klausen thinks this descriptive of Scylla, as the cause or mother of death. But this detracts much from the force of the expression as an epithet of Clytemnestra. Translate, 'the raging mother of Death, and breathing an implacable curse against her own friends (relatives).' Properly, πνεῖν ἀρὰν is 'to blow a curse,' i.e. the gale of a curse. This is a constant figure with Aeschylus, and wherever used it is rather to be understood metaphorically of *wind* than merely of *spirit* or disposition. So πνεῖν Ἄρη (sup. 366), πνεῖν μένος, or κότον, or φόβον, Eum. 804, Cho. 30, &c., and γόων κατ' οὖρον, Theb. 849; πνεῖν τροπαίαν (αὔραν), sup. 212. Klausen is not justified in saying "non potest ἀρὰν pendere a πνέουσαν, quia nihil est πνεῖν ἀράν." Most of the commentators adopt Ἄρη from the obvious conjecture of Butler and others. But ἄσπονδον equally well applies to ἀρὰ implying that it cannot be appeased or averted by any libations, sup. 69.

φίλοις πνέουσαν; ὡς δ' ἐπωλολύξατο
ἡ παντότολμος, ὥσπερ ἐν μάχης τροπῇ.
δοκεῖ δὲ χαίρειν νοστίμῳ σωτηρίᾳ.
καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω· τί γάρ;
τὸ μέλλον ἥξει. καὶ σύ μ' ἐν τάχει παρὼν
ἄγαν γ' ἀληθόμαντιν οἰκτείρας ἐρεῖς.

ΧΟ. τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν
ξυνῆκα καὶ πέφρικα· καὶ φόβος μ' ἔχει
κλύοντ' ἀληθῶς οὐδὲν ἐξῃκασμένα·
τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσὼν τρέχω.

ΚΑ. Ἀγαμέμνονός σέ φημ' ἐπόψεσθαι μόρον.

ΧΟ. εὔφημον, ὦ τάλαινα, κοίμησον στόμα.

ΚΑ. ἀλλ' οὔτι Παιὼν τῷδ' ἐπιστατεῖ λόγῳ.

1207. ὡς δ' ἐπωλολύξατο. 'And how she raised a shout of joy!' viz. at 570 supra.—ὥσπερ ἐν μάχης τροπῇ is interpreted, 'as if at the moment of gaining a victory.' But the sense may be rather, 'on the *plea* of a victory just gained,' i.e. through pretended joy at the capture of Troy. This is confirmed by the following verse. The plea for raising the ὀλολυγμὸς was the announcement of the victory; the real motive was to utter the sacrificial cry over the coming sacrifice of her husband. Compare Cho. 378—81.—δοκεῖ χαίρειν, 'she pretends to be glad,' cf. sup. 770.

1210. ὅμοιον. 'It is all one whether you believe me or not; the future will come in either case alike.' That is, I care not whether I am still regarded as a ψευδόμαντις, for time will prove that I speak the truth. This it is which rankles in her mind continually, and embitters all her predictions. See on 1182. Inf. 1374, σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις ὅμοιον. Eur. Suppl. 1069, ὅμοιον· οὐ γὰρ μὴ κίχῃς μ' ἑλὼν χερί.—τί γάρ; 'how should it be otherwise?' Cf. 1108.

1211. τὸ μέλλον, cf. sup. 245.—σύ μ' ἐν Canter, for σὺ μήν. On the γε after ἄγαν, which is needlessly, not to say wrongly, omitted by Hermann and others, see Suppl. 698.

1215. ἀληθῶς. Not to be taken with κλύοντα, but referring to some participle understood, like εἰρημένα. For τὰ ἀληθῆ are opposed to τὰ ἐξῃκασμένα,—reality to mere semblance. So Lucian, speaking of the sculptured marriage of Paris, p. 836, μισθὸν εἰκασμένου γάμου προσλαβὼν ἀληθῆ γάμον. In Eur. Phoen. 162, τὰ ἐξῃκασμένα are contrasted with τὰ ἀληθῶς δρώμενα, the indistinct outline of an object with the clear view of it. Similarly in Cho. 426, τὸ πᾶν ἀτίμως ἔλεξας seems to mean πρᾶγμα κατὰ πάντα ἀτίμως εἰργασμένον.—ἐκ δρόμου, see on Cho. 1011. The incredulity of the chorus is a practical illustration of Cassandra's fate in having her predictions disbelieved, sup. 1183.

1217—26. 'I tell you, you shall see the death of Agamemnon.'—'Hush!'—'This is no paean, that you should ask for good words.'—'Perhaps not, if his death shall be close at hand; but we pray it may not happen yet.'—'While you are praying, others are effecting it.'—'What man can be so wicked?'—'You must have greatly misunderstood my predictions.'—'For I do not comprehend how his death is to be compassed.'—'And yet I speak Greek but too well.'—'The Pythian oracles are in Greek, but still they are not clear.'

1219. Παιών. There is a play on the double sense of a *paean* and the god of healing. For in singing a paean, only good and well-omened words were allowed; hence παιᾶν' ἐπευφήμησεν Frag. 281, 3. But παιὼν or παιὰν, as the god of healing, is said ἐπιστατεῖν, to be at hand, when his aid is available in any urgent circumstances. Cf. Ar. Ach. 1213, ἀλλ' οὐχὶ νυνὶ τήμερον Παιώνια. Plat. Symp. p. 188, c, ἔτι τοίνυν καὶ θυσίαι πᾶσαι καὶ οἷς μαντικὴ ἐπιστατεῖ. On the form of the word see Pers. 607.

ΧΟ. οὐκ, εἰ παρέσται γ'· ἀλλὰ μὴ γένοιτό πω.
ΚΑ. σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει.
ΧΟ. τίνος πρὸς ἀνδρὸς τοῦτ' ἄχος πορσύνεται;
ΚΑ. ἦ κάρτ' ἀραίων παρεκόπης χρησμῶν ἐμῶν.
ΧΟ. τοῦ γὰρ τελοῦντος οὐ ξυνῆκα μηχανήν.
ΚΑ. καὶ μὴν ἄγαν γ' Ἕλλην' ἐπίσταμαι φάτιν.
ΧΟ. καὶ γὰρ τὰ πυθόκραντα, δυσμαθῆ δ' ὅμως.
ΚΑ. παπαῖ· οἷον τὸ πῦρ· ἐπέρχεται δέ μοι.
ὀτοτοῖ, Λύκει' Ἄπολλον· οἲ ἐγώ, ἐγώ.
αὕτη δίπους λέαινα, συγκοιμωμένη
λύκῳ λέοντος εὐγενοῦς ἀπουσίᾳ,
κτενεῖ με τὴν τάλαιναν· ὡς δὲ φάρμακον
τεύχουσα κἀμοῦ μισθὸν ἐνθήσειν κότῳ

1220. *μὴ γένοιτό πω.* In a former edition πω was given for πως on what appear the clear requirements of the passage. For εἰ παρέσται, for which Hermann and Dindorf give εἴπερ ἔσται with Schütz, implies that the μόρος spoken of by Cassandra might perhaps be *close at hand*, as indeed it really was. But the chorus, thinking it only means the natural death, not the murder, adds, 'but may it not happen *yet*.' To which the next verse affords a consistent reply, 'While you are praying that it may not happen *yet*, others are taking care that it should happen *now*.'

1222. *ἄχος.* Herm., Dind., Blomf. give ἄγος with Auratus, but the change seems needless, for ἄχος often means 'a cause of grief,' and indirectly 'a crime,' as inf. 1456. 1557.

1223. *ἄρ' ἂν παρεσκόπης* or —εις is the reading of the MSS. Hartung, followed by Mr. Davies, has happily restored παρεκόπης, 'you have missed;' but he reads ἦ κάρτα τἄρα π. For ἀραίων, the same as ἀρῶν, 'the fatal import,' see inf. 1369. The sense is, 'You have misunderstood me quite, if you thought it was a *man* (and not a woman) who was to do the deed.' Hermann and Klausen, with Weil, retain παρεσκόπεις, and give αὖ for ἂν, 'you have a second time missed my meaning,' i. e. in not seeing first that it was Agamemnon who was to be murdered, secondly, that Clytemnestra was to be the murderess. But both render the imperfect by *aberrasti*, which is evidently inaccurate. Franz also edits αὖ. Peile adopts Canter's correction ἀρὰν, which he renders, 'Truly you were paying little attention indeed to the curse of my oracles.'

1226. Some make *τὰ πυθόκραντα* the accusative, supplying ἐπίσταμαι. Cassandra's meaning, the point of which they again miss, is this: 'I can speak clearly, if you would but believe me.'

1227. Hermann gives τόδ' οἷον πῦρ, for the vulgate, which Klausen rightly calls 'mirus versus,' but wrongly denies to be a senarius at all. For there is no doubt that the first syllable of οἷος might be short, as it frequently is in τοιοῦτος. See on Suppl. 888. The hiatus after παπαῖ is an objection, but one which is in great measure answered by a double instance in the very next verse, οἲ ἐγὼ, ἐγώ. Mr. Davies reads παπαῖ (*bis*, extra metrum); οἷον τόδ' ἕρπει πῦρ κ.τ.λ. If these two verses are not senarii, they may have been dochmiacs, thus: παπαῖ, οἷον τὸ πῦρ ἐμοὶ ἐπέρχεται· | ὀτοτοτοτοῖ, Λύκει' Ἀπόλλων, Ἀπόλλων, οἲ ἐγὼ ἐγώ. Translate, 'Ha! this prophetic fire! how it is coming over me!' For ὀτοτοῖ in addressing Apollo, see sup. v. 1040—2.

1229. *συγκοιμωμένη λύκῳ*, 'pairing with a wolf,' Aegisthus. This is to imply the unnatural union. Before (v. 1195), Aegisthus was called λέων ἄναλκις.

1232. *ἐνθήσειν.* So Hermann with the Farnese MS. The common reading is ἐνθήσει, which is good in itself, but leaves an abruptness in the next verse which is doubtfully remedied by adding καὶ with Dindorf, κἀπεύχεται. Better, perhaps, would be ἡ δ' εὔχεται κ.τ.λ. Klausen

ἐπεύχεται, θήγουσα φωτὶ φάσγανον
ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον.
τί δῆτ' ἐμαυτῆς καταγέλωτ' ἔχω τάδε
καὶ σκῆπτρα καὶ μαντεῖα περὶ δέρῃ στέφη;
σὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ.
ἴτ' ἐς φθόρον πεσόντ'· †ἄγ' ὧδ'· ἅμ' ἕψομαι.
ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουτίζετε.
ἰδοὺ δ', Ἀπόλλων αὐτὸς ἐκδύων ἐμὲ

defends this very abruptness on the plea of impassioned language, and thinks that by supplying ὥστε with ἀντιτίσασθαι "omnis frangitur orationis vis." But Hermann well observes, that the verse ἐμῆς ἀγωγῆς κ.τ.λ. is in fact an explanation of κἀμοῦ μισθόν. For these words are in themselves ambiguous, and might mean either 'pay *for* me' (to another), or 'retaliation *on* me' (personally). Translate, 'And like one mixing a potion, she declares that she will add to the cup of wrath' (that already in store for her husband for the death of Iphigenia) 'a requital for me also, while she whets the sword against her lord to repay him with murder for bringing me here.' Most of the editors read ποτῷ for κότῳ, after Auratus. On the construction of ἀντιτίσασθαι, which in fact governs three cases, τίσασθαι (αὐτὸν) φόνον ἀντὶ τῆς ἐμῆς ἀγωγῆς, see Elmsley on Med. 256, and on Heracl. 852. The genitive however may depend on the mere notion of price or equivalence, and would stand even without ἀντὶ expressed.

1235. *ἐμαυτῆς καταγέλωτ'.* Which have caused me to be despised and ridiculed as an impostor, inf. 1242.

1237. *σὲ μέν.* She here dashes her chaplet to the ground, or perhaps, as Hermann supposes, some shred or article of her dress.

1238. *ἄγ' ὧδ'· ἅμ' ἕψομαι.* This correction, formerly proposed by me, is not given with the confidence of certainty, but as a not improbable restoration of a very difficult passage. To the objection, that it is abrupt and unrhythmical, we may reply, that it is not unsuited to express frenzied excitement. The MSS. have ἀγαθὼ δ' ἀμείψομαι. The editors generally adopt Hermann's emendation ἐγὼ δ' ἅμ' ἕψομαι. It is plausible; but how could so common and obvious a word as ἐγὼ have been corrupted into ἀγαθώ? That is a question which requires a sound answer. Now ἄγ' ὧδ', which is addressed to an imaginary executioner, 'come here and take me off; I will follow,' would naturally be altered to ἄγεθ' ὧδ', and thence to ἀγαθὼ δ', through the error of a transcriber who had his eye on the plural ἴτε. Just so for ἀλλ' ἄγε Πέρσαι, some MSS. give ἀλλ' ἄγετε or ἀλλ' ἄγετ' ὦ Πέρσαι, in Pers. 142. For ὧδε compare Oed. Col. 1547, τῇδ' ὧδε, τῇδε βᾶτε. Ibid. 1542, ὦ παῖδες, ὧδ' ἕπεσθε. Il. xviii. 392, Ἥφαιστε, πρόμολ' ὧδε. Photius, ὧδε· οὐ μόνον τὸ οὕτως, ἀλλὰ καὶ τὸ ἐνθάδε,—a use which he defends from 'Eupolis, atque Cratinus, Aristophanesque poetae.'—For ἄγε, in connexion with ἕψομαι, cf. Cleanthes ap. Pors. ad Hec. 346, ἄγου δέ μ', ὦ Ζεῦ,—ὡς ἕψομαί γ' ἄοκνος. Hec. 369, ἄγ' οὖν μ' Ὀδυσσεῦ, καὶ διέργασαί μ' ἄγων.—Some details of this fine scene, as the commentators have remarked, have been copied by Euripides, Troad. 256 and 451.

1239. *ἄλλην τιν' ἄτην*, the common reading, is retained by Klausen, Franz, and Dindorf; 'enrich some other author of woe instead of me.' Hermann, Peile, Weil, Davies, and Conington give ἄτης, the conjecture of Stanley, comparing πόνου πλουτοῦντα, Aesch. frag. 239, 'enrich another with calamity,' i. e. bring a curse on some other poor deluded one. With πλουτίζετε compare inf. 1354, πλοῦτον εἵματος κακόν. The mention of the χρηστηρία ἐσθὴς and the κόσμοι immediately below seems to show that Cassandra was conspicuously attired. There is a reading given in Askew's margin, ἄλλην τιν', ἄλλην ἀντ' ἐμοῦ, which seems appropriate, emphatic, and probable.

1240. *ἐκδύων.* The verb is omitted, exactly as above, v. 1065, because the prophetess fancies the actual presence of the god before her, in the act of stripping her of her attire;—'See, here is Apollo

χρηστηρίαν ἐσθῆτ', ἐποπτεύσας δέ με
κἀν τοῖσδε κόσμοις καταγελωμένην μετὰ
φίλων ὑπ' ἐχθρῶν οὐ διχορρόπως μάτην.
καλουμένη δὲ φοιτὰς, ὡς ἀγύρτρια,
πτωχὸς, τάλαινα, λιμοθνὴς ἠνεσχόμην.
καὶ νῦν ὁ μάντις, μάντιν ἐκπράξας ἐμὲ,
ἀπήγαγ' ἐς τοιάσδε θανασίμους τύχας.
βωμοῦ πατρῴου δ' ἀντ' ἐπίξηνον μένει,

himself stripping me, &c., and that too after he has coldly looked on while I have been made a laughing-stock, even in this sacred dress, with my friends, by my enemies with one consent, and all without just cause' (*μάτην*, Pers. 290), i. e. since I foretold the truth. By *καὶ ἐν τοῖσδε κόσμοις* she implies that what ought to have secured respect only added to the ridicule. The fondness of the poet for antithetical words (see 792) induced him to combine *μετὰ φίλων* with *ὑπ' ἐχθρῶν*, the former referring to her friends and countrymen, the Trojans, the latter to her enemies, the Greeks. And *οὐ διχορρόπως* means, 'by one just as much as the other,' by all alike, without distinction or difference. Cf. Suppl. 599, *ἔδοξεν Ἀργείοισιν οὐ διχορρόπως*. But *μετὰ φίλων* can hardly be regarded as identical with *μετὰ φίλοις* (*inter amicos*, Klausen), the genitive signifying rather 'along with,' 'in common with,' viz. so that her friends, and family, and countrymen shared in the taunts and insults heaped upon the person of the prophetess. Peile, Franz, and Conington follow Hermann in reading *μέγα* for *μετὰ*, and take *φίλων ὕπ', ἐχθρῶν* for 'by friends, by foes,' and so also Wellauer, except that he construes *ὑπὸ φίλων οὐ διχορρόπως ἐχθρῶν*, 'by friends who were unmistakably enemies.' But the reading of the MSS. seems decidedly preferable. Others construe *φίλων ὑπ' ἐχθρῶν*, 'by unkind friends.' Compare for the antithesis Theb. 692, *φίλου γὰρ ἐχθρά μοι πατρὸς μέλαιν' ἀρὰ κ.τ.λ.*

1244. Here also there is some ambiguity as to the order of the words. Hermann understands *τάλαινα* as said of herself, *ἐγὼ ἡ τάλαινα ἠνεσχόμην καλουμένη φοιτὰς, πτωχὸς, λιμοθνὴς, ὡς ἀγύρτρια.* Undoubtedly, *τάλαινα* sounds weak as a mere nickname which she had to bear. And if we construe *ἐγὼ πτωχὸς τάλαινα λιμοθνὴς ἠνεσχόμην καλουμένη φοιτὰς*, we fall into the error of making a daughter of Priam a half-starved vagrant even before her city was captured. It was not what she *was*, but what she was *called*, that these words were intended to express. Between beggary and fortune-telling there seems some connexion. So Ulysses, in Rhes. 503, was dressed up as *ἀγύρτης, πτωχικὴν ἔχων στολήν.*

1246. *ἐκπράξας.* 'After wreaking his vengeance on me as a prophetess.' The same god that inspired me has perfidiously led me into ruin. Some translate, 'having *unmade* me;' others, 'having undone me;' but the context best suits the sense given above, though elsewhere *ἐκπράσσειν* in Aeschylus means 'to effect,' as Suppl. 95. Theb. 836. sup. 565, used however of a thing rather than a person. But in Oed. Col. 1658, we have *οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ κεραυνὸς ἐξέπραξεν*, i. e. *ὤλεσεν.*

1248. *βωμοῦ πατρῴου*, the altar in her father's house, at which it would have been better to be slain than to be butchered in a foreign land.—*ἐπίξηνον*, 'a chopping-block,' Ar. Acharn. 317. The MSS. give *ἀντεπίξηνον*, corrected by Auratus.—In the next verse *κοπείσης* is the genitive absolute, by a common Aeschylean usage; see on Suppl. 437. Others have proposed *κοπεῖσαν* or *κοπείσῃ*.—*προσφάγματι*, probably a technical word, which Klausen explains "mactatio quae fit ante aram, ante focum." See, on this word, the note on Eur. Hel. 1255, *προσφάζεται μὲν αἷμα πρῶτα νερτέροις.* Properly it meant 'the preliminary throat-cutting.' In the passages Klausen quotes, after Wellauer, Hec. 41. Iph. Taur. 458, it appears to mean 'a victim,' while Troad. 624, *αἰαῖ, τέκνον, σῶν ἀνοσίων προσφαγμάτων*, it certainly has the sense of 'slaughter.' In Alcest. 845, *πίνοντα τύμβου πλησίον προσφαγμάτων*, said of Death, the meaning seems to be 'the

θερμῷ κοπείσης φοινίῳ προσφάγματι.
οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν.
ἥξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος,
μητροκτόνον φίτυμα, ποινάτωρ πατρός·
φυγὰς δ' ἀλήτης τῆσδε γῆς ἀπόξενος
κάτεισιν ἄτας τάσδε θριγκώσων φίλοις·
ὀμώμοται γὰρ ὅρκος ἐκ θεῶν μέγας,
ἄξειν νιν ὑπτίασμα κειμένου πατρός.
τί δῆτ' ἐγὼ κάτοικτος ὧδ' ἀναστένω,
ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν
πράξασαν ὡς ἔπραξεν, οἳ δ' †εἶχον πόλιν
οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει;
ἰοῦσα πράξω, τλήσομαι τὸ κατθανεῖν.
Ἅιδου πύλας δὲ τάσδ' †ἐγὼ προσεννέπω,
ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν,

blood of the victims' (see Od. xi. *passim*).—*θερμῷ* alludes to the warm life-blood, *θερμοῦ αἵματος προσφάγματι*, rather than to a reckless or revengeful blow. Mr. Davies gives *θερμὸν* with Schütz, 'warm with the gory slaughter of a woman butchered upon it.'

1254. *θριγκώσων*, to consummate these family woes by slaying his mother. Eur. Herc. F. 1280, *δῶμα θριγκῶσαι κακοῖς.*

1255. This verse is read in the MSS. after 1261. The restoration to its proper place was long ago made by Hermann. On the terms borrowed from the palaestra, *ὑπτίασμα* and *κείμενος*, see Suppl. 85. Eum. 560. 'The gods have sworn a great oath,' says Cassandra, who speaks with authority as an interpreter of the divine mind, 'that the death of the father shall bring back the son from exile to avenge him.' On this oath, Klausen well observes, rests the positive obligation of Orestes in the Choephoroe to slay his mother at all hazards. Apollo has ordered it; and Apollo himself is but the *προφήτης Διὸς*, Eum. 19.

Ibid. *ἄραρε γάρ τις ὅρκος* Dind., this verse being cited, without the author's name, *ἄραρε γὰρ ὅρκος ἐκ θεῶν μέγας*, in Cramer's Anecdota, i. p. 88.

1257. *κάτοικτος* Weil and Davies, with Scaliger, for *κάτοικος.* Cf. *ἔποικτος*, inf. 1592, and *κατοικτίζει* in Prom. 36. 'Why do I thus bewail my lot with groans and tears, when I (prophetically) saw at the first that Ilium fared as it has fared, and the former inhabitants of the city come off thus (i. e. suffer death and captivity) by the judgment of the gods?' Musgrave's correction, *οἳ δ' εἷλον πόλιν*, is very ingenious and probable.—For *ἀπαλλάσσειν* in the intransitive sense compare Ar. Pac. 568, *ἦ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον.* Plat. Resp. ii. § 8, *πείθοντες αὐτοὺς ἀζήμιοι ἀπαλλάξομεν.* Herod. viii. 68, *οἳ δ' ἔτι ἀντέστησαν, ἀπήλλαξαν οὕτω ὡς κείνους ἔπρεπε.*

1261. *πράξω.* This has reference to *πράξασαν ὡς ἔπραξεν* above, and therefore it is not very difficult to supply *ὡς ἐκεῖνοι ἔπραξαν.* But *πράσσειν* in its general sense is 'to fare' (as we say a person is *doing* well or badly when he is prosperous or the reverse), though, from the nature of the case, some adverb is almost invariably added to specify the kind and manner of faring. Dindorf gives *ἰοῦσα κἀγὼ τλήσομαι κ.τ.λ.*, but in defence of the vulgate we have two unequivocal examples in this play, sup. 360, *ἔπραξαν ὡς ἔκρανεν*, and inf. 1647, *πρᾶσσε, πιαίνου*, i. e. 'go on faring as you now fare,' viz. prosperously, as the context shows.

1262. *τάσδ' ἐγώ.* So Canter, for *τὰς λέγω.* Perhaps *τάσδε νῦν*, or *τάσδ' ἔχω προσεννέπειν*, as the emphatic *ἐγὼ* is here not required.

ὡς ἀσφάδαστος, αἱμάτων εὐθνησίμων
ἀπορρυέντων, ὄμμα συμβάλω τόδε.
ΧΟ. ὦ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφὴ
γύναι, μακρὰν ἔτεινας· εἰ δ' ἐτητύμως
μόρον τὸν αὐτῆς οἶσθα, πῶς θεηλάτου
βοὸς δίκην πρὸς βωμὸν εὐτόλμως πατεῖς;
ΚΑ. οὐκ ἔστ' ἄλυξις, οὔ, ξένοι, χρόνον πλέω.
ΧΟ. ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται.
ΚΑ. ἥκει τόδ' ἦμαρ· σμικρὰ κερδανῶ φυγῇ.
ΧΟ. ἀλλ' ἴσθι τλήμων οὖσ' ἀπ' εὐτόλμου φρενός.
ΚΑ. οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.
ΧΟ. ἀλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῷ.

1264. ἀσφάδαστος. Photius, σφαδάζειν· δυσθανατεῖν. Hence the addition of εὐθνησίμων. See inf. 1359. Ajac. 833, ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι.

1268. θεηλάτου. A favourable omen, or the contrary, was derived from the manner in which the victim approached the altar. Tac. An. xv. 7, 'hostia, quae muniebantur hibernaculis adsistens, semifacta opera fuga perrupit seque vallo extulit.' Hist. iii. 56, 'accessit dirum omen, profugus altaribus taurus, disjecto sacrificii apparatu, longe, nec ubi feriri hostias mos est, confossus.' Similarly Martial, ix. 31, 5. For πατεῖν = στείχειν compare Cho. 719, ποῖ δὴ πατεῖς, Κίλισσα, δωμάτων πύλας;

1270. οὔ, ξένοι. So Oed. Col. 587, ὅρα γε μήν, οὐ σμικρὸς, οὔκ, ἀγὼν ὅδε. Casaubon proposed ὦ ξένοι.—χρόνον πλέω, 'any longer.' This seems, on the whole, the simplest and best correction of χρόνῳ πλέω, which probably arose from the common error of assimilating terminations. It has been adopted from Hermann's conjecture, in preference to χρόνῳ πλέων (Well., Franz, Peile), or χρόνῳ πλέον (Pauw). Blomfield's reading, from Schütz, χρόνου πλέων, if we interpret, 'beyond, or more than, that of time' (a *temporary* escape), has this advantage, that it makes χρόνου the prominent word, and so better suits the following verse, 'Yes, but he who comes last is first in point of time,' where there is a play on ὕστατος, and πρῶτος implied in the verb. "Est lusus aliquis in hac sententia: quum alioquin is, qui ultimus adest, minimo colatur honore, in temporis ratione hoc prorsus contrarie se habet." *Klausen*. For the construction the editors have compared Cho. 620, κακῶν δὲ πρεσβεύεται τὸ Λήμνιον. There is however a difference between the two passages, the present representing τοῦ χρόνου πρεσβεῖον ἔχει, the latter κακῶν πρέσβιστόν ἐστι. The allusion seems to be to the Athenian custom of condemned persons drawing lots to decide who should die first; see Schol. on Ar. Pac. 365, and compare Orest. 789, τῷ χρόνῳ δὲ κερδανεῖς. Heracl. 970, τότ' ἠδικήθη πρῶτον οὐ θανὼν ὅδε, 'he was wronged in not dying at first,' but being reserved to the last. Soph. El. 1485, τί γὰρ βροτῶν ἂν ξὺν κακοῖς μεμιγμένων θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι; Plat. Phaed. p. 116 fin., οὐδὲν γὰρ οἶμαι κερδαίνειν ὀλίγον ὕστερον πιὼν (i. e. θανὼν) ἄλλο γε ἢ γέλωτα ὀφλήσω παρ' ἐμαυτῷ γλιχόμενος τοῦ ζῆν.

1274—5. Prof. Conington has the credit of successfully defending the vulgate order of these verses. Even Klausen has transposed them (with, of course, a change of the persons) after Heath. But the argument really runs thus: Cho. 'Well, you are at least a patient sufferer of courageous heart.' Cas. 'These are not words that people hear when in prosperity.' Cho. 'Yet surely it is some gratification to die reputably' (i. e. as you are dying, with credit for your courage). Cas. 'My poor father and his children died εὐκλεῶς, as men say, but still I pity them.' The verse οὐδεὶς ἀκούει is an answer to the poor consolation of the chorus, 'You praise my courage in meeting death; but this could only be said of one who is about to die, and therefore not εὐδαίμων.' It is entirely out of place to make Cassandra say ἀλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῷ. *She* holds no such magnanimous sentiments, but is throughout singularly afraid of death.—τλήμων ἀπ' εὐτόλμου φρενὸς is properly 'patient in consequence of an enduring spirit.' So ἀπὸ ψυχῆς κακῆς inf. 1621.

ΚΑ. ἰὼ, πάτερ, σοῦ τῶν τε γενναίων τέκνων.
ΧΟ. τί δ' ἐστὶ χρῆμα; τίς σ' ἀποστρέφει φόβος;
ΚΑ. φεῦ, φεῦ.
ΧΟ. τί τοῦτ' ἔφευξας; εἴ τι μὴ φρενῶν στύγος.
ΚΑ. φόνον δόμοι πνέουσιν αἱματοσταγῆ.
ΧΟ. καὶ πῶς; τόδ' ὄζει θυμάτων ἐφεστίων.
ΚΑ. ὅμοιος ἀτμὸς ὥσπερ ἐκ τάφου πρέπει.
ΧΟ. οὐ Σύριον ἀγλάισμα δώμασιν λέγεις.
ΚΑ. ἀλλ' εἶμι κἀν δόμοισι κωκύσουσ' ἐμὴν
Ἀγαμέμνονός τε μοῖραν. ἀρκείτω βίος.
ἰὼ, ξένοι.
οὔ τοι δυσοίζω θάμνον ὡς ὄρνις φόβῳ
ἄλλως· θανούσῃ μαρτυρεῖτέ μοι τόδε,
ὅταν γυνὴ γυναικὸς ἀντ' ἐμοῦ θάνῃ,

1277. φόβος. Cassandra must be supposed to have started or visibly shuddered, to call forth this question.

1281. καὶ πῶς; 'Surely not! there is no smell here but of sacrifice at the family altar,' i. e. the κνῖσα arising from the sheep which had been slaughtered at the altar of Ζεὺς Κτήσιος, sup. 1005. 1024. The conception of the poet is extremely fine, that even the physical senses of the dying prophetess are supernaturally sharpened to the *presentiment* of blood. For the syntax τόδ' ὄζει θυμάτων, 'this smell is the smell of sacrifices,' compare Ar. Ach. 192, ὄζουσι χαὖται πρεσβέων ἐς τὰς πόλεις ὀξύτατον. Pac. 525, οἷον πνεῖς —ὥσπερ μύρου.

1284—5. This couplet, which conveys an acquiescence in the fate that had just before been contemplated with horror, are transposed by Weil to follow 1297. For δόμοισι he reads δαμεῖσι, a euphemistic term for 'the dead.' Davies, with Enger, places the same couplet after 1276.

1287. δυσοίζω. Formed after the analogy of φεύζειν (1279), ἀνοτοτύζειν (1041), this verb governs an accusative like most verbs expressing displeasure or grief. ''Tis not for nothing that I mistrust the entrance into the house, as a bird does a bush,'—suspicious, that is, of a lurking snake, or birdlime. Others have quoted Shakspeare, iii. Hen. VI., act v., sc. 6, 'The bird that hath been limed in a bush With trembling wings misdoubteth every bush.' Add Eur. Cycl. 433, ὥσπερ πρὸς ἰξῷ τῇ κύλικι λελημμένος. Hesych. δυσοίζειν· φοβεῖσθαι, ὑποπτεύειν. Again, δυσοίζει· δυσχερεῖ (δυσχεραίνει Herm.), ὑπονοεῖ. The word occurs Rhes. 724 and 805, μηδὲν δύσοιζ' οὐ πολεμίους δρᾶσαι τάδε, where it also bears the sense of ὑποπτεύειν.—ἄλλως is Hermann's necessary correction for ἀλλ' ὡς. For τόδε means this very fact, that her fears were not vain. 'Bear witness of this for me, when one of the same sex shall have died in revenge for me, and a male shall have fallen for an ill-mated man,' i. e. Aegisthus for Agamemnon. That is, Do not attribute my present terror to mere cowardice, when all the scenes of blood have been witnessed which I have foretold, and which make this palace a human slaughter-house.—δυσδάμαρτος is doubtless the genitive, not the nominative, as some have supposed.

ἀνήρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ.
ἐπιξενοῦμαι ταῦτα δ' ὡς θανουμένη.
ΧΟ. ὦ τλῆμον, οἰκτείρω σε θεσφάτου μόρου.
ΚΑ. ἅπαξ ἔτ' εἰπεῖν ῥῆσιν, οὐ θρῆνον θέλω
ἐμὸν τὸν αὐτῆς. ἡλίῳ δ' ἐπεύχομαι
πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαόροις
† ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ
δούλης θανούσης, εὐμαροῦς χειρώματος.
ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν
σκιᾷ τις ἂν πρέψειεν· εἰ δὲ δυστυχῇ,

1291. *ἐπιξενοῦμαι ταῦτα.* 'And I call on you to attest this to me *now*, as one about to die.' Accordingly, the chorus acknowledge her prescience in the words *θεσφάτου μόρου.* Just before, she had desired to be well spoken of as a true prophetess *after* death, *θανούσῃ.* Now she wishes for a testimony (as sup. 1168) in her favour while she is alive to hear it.—Cf. *θανούσῃ μαρτυρεῖτέ μοι τόδε.* Hesych. *ἐπιξενοῦσθαι· μαρτύρεσθαι.* We have *ξενοῦμαι* in Suppl. 904, *καταξενοῦσθαι* in Cho. 693. The proper meaning must have been 'to get another to stand to you in the relation of *ξένος*, or host,' and thence to appeal to him as a witness in your favour. For in the heroic ages, the relation of a host to a guest, and *vice versâ*, was more than a mere matter of friendship,—it involved religious and legal obligations of the highest kind, which were especially binding when claimed as a last request.

1293. *ῥῆσιν, οὐ θρῆνον.* So Hermann for the tame and unmeaning *ῥῆσιν ἢ θρῆνον.* 'Once more' (says Cassandra, who had already prepared to go, *ἀλλ' εἶμι*, 1284), 'and finally, I wish to utter dying words, though not as my own dirge,' i. e. not uselessly to bewail my fate, but for the purpose of invoking with my last breath a solemn imprecation on the heads of my murderers. Compare Suppl. 108, *ζῶσα γόοις με τιμῶ.* She is careful to specify *οὐ θρῆνον*, because the moralizing in 1298 seqq. might have seemed to partake of this character.

1294. *ἡλίῳ.* Perhaps *ἡλίου.* 'And I pray, addressing myself to this last light of the sun, that my avengers may pay back to my murderers the slaughter of a poor slave.' Such generally should be the meaning, as suggested by the context; but then we should read *τοὺς ἐμοὺς τιμαόρους*, and *τίνειν* must mean *ἀποτίνειν*, 'to repay them in the same coin, as it were, for their crimes.' Others understand, (though the order of the words is against them,) 'I pray to the sun, upon the heads of my hated murderers, that they may together (cf. Cho. 136. 548. 880) pay satisfaction to my avengers.' In favour of this however it may be alleged, that the murderer *τίνει δίκην* to the avenger, not the avenger to the murderer. The verse seems to have been corrupted by the accidental repetition of *τοῖς ἐμοῖς*, and then to have been patched up *quoquo modo.* Perhaps, *ἀξίαν τίνειν δίκην.* Or (as Dr. Donaldson suggested) we should read *τίνειν φόνον*, 'to pay for the murder of a poor slave.' Weil has *τίνειν θέμιν*, as in Supp. 430. Between *φόνον* and *ὁμοῦ* the difference is very slight; and we thus not only gain the required case after *τίνειν*, but also a play on *φόνον* and *φονεῦσι*, to which there is an exact parallel in Eur. El. 89, *φόνον φονεῦσι πατρὸς ἀλλάξων ἐμοῦ.*

1297. *εὐμαροῦς* 'unheeded,' 'a matter of indifference,' as Suppl. 333, *εὐμαρεῖς ἀπαλλαγαί.* Iph. A. 519, *οὐκ, ἢν θάνῃ γε πρόσθε· τοῦτο δ' εὐμαρές.*

1299. *σκιᾷ τις ἂν πρέψειεν.* The true reading of this much disputed passage is due to Professor Conington, whom Weil and Davies follow, giving however these four verses to the chorus. The MSS. give *σκιά τις ἀντρέψειεν*, which has been variously altered. Both Hermann and Boissonade perceived that to this passage belongs the gloss of Photius, *πρέψαι· τὸ ὁμοιῶσαι· Αἰσχύλος.* For *τρέπειν* and *πρέπειν* confused see on Suppl. 295. But none of the commentators had perceived that the meaning is, 'if prosperous, one may liken them to a sketch; but if unfortunate, a wet sponge by its application obliterates the painting.' The metaphor is from the outlines of a picture, before it is filled in with colours, the technical terms for which were *σκιὰ, σκίασμα, σκιαγραφεῖν* (Lat. *adumbrare*). The sense then is, that prosperity is as fickle and easily changed as the outline or cartoon of a picture, while adversity may be wiped out by one stroke, i. e. by death. Compare Cho. 494. Eur. Hel. 262, *ἐξαλειφθεῖσ' ὡς ἄγαλμα.* Frag. Pelei iv., *τὸν ὄλβον οὐδὲν οὐδαμοῦ κρίνω βροτοῖς, ὅν γ' ἐξαλείφει ῥᾷον ἢ γράφει θεός.* Antiphanes (Phil. Mus. Cant. i. p. 573), *λυπηρὸν ἀνθρώποισιν εἰ τὸ ζῆν κακῶς, ὥσπερ πονηροὶ ζωγράφοι τὰ χρώματα πρώτιστον ἀφανίζουσιν ἐκ τοῦ σώματος.* Plutarch, De Fortuna, § iv., *γράφοντα πολλάκις ἐξαλείφειν, τέλος δ' ὑπ' ὀργῆς προσβαλεῖν τῷ πίνακι τὸν σπόγγον, ὥσπερ εἶχε φαρμάκων ἀναπλέων.* Where the two last words seem to show that the idea is rather that of *smearing over* than *wiping out* the colours already laid on.

1301. *ταῦτ' ἐκείνων μᾶλλον.* The change from prosperity to adversity, which is Agamemnon's lot, more than the sudden extinction of misery by death, which is her own case. For she had before (1153) described the one as *πολὺ μεῖζον πῆμα* than the other. Ast remarks, on Plat. Resp. ii. § 11, "Saepenumero *οὗτος* id quod primo loco dictum est, igitur nomen remotius respicit; *ἐκεῖνος* vero ad id quod propius est refertur." There is a similar sentiment in Troad. 634—7,

> *ὁ δ' εὐτυχήσας ἐς τὸ δυστυχὲς πεσὼν*
> *ψυχὴν ἀλᾶται τῆς πάροιθ' εὐπραξίας·*
> *κείνη δ' ὁμοίως ὥσπερ οὐκ ἰδοῦσα φῶς*
> *τέθνηκε, κοὐδὲν οἶδε τῶν αὑτῆς κακῶν.*

Cassandra now enters the palace, and is no more seen. And here ends the second part or *act* of the play.

βολαῖς ὑγρώσσων σπόγγος ὤλεσεν γραφήν.
καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτείρω πολύ.
ΧΟ. τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφυ
πᾶσι βροτοῖσιν· δακτυλοδείκτων δ'
οὔτις ἀπειπὼν εἴργει μελάθρων,
Μηκέτ' ἐσέλθῃς, τάδε φωνῶν.

1302 seqq. Men are never satiated with prosperity, and never shut their doors against it, saying, with a prudent conviction of its danger, *Be off! I have had enough!* Thus Agamemnon has attained the perilous height of honours as a victor; but if he should fall, to atone for former deaths by his own, who can say that he was born out of the reach of calamity?—The above reflection (which is a repetition of that in 972 seqq.) prepares the reader for the scene which immediately follows. The preceding act has seen the king in his glory; this witnesses in his downfall the fulfilment of Cassandra's prophecy and the forebodings of the chorus.

1303. *δακτυλοδείκτων.* The accent (MSS.—*-ῶν*) was altered by Schütz. 'No one forbidding (*ἀπεννέπων*, or perhaps, being weary of) it keeps it away from his house which is pointed at with the finger of envy, saying *No longer come in here.*' Blomf. reads *δακτυλόδεικτον*, in a bad sense, 'No one keeps away too great prosperity as a thing to be pointed at with the finger of scorn.' But this gives an inferior sense, and the word is used in frag. 55, *δακτυλόδεικτον πίμπλησι μέλος* for 'attractive,' 'commanding attention' (unless indeed it refers to the *fingering* of musicians). Probably *τάδε φωνῶν* (not *ἐσέλθῃς τάδε*) is the true syntax. So Cho. 305, *δράσαντι παθεῖν, τριγέρων μῦθος τάδε φωνεῖ.* Wealth or prosperity is here personified (as in the common allegory of Plutus). Compare Pind. Pyth. v. init. Eur. Suppl. 876, *χρυσὸν — οὐκ εἰσεδέξατ' οἶκον.* Frag. Erechth. xx. 13, *τὰ γὰρ κακῶς οἴκους ἐσελθόντ'* (sc. *χρήματα*) *οὐκ ἔχει σωτηρίαν.* So also in the Εἰρεσιώνη attributed to Homer, *αὐταὶ ἀνακλίνεσθε θύραι· πλοῦτος γὰρ ἔσεισιν πολλός.* Dobree appositely quotes Martial, i. 26, 5, 'Ante fores stantem dubitas admittere famam?' Plaut. Aulul. i. 3, 22, 'Si Bona Fortuna veniet, ne intromiseris.'

καὶ τῷδε πόλιν μὲν ἑλεῖν ἔδοσαν
μάκαρες Πριάμου,
θεοτίμητος δ' οἴκαδ' ἱκάνει·
νῦν δ' εἰ προτέρων αἷμ' ἀποτίσει,
καὶ τοῖσι θανοῦσι θανὼν ἄλλων
ποινὰς θανάτων ἐπικραίνει,
τίς ἂν εὔξαιτο † βροτὸς ὢν ἀσινεῖ
δαίμονι φῦναι, τάδ' ἀκούων;

ΑΓ. ὤμοι, πέπληγμαι καιρίαν πληγὴν ἔσω.
ΧΟ. σῖγα· τίς πληγὴν ἀϋτεῖ καιρίως οὐτασμένος;
ΑΓ. ὤμοι μάλ' αὖθις, δευτέραν πεπληγμένος.

1311. *ἐπικραίνει.* So Hermann for *ἐπικρανεῖ*. The MS. Farn. has *ἄγαν ἐπικρανεῖ*, a clumsy metrical attempt to complete a catalectic verse. Translate, 'And if for those who are already dead' (viz. Iphigenia and the children of Thyestes) 'he himself by dying ordains the retribution of yet another death,' &c.—*ἄλλων θανάτων ποινὰς*, the recompense or requital of (consisting in) another *violent* death, sc. his own. Cf. *δεσποτῶν θανάτοισιν*, Cho. 47.

1312. *τίς ἂν εὔξαιτο;* 'Who, on hearing this, can presume that, being a mortal, he has been born with a lot exempt from harm?' The MSS. give *τίς ἂν εὔξαιτο βροτῶν;* Those who take *εὔξαιτο* in the sense of 'would pray,' necessarily read *τίς ἂν οὐκ κ.τ.λ.* with Canter. Hermann, Dindorf, and others give *τίς ποτ' ἂν εὔξαιτο;* The reading in the text, which is that adopted by Franz after Bothe, appears the best. 'If Agamemnon falls when he seems most prosperous, there is no such thing as secure happiness in life.' We have the aorist of *εὔχεσθαι* in its primary sense of declaring or averring, in Od. xiv. 463, *εὐξάμενός τι ἔπος ἐρέω, οἶνος γὰρ ἀνώγει.* Hermann and Klausen agree in rendering *ἀσινὴς δαίμων* *innoxius* (*securus*) *genius*, which is right, if we understand it as given above, rather than as Peile takes it, 'an inoffensive (i.e. humble) lot.' Cf. *πόλεως ἀσινεῖ σωτῆρι τύχᾳ*, Theb. 822, 'the *unharmed* fortune of the city,' and see also Cho. 1006. Eum. 305.

1314. *ἔσω.* See on 1019. The use of *ἔσω*, where no idea of *motion inwards* is implied, is perhaps sufficiently proved; and yet even where it appears a mere synonym of *ἔνδον* or *ἐντὸς*, it is not difficult to see that motion is in some way involved in the act. Thus *μένειν εἴσω δόμων*, Theb. 221, is really for *ἐλθεῖν ἐς δόμους καὶ ἐκεῖ μένειν.* So Trach. 866, *ἠχεῖ τις οὐκ ἄσημον κωκυτὸν εἴσω*, is equivalent to *πέμπει ἦχον εἴσω.* In the present case, 'a blow *within* the body' is a blow inflicted by steel thrust *into* it. Compare Ion 767, *διανταῖος ἔτυπεν ὀδύνα με πνευμόνων τῶνδ' ἔσω.* Eur. El. 1222, *φασγάνῳ κατηρξάμην, ματέρος ἔσω δέρας μεθείς.* Rhes. 750, *οἵα μ' ὀδύνη τείρει φονίου τραύματος εἴσω.* This indeed is more fully expressed in Il. xxi. 116, *Ἀχιλεὺς—τύψε κατὰ κληῗδα παρ' αὐχένα, πᾶν δέ οἱ εἴσω δῦ ξίφος ἄμφηκες.*

1315—42. On the merely technical and perhaps not very profitable question whether a chorus of twelve or fifteen members recite in succession the following verses, the student must be referred to the arguments of Müller and Klausen, who maintain the former, and Hermann, who insists on the latter. In the one case, the three trochaic lines at the beginning must be regarded as spoken by the Coryphaeus, and the *twelve* iambic couplets which follow by the choreutae in succession, the Coryphaeus himself probably reciting the two last (1341—2). According to Hermann's view, the first choreutes speaks 1315, the next 1317, and the third 1318, so that in all fifteen deliver their sentiments. See the matter fully discussed in "Dissertations on the Eumenides," p. 12—15 (ed. 2).

1316. *δευτέραν*, sc. *πληγὴν*, which it is unnecessary to supply from the preceding verse. Cf. inf. 1355, *παίω δέ νιν δίς.* The idiom is well known by which a

ΧΟ. τοὔργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγματι.
ἀλλὰ κοινωσώμεθ' ἄν πως ἀσφαλῆ βουλεύματα.
ΧΟ. α'. ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω,
πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν.
ΧΟ. β'. ἐμοὶ δ' ὅπως τάχιστά γ' ἐμπεσεῖν δοκεῖ,
καὶ πρᾶγμ' ἐλέγχειν ξὺν νεορρύτῳ ξίφει.
ΧΟ. γ'. κἀγὼ, τοιούτου γνώματος κοινωνὸς ὤν,
ψηφίζομαί τι δρᾶν· τὸ μὴ μέλλειν δ' ἀκμή.
ΧΟ. δ'. ὁρᾶν πάρεστι· φροιμιάζονται γὰρ ὡς
τυραννίδος σημεῖα πράσσοντες πόλει.
ΧΟ. ε'. χρονίζομεν γάρ· οἱ δὲ τῆς μελλοῦς κλέος
πέδοι πατοῦντες οὐ καθεύδουσιν χερί.

substantive of cognate sense, implied in the verb itself, agrees with the adjective expressed. So *ζεύξω βαρείαις* (*ζεύγλαις*) inf. 1618. *παῖσον διπλῆν* (*πληγὴν*) Soph. El. 1415. *ἴσην* (*τίσιν*) *ἔτισεν* Oed. R. 804, &c.

1318. *ἄν πως.* So Hermann for *ἄν πως*, and so also the present editor had conjectured. Dr. Donaldson would read *εὖ πως.* See on Theb. 557. The omission of *ἢ* is justified by Thucyd. iv. 118, *τῇ θαλάσσῃ χρωμένους, ὅσα ἂν κατὰ τὴν ἑαυτῶν καὶ τὴν ξυμμαχίαν.* Eur. Hipp. 659, *ἔς τ' ἂν ἔκδημος χθονὸς Θησεύς.* Compare Antiphon, p. 133, 32, and Buttmann on the Midias, p. 529, B. The chorus are here invited to give their opinions separately on the best course to be pursued,—'Let us impart to each other whatever safe counsels may chance to occur to us.' The plot of the play required the murder of the king to be perpetrated; and hence the poet represents the elders to hesitate so long that all chance of bringing aid in time is lost. Bamberger has pointed out the fact, that of the twelve couplets the second seems answered by the third, the fourth by the fifth, and so on, the first and last standing alone. It should further be remarked, that the more ardent and hasty suggestions come *first*, and are overruled by the more cautious considerations of the later speakers.

1320. *βοήν.* Here for *βοήθειαν*, 'to tell the citizens to bring aid to the palace.' Cf. Suppl. 710.

1322. *πρᾶγμ' ἐλέγχειν ξὺν ν. ξ.* 'To charge them with the deed while the newly-stained sword is in their hands.' For this use of *ἐλέγχειν* compare Antig. 434, *καὶ τὸ πρᾶγμ' ἠλέγχομεν.* Wellauer and Hermann assume the *υ* to be long, and explain 'newly-drawn sword.' It matters little to the sense, so long as *ξίφει* be taken for the weapon in the hand of the murderer. The more full construction would have been *ἐλέγχειν τὸν φονέα ξὺν ν. ξίφει εἰλημμένον.*

1325. *ὁρᾶν πάρεστι*, i.e. *ἃ θέλουσι.*—*πράσσοντες σημεῖα* is a singular instance of *brachylogy*, for *πράσσοντες πράγματα* (or rather *πράξεις*) *ἃ σημεῖα τυραννίδος ἐστί.* The remark is directed against Aegisthus, who has long been suspected by the chorus.

1327. *χρονίζομεν γάρ.* ('And no wonder if they attain their end,) *for* we are delaying, while they, trampling on the ground (spurning) the praise (or credit) of delay, are not slumbering in action.' The MSS. give *μελλούσης* or *τῆς μελλούσης*, but in Flor. and Ven. the last syllable is superscribed. Hermann has recovered the true reading from the grammarian Trypho, who quotes the verse, but gives *τῆς μελλοῦς χάριν.* A similar form is *δοκὼ* for *δόκησις*, in Eur. El. 749. If *κλέος* be right, the meaning must be that the murderers disdain to have it said of them that *they* delayed, i.e. as the chorus are now doing.—*πέδοι* for *πέδον* is also due to Hermann, who has restored the same adverb in Cho. 631. It is simply the old form of *πέδῳ*, like *οἴκοι, ἁρμοῖ*, &c.

ΧΟ. ϛ′. οὐκ οἶδα βουλῆς ἧς τινος τυχὼν λέγω.
τοῦ δρῶντός ἐστι καὶ τὸ βουλεῦσαι πέρι.
ΧΟ. ζ′. κἀγὼ τοιοῦτός εἰμ᾽, ἐπεὶ δυσμηχανῶ
λόγοισι τὸν θανόντ᾽ ἀνιστάναι πάλιν.
ΧΟ. η′. ἦ καὶ βίον τείνοντες ὧδ᾽ ὑπείξομεν
δόμων καταισχυντῆρσι τοῖσδ᾽ ἡγουμένοις;
ΧΟ. θ′. ἀλλ᾽ οὐκ ἀνεκτὸν, ἀλλὰ κατθανεῖν κρατεῖ·
πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.
ΧΟ. ι′. ἦ γὰρ τεκμηρίοισιν ἐξ οἰμωγμάτων
μαντευσόμεσθα τἀνδρὸς ὡς ὀλωλότος;
ΧΟ. ια′. σάφ᾽ εἰδότας χρὴ τῶνδε μυθεῖσθαι πέρι.
τὸ γὰρ τοπάζειν τοῦ σάφ᾽ εἰδέναι δίχα.
ΧΟ. ιβ′. ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,
τρανῶς Ἀτρείδην εἰδέναι κυροῦνθ᾽ ὅπως.

1329. *οὐκ οἶδα.* 'I know not what counsel I can safely (or successfully) give;' or, as Dr. Peile renders it on Cho. 12, 'I know not what counsel to offer at a venture,' that is, in our idiom, 'I know not what plan to devise as *my* suggestion in the general deliberation. 'Tis the part of the doer to have well considered about (the thing to be done).' On this latter verse, which is rather obscure, Hermann says, "Si sana est librorum scriptura, haud dubie vera est Scholefieldii interpretatio, *qui aliquid facturus est, eum etiam deliberare decet de re gerenda.*" Peile also approves of this, and seems to be right in giving a past sense (unusual as it doubtless is) to the aorist infinitive (*deliberasse*, not *deliberare*). Thus the meaning is, 'I cannot give any advice as to action (*τι δρᾶν*, 1324), because I have not yet made up my mind upon it.' Hermann himself, unable to accept the very remarkable ellipse of *τοῦ δρωμένου*, reads *πέρα*. But the poet should in that case have given *βουλεύειν* for *βουλεῦσαι*.

1331. *τοιοῦτός εἰμι*, i. e. *ψηφίζομαι δρᾶν τι*. Thus there is an implied antithesis between *ἔργον* and *λόγος*. Eur. Heracl. 266, *κἀγὼ τοιοῦτος· τῶνδε δ᾽ οὐ μεθήσομαι.* Orest. 1680, *κἀγὼ τοιοῦτος· σπένδομαι δὲ συμφοραῖς.*

1333. *βίον τείνοντες.* So Canter for *κτείνοντες*. The sense seems to be, 'And shall we, by way of prolonging our life (i. e. from a fear to die), yield in this way to the defilers of the palace (Cho. 977) as our rulers?' But *βίον τείνοντες ὧδε* may mean, 'shall we go on living as we have lived of late,' viz., under the thraldom of Aegisthus. The answer however, *κατθανεῖν κρατεῖ*, seems in favour of the former.

1338. *τἀνδρὸς ὡς ὀλ.* The genitive absolute. The remark amounts to advice to enter the palace, which is that ultimately carried by a majority (1341) and acted upon.

1339. *μυθεῖσθαι* should evidently be restored (as Dr. Donaldson pointed out, and as the present editor had independently perceived) for *μυθοῦσθαι*. As we have *σαφῶς ἐπισκήπτουσα καὶ μυθουμένη* in Prom. 682, it is needless to give other instances of the deponent form. The active (*μυθεῦσαι*) is found in Iph. A. 790. Photius, *μυθήσας, εἰπών*. Others (Dind., Weil, Davies) read *θυμοῦσθαι* with Ahrens.

1341. *πληθύνομαι.* 'I am in a majority.' See on Suppl. 598. The Coryphaeus speaks last, and in a manner sums up the votes, which are 'to know for certain that Atrides is, as he is, i. e. alive or dead, and not to go on guessing.' Hermann renders *πάντοθεν πληθύνομαι*, 'undique conveniunt mihi argumenta.' There can be no doubt that *πάντοθεν* means 'the votes from all sides having been taken.' Perhaps a short pause intervened while 'yes' or 'no' was asked from each choreutes.

ΚΛ. πολλῶν πάροιθεν καιρίως εἰρημένων,
τἀναντί᾽ εἰπεῖν οὐκ ἐπαισχυνθήσομαι.
πῶς γάρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις
δοκοῦσιν εἶναι, πημονὴν ἀρκύστατον
φράξειεν ὕψος κρεῖσσον ἐκπηδήματος;
ἐμοὶ δ᾽ ἀγὼν ὅδ᾽ οὐκ ἀφρόντιστος πάλαι
νίκης παλαιᾶς ἦλθε, σὺν χρόνῳ γε μήν.
ἕστηκα δ᾽ ἔνθ᾽ ἔπαισ᾽ ἐπ᾽ ἐξειργασμένοις.
οὕτω δ᾽ ἔπραξα, καὶ τάδ᾽ οὐκ ἀρνήσομαι,
ὡς μήτε φεύγειν μήτ᾽ ἀμύνασθαι μόρον.

1343. "Tractis tabulatis conspicitur Clytaemnestra in conclavi stans ad corpus Agamemnonis." Hermann. Klausen (Praef. ad Choeph. p. xi) is of opinion that the eccyclema was not employed in this play, but that the doorway of the palace on the proscenium was sufficiently wide to admit of the interior action being seen, or at least partially so, by the spectators; and that the speech of Clytemnestra was delivered from her position a little within the portal. Translate, 'Having spoken many words before merely to suit my purpose, I shall not now be ashamed to assert the very contrary.' That is, Since what I said on a former occasion was falsely alleged, to gain my end by alluring my victim, I will not hesitate now to avow the truth, that I have long entertained enmity against him, and not the love I professed. Perhaps there is the same reference to speaking in public, as sup. 829, *οὐκ αἰσχυνοῦμαι τοὺς φιλάνορας τρόπους λέξαι πρὸς ὑμᾶς.*

1345. *πῶς γὰρ κ.τ.λ.* 'For how could one, by (openly) preparing hostile measures against enemies who are believed to be friends, erect a fence of destruction for them as a hunting net to a height too great to be leaped over?' When a man passes for a friend, though really your enemy, it is only by the same arts of dissimulation and insincerity that you can circumvent him. Being conscious that he is disliked, he would at once take alarm at, and be on his guard against any hostile demonstration.

1346. *ἀρκύστατον.* Hermann, Weil, Dindorf adopt, with Blomfield, Elmsley's correction, *πημονῆς ἀρκύστατ᾽ ἂν*, on the ground that the verb requires (see however on v. 535) the particle, and that *τὰ ἀρκύστατα* is always found in the plural. We have indeed *ἐκ μέσων ἀρκυστάτων* Eum. 115, *ἐν μέσοις ἀρκυστάτοις* Soph. El. 1476, but *ἐς ἀρκυστάταν μηχανὰν ἐμπλέκειν* Orest. 1420. The position of *ἂν* however is clearly wrong (see Donaldson, Gr. Gr. § 508), to say nothing of its occurrence at the end of the verse. The word appears to be properly an adjective, from *ἄρκυς* and *στατὸς* (Il. vi. 506), but is commonly used for a hunting-ground, or space enclosed by a stake-net, of sufficient height to prevent animals from overtopping it. Compare Pers. 100. Supra 350. 796. The construction of *φράσσειν ὕψος* may be compared with the familiar *διδάσκειν τινὰ σοφόν*.

1348. *οὐκ ἀφρόντιστος νίκης παλαιᾶς.* 'Not irrespective of a former victory,' i. e. of the time when Agamemnon carried his point in slaying Iphigenia. Thus *νίκη παλαιὰ* is distinguished from the recent victory over Troy. The commentators generally adopt Heath's conjecture *νείκης*, a word of rather dubious authority. In Orest. 1679 however the best MS. (Ven. a.) gives *νείκας τε διαλύεσθε*, for *νείκους*. Dr. Peile attaches an equally dubious sense to *ἀγὼν νείκης παλαιᾶς*, the 'fighting-out of an old feud.' In fact *ἀγὼν* much better suits *νίκης*,—a (new) contest resulting out of a former victory.—*σὺν χρόνῳ γε μὴν*, 'yet after a long time,' i. e. though long thought of, it has not been executed till late. Eur. El. 754, *μακρὰν γὰρ ἕρπει γῆρυς, ἐμφανής γε μήν.* Clytemnestra had long stored up the *μνήμων μῆνις τεκνόποινος* (150) which Calchas had predicted would fall on the devoted head of Agamemnon.

1350. *ἐπ᾽ ἐξειργασμένοις.* See on Pers. 527.

ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων,
περιστιχίζω, πλοῦτον εἵματος κακόν.
παίω δέ νιν δίς· κἀν δυοῖν οἰμωγμάτοιν
μεθῆκεν αὐτοῦ κῶλα· καὶ πεπτωκότι
τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς
Διὸς, νεκρῶν σωτῆρος, εὐκταίαν χάριν.
οὕτω τὸν αὑτοῦ θυμὸν ὁρμαίνει πεσών·
κἀκφυσιῶν ὀξεῖαν αἵματος σφαγὴν
βάλλει μ᾽ ἐρεμνῇ ψακάδι φοινίας δρόσου,
χαίρουσαν οὐδὲν ἧσσον ἢ διοσδότῳ

1353. ἄπειρον, giving no exit to the head and hands. Cf. ἀτέρμονι δαιδάλῳ πέπλῳ Eum. 605. It is called ἀμφίβληστρον again in Cho. 483, δίκτυον and ἄρκυς ib. 986–7.—περιστιχίζω is a technical word, explained by Harpocration, κατὰ τὰς ἐκδρομὰς τῶν θηρίων ὀρθὰ ξύλα ἱστᾶσιν, ἃ καλοῦσι στίχους, ἤγουν στοίχους, καταπεταννύντες αὐτῶν δίκτυα. It is one of the many terms the poet has borrowed from the vocabulary of hunters. Another form of the word is διεστοιχίζετο, Prom. 238. Photius in περιστοιχίζεται· περιαίρει, λαμβάνει· ἀπὸ μεταφορᾶς τῶν κυνηγῶν· οἵτινες στοίχους περιβάλλουσιν τοῖς ὄρεσι· στοῖχοι δέ εἰσιν αἱ λεγόμεναι στάλικες.—Further on, he says, κατὰ τὰς ἐκδρομὰς τῶν θηρίων ὀρθὰ ξύλα ἱστᾶσιν, ἃ καλοῦσι στοίχους ἢ στίχους, καταπεταννύντες αὐτῶν δίκτυα, ἵνα, ἐὰν αὐτοὺς ἐκφύγῃ τὰ θηρία, εἰς τὰ δίκτυα ἐμπέσῃ.—ὥσπερ ἰχθύων, as Eum. 598, τόξοις ἑκηβόλοισιν, ὥστ᾽ Ἀμαζόνος.

1355. δυοῖν. Sc. at v. 1314 and 1316. —οἰμωγμάτοιν is Elmsley's correction for οἰμώγμασιν. So χεροῖν and χερσὶν are often confused; δακρύοιν, δάκρυσιν, δακρύοις, inf. 1526.

1356. αὐτοῦ, 'on the spot,' but (like *illico*) implying also 'at once.'—μεθῆκεν, 'he relaxed,' as a paralyzed limb is called παρειμένος, Alcest. 204.

Ibid. πεπτωκότι. 'When down.' Not 'when dead,' which would have been an act of simple brutality, but the third blow was intended to despatch him because he 'died hard' (ὥρμαινε πεσὼν, 1359). In τρίτην Σωτῆρι there is an allusion to the usual libation to Ζεὺς Σωτὴρ (sup. 237). The number three was mystical, and in dealing a third blow she as it were ceremoniously consigned him to the care and keeping of the god of the dead, i.e. to perdition. For the vulg. Ἅιδου, which is doubtless a gloss, Enger has restored Διὸς, in which he is followed by Weil and Mr. Davies. See on Suppl. 26. 1360. σφαγὴν, a spurt or jet of blood: cf. Eum. 428.

1359. ὁρμαίνει, 'he chafes in his mind,' see Theb. 389. Hermann gives ὀρυγαίνει, from Hesych. ὀρυγάνει· ἐρεύγεται. Both Weil and Mr. Davies accept this tasteless alteration (ὀρυγάνει) of a noble verse. Compare Il. xvi, 490. ὣς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων κτεινόμενος μενέαινε. The proper sense of ὁρμαίνειν is to aim after one thing, being at the same time held back by another. It is like our words 'to fret,' 'to be restless.' Dr. Peile weakly renders it, 'he is left to the workings of his own spirit;' indeed, this conveys a wrong idea. For θυμὸν ὁρμαίνει here means, that his soul, as it were in suspense between life and death, is indignant at the treacherous deed. Compare the account of his death in Od. xi. 423, αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνῶπις νοσφίσατ᾽. Aeschylus seems to have improved on this by bringing in the idea of the finishing blow.

1362. διοσδότῳ. Porson's happy emendation for διὸς νότῳ.—σπορητὸς, like the Latin *novalis*, an adjective used in place of a substantive, γῆ or ἀγρὸς being understood. By κάλυκος λοχεύματα she means the time of the bursting (bringing forth) of the sheath in which the green ear is enclosed: 'cum coma lactenti spicea fruge tumet,' Propert. iv. 2, 14. Il. xxiii. 597, τοῖο δὲ θυμὸς ἰάνθη, ὡς εἴ τε περὶ σταχύεσσιν ἐέρση, ληΐου ἀλδήσκοντος. In the same sense we have κάλυξιν ἐγκάρποις, Oed. R. 25. Herod. iii. 100, speaking of the Indians, καὶ αὐτοῖσί ἐστι ὅσον κέγχρος τὸ μέγαθος ἐν κάλυκι αὐτόματον ἐκ τῆς γῆς γενόμενον· τὸ συλλέγοντες, αὐτῇ κάλυκι ἕψουσί τε καὶ σιτέονται. Theophrast. Hist. Plant. lib. viii. ii., οὐ πρότερον φανερὸς γίνεται (ὁ στάχυς) πρὶν ἂν πρυαυξηθεὶς ἐν τῇ κάλυκι γένηται, τότε δ᾽ ἡ κύησις φανερὰ διὰ τὸν ὄγκον. Photius in σίτου ἐκβολή· ὅταν ὁ στάχυς τῆς κάλυκος ἐκφύηται.

γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.
ὡς ὧδ᾽ ἐχόντων, πρέσβος Ἀργείων τόδε,
χαίροιτ᾽ ἄν, εἰ χαίροιτ᾽, ἐγὼ δ᾽ ἐπεύχομαι.
εἰ δ᾽ ἦν πρεπόντως ὥστ᾽ ἐπισπένδειν νεκρῷ,
τάδ᾽ ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν·
τοσῶνδε κρατῆρ᾽ ἐν δόμοις κακῶν ὅδε
πλήσας ἀραίων αὐτὸς ἐκπίνει μολών.

ΧΟ. θαυμάζομέν σου γλῶσσαν, ὡς θρασύστομος,
ἥτις τοιόνδ᾽ ἐπ᾽ ἀνδρὶ κομπάζεις λόγον.

ΚΛ. πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος·
ἐγὼ δ᾽ ἀτρέστῳ καρδίᾳ πρὸς εἰδότας
λέγω—σὺ δ᾽ αἰνεῖν εἴτε με ψέγειν θέλεις,
ὅμοιον—οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς
πόσις, νεκρὸς δὲ τῆσδε δεξιᾶς χερὸς,
ἔργον δικαίας τέκτονος. τάδ᾽ ὧδ᾽ ἔχει.

1366. πρεπόντως. So Stanley for πρεπόντων, which Peile, Klausen, Davies, and Dindorf retain; but this (see on Cho. 352) is a questionable construction, the Greek idiom requiring τῶν πρεπόντων, 'had it been in the number of becoming things,' &c. The terminations —ως and —ων are not unfrequently confused; and the following verse seems clearly to show that the poet meant εἰ ἦν πρεπόντως, ἦν ἂν καὶ δικαίως. Hermann gives εἰ δ᾽ ἦν πρέπον τῷδ᾽, which is not perhaps improbable. Translate, 'had it been possible with propriety (consistently with religion) to pour a libation over the corpse, that would justly have been done, nay, more than justly.' The dative νεκρῷ depends on ἐπὶ in the sense of τῇδε λαμπάδι ἐπορθιάζειν, sup. 29, 'in joy or gratitude for it.' For ἦν ὥστε (= ἐξῆν) compare Hippol. 705, ἀλλ᾽ ἔστι κἀκ τῶνδ᾽ ὥστε σωθῆναι, τέκνον. Dem. p. 375, fin. εἰ ἦν ὥστε ἰδεῖν ἅπαντας. Soph. Phil. 656, ἆρ᾽ ἔστιν ὥστε κἀγγύθεν θέαν λαβεῖν.

1368. τοσῶνδε κ.τ.λ. 'A bowl of so many evils in the house has this man filled with curses, and now drains it himself on his return.' The meaning is, 'I have made him drink to the very dregs a bowl of his own mixing.' It was the custom (see Plutarch quoted on v. 237) to make a libation after the mixing each bowl at the end of a banquet. Agamemnon, having both mixed and drained (figuratively) the bowl of family evils, ought also to have made the usual libation; but having died first, Clytemnestra speaks of pouring it, vicariously as it were, for him when dead.—ἀραίων does not go with κακῶν, but stands for ἀρῶν, as εὐκταῖα in Suppl. 625, for εὐχάς. See sup. 1223.

1371. ἥτις. See on Prom. 38.

1372. ἀφράσμονος (sup. 281. Pers. 419), without sense, intelligence, or mental energy. Hesych. ἀφράδμων· ἀσύνετος, ἀμαθής.—πειρᾶσθε does not appear to be the imperative, as Peile thinks: but it is impossible certainly to decide.

1373. πρὸς εἰδότας. It may be doubted if Hermann is right in translating *ut sitis scientes*. When she says, 'I tell you who know it well,' she speaks not to inform, but to brave indignation,—not as assuming their ignorance, but as daring them to do the worst.

1375. ὅμοιον. See sup. 244. 1210.

1376. νεκρὸς χερὸς, the same as φονευθεὶς χειρὶ or ὑπὸ χερός. In many editions the comma is placed after ἔργον.—τάδ᾽ ὧδ᾽ ἔχει, a formula of conclusion like εἴρηται λόγος.

ΧΟ. τί κακὸν, ὦ γύναι, στρ.
χθονοτρεφὲς ἐδανὸν ἢ ποτὸν
πασαμένα ῥυτᾶς ἐξ ἁλὸς ὄρμενον
τόδ' ἐπέθου θύος, δημοθρόους τ' ἀρὰς
ἀπέδικες; ἀπέταμες,
ἀπόπολις δ' ἔσει,
μῖσος ὄβριμον ἀστοῖς.

ΚΛ. νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἐμοὶ
καὶ μῖσος ἀστῶν δημόθρους τ' ἔχειν ἀρὰς,
οὐδὲν τότ' ἀνδρὶ τῷδ' ἐναντίον φέρων·
ὃς οὐ προτιμῶν ὡσπερεὶ βοτοῦ μόρον,
μήλων φλεόντων εὐπόκοις νομεύμασιν,
ἔθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ
ὠδῖν', ἐπῳδὸν Θρῃκίων ἀημάτων.
οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν,

1378 seqq. "Woman, what poison-food Earth-grown or from the flowing sea sprung hast (thou) eaten?" Mr. Davies. The sense is, What baleful drug have you tasted, either solid or liquid (φάρμακον βρώσιμον ἢ πιστὸν, Prom. 488), that you have thus as it were prepared yourself to be sacrificed, and have set at nought the execrations of the people?—ποτὸν is to be construed equally with κακὸν, the sea being mentioned not as a *source* of poison, but as descriptive of the *sort*, liquid opposed to solid.—ἐπέθου θύος, 'placed on yourself this incense,' sc. the incense of the people's wrath on her devoted head. θύος seems in fact identical with the Latin *thus*. Cf. Antiphanes (Camb. Phil. Mus. i. p. 584), λιβανωτὸς ἐπετέθη. Ar. Nub. 426, οὐδ' ἐπιθείην λιβανωτόν.—ἀπέταμες, sc. τὸν ἄνδρα, as we have ἐνόσφισας Theb. 971. Hermann reads ἀπεδικες ἀποτόμως, *contempsisti praefracte*, comparing ἀπότομον λῆμα Alcest. 992. Other editors place the question at ἀρὰς, 'You cast him away, you cut him off.' We might perhaps defend ἀπέδικες (τὸν ἄνδρα) by ἀπορρίπτειν τινὰ, 'to make a man an outcast,' Cho. 900. But we have ἀπέρριπται in Eum. 206, which means 'is discarded,' 'is cast away as a thing of no account.'

1383. ἀπόπολις. So Hermann for ἄπολις, on account of the metre. The meaning is, ὡς ἐκεῖνον ἀπέταμες, οὕτω καὶ αὐτὴ ἀπόπολις ἔσει. Mr. Davies gives ἀπετάμης.

1385 seqq. 'You are eager enough to condemn *me* to banishment and popular execration, though no one raised a voice against *him* for needlessly, cruelly, foully slaying his own daughter! Threaten me, when you have got me in your power. Should the contrary be the will of heaven, I will teach you, old as you are, to be discreet.'

1387. οὐδὲν τότ'. So Blomf., Dind., Franz, after Vossius, for οὐδὲν τόδ'. The antithesis with νῦν μὲν, added to the ambiguity of οὐδὲν τόδε, which can hardly signify *nihil tale*, renders the correction highly probable. Hermann translates *non hoc*, referring *hoc* to the following sentence. None of the commentators have compared μηδὲν τοῦτ' ὀνειδίσῃς ἐμοὶ Androm. 88, μηδὲν τόδε λίσσου Med. 153, where μηδὲν stands for μηδαμῶς, as inf. 1438, μηδὲν θανάτου μοῖραν ἐπεύχου,—passages which justify Hermann's view. But in this case we should read ὡς for ὃς, 'not bringing against him the charge that,' &c.

1388. οὐ προτιμῶν, cf. Eum. 610. 'Not caring for her death, as if it were that of a beast;' not holding it as of the first importance, but quite secondary his own interests.

μιασμάτων ἄποιν'; ἐπήκοος δ' ἐμῶν
ἔργων δικαστὴς τραχὺς εἶ. λέγω δέ σοι
τοιαῦτ' ἀπειλεῖν, ὡς παρεσκευασμένης
ἐκ τῶν ὁμοίων χειρὶ νικήσαντ' ἐμοῦ
ἄρχειν· ἐὰν δὲ τοὔμπαλιν κραίνῃ θεὸς,
γνώσει διδαχθεὶς ὀψὲ γοῦν τὸ σωφρονεῖν.

ΧΟ. μεγαλόμητις εἶ, ἀντ.
περίφρονα δ' ἔλακες, ὥσπερ οὖν
φονολιβεῖ τύχᾳ φρὴν ἐπιμαίνεται,
λίπος ἐπ' ὀμμάτων αἵματος ἐμπρέπειν
ἀτίετον· ἔτι σε χρὴ
στερομέναν φίλων
τύμμα τύμματι τῖσαι.

ΚΛ. καὶ τήνδ' ἀκούεις ὁρκίων ἐμῶν θέμιν·
μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
Ἄτην, Ἐρινύν θ', αἷσι τόνδ' ἔσφαξ' ἐγὼ,
οὔ μοι φόβου μέλαθρον ἐλπὶς ἐμπατεῖν,

1393. ἄποινα. The accusative is used as Alcest. 7, καί με θητεύειν πατὴρ θνητῷ παρ' ἀνδρὶ, τῶνδ' ἄποιν', ἠνάγκασεν. See on Prom. 575.

1394. λέγω δέ σοι. 'But I tell you to threaten me thus, with the understanding that I am prepared on the same terms to submit to *your* rule, if you should have conquered me by force (as I claim your obedience if the victory should be mine).' Literally, 'as being prepared for you to rule me,' ὡς παρεσκευασμένης (ἐμοῦ) ἄρχειν σε ἐμοῦ ἐὰν τὰ αὐτά σοι γένηται ἃ νῦν ἐμοὶ, sc. τὸ κράτος. Or perhaps, λέγω σοι ἄρχειν ἐμοῦ, ὡς π. ἐμοῦ ἐκ τῶν ὁμ. (ἄρχειν σου), where ἄρχειν ἐμοῦ is either exegetical of ἀπειλεῖν, or directly depends on it. This implies open defiance, and a determination to resist to the last: 'Conquer before you presume to use threats.'

1398. ὀψὲ γοῦν. Compare 567. 1598.

1400. περίφρονα, 'proud,' Suppl. 737.—ὥσπερ οὖν, see 1142. Commonly, but wrongly, a full stop is placed at ἔλακες. The sense is, 'You have proudly boasted, as indeed your mind is maddened by a sense of your condition as a murderess, that a blood-spot yet unavenged is conspicuous on your brow.' The allusion is to v. 1361, βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου. The MSS. give εὖ πρέπει ἀντίετον, or εὖ πρέπειαν τίετον, the superscribed ν of the infinite having been misplaced. Hermann and Dindorf read ἐμπρέπειν, Franz, Klausen, and Dindorf ἄτιτον, Weil ἄντιτον, 'requited,' as in Od. xvii. 51. Hermann and Peile retain ἀτίετον, which occurs in the sense of 'unhonoured' Eum. 363. 834.

1405. τύμματι. So Canter for τύμμα. Cf. Cho. 304, ἀντὶ δὲ πληγῆς φονίας φονίαν πληγὴν τινέτω.

1406. The chorus having just replied to her former defiance, by saying that she shall yet suffer for it, Clytemnestra now adds a solemn asseveration that so long as Aegisthus lives and remains her friend she will have nothing to fear.—θέμιν ὁρκίων, a periphrasis like Ἱκεσία Διὸς θέμις Suppl. 354, but giving the notion of a divine sanction to the oath on the part of the powers invoked.—τέλειον Δίκην, the accomplished or satisfied vengeance for Iphigenia.

1409. φόβου. 'I have no expectation of fear (for it) to tread in the palace.' Thuc. vii. 61, τὴν ἐλπίδα τοῦ φόβου ὁμοίαν ταῖς ξυμφοραῖς ἔχουσιν. Hermann reads φόβον, while Franz and Dindorf retain ἐμπατεῖ with the MSS., 'my expectation does not dwell with

ἕως ἂν αἴθῃ πῦρ ἐφ' ἑστίας ἐμῆς
Αἴγισθος, ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοί.
οὗτος γὰρ ἡμῖν ἀσπὶς οὐ σμικρὰ θράσους.
κεῖται, γυναικὸς τῆσδε λυμαντήριος,
Χρυσηΐδων μείλιγμα τῶν ὑπ' Ἰλίῳ·
ἥ τ' αἰχμάλωτος ἥδε καὶ τερασκόπος,
καὶ κοινόλεκτρος τοῦδε, θεσφατηλόγος
πιστὴ ξύνευνος, ναυτίλοις δὲ σελμάτων
ἰσοτριβής. ἄτιμα δ' οὐκ ἐπραξάτην·
ὁ μὲν γὰρ οὕτως· ἡ δέ τοι, κύκνου δίκην,

fear,'—has nothing to be continually anxious about. But *φόβου μέλαθρον*, 'the hall of Fear,' is a phrase almost too figurative even for Aeschylus, though it might perhaps be compared with the personification of Wealth, v. 1305, *μηκέτ' ἐσέλθῃς*. Hermann further reads *μέλαθρ' ἂν*, comparing Antig. 235, *ἐλπίδος—τὸ μὴ παθεῖν ἄν*. But this is, perhaps, hardly necessary, since *ἐμπατεῖν* does not depend *directly* on *ἐλπὶς*, in which case the aorist or the future is the more usual construction. Herodotus has *ἔλπομαι ποιέειν ἂν*, ii. 26, fin.

1413. *κεῖται*. 'There he lies,—one who has wronged me his own wife, and been the darling of the Chryseises at Troy.' A comma has been placed at *κεῖται*, to obviate a difficulty which Hermann thinks can only be met by supposing the omission of a verse following, namely, that *λυμαντήριος* is used where we should have expected *λυμαντήρ*. We have indeed *ἄνδρα τῶνδε λυμαντήριων οἴκων* in Cho. 753, where however the addition of *ἄνδρα* makes all the difference, for a Greek could not have said *στείχω ἐπὶ λυμαντήριον*. If, in this place, we understand *κεῖται οὗτος* or *κεῖται ἀνὴρ*, the objection seems to lose much of its force. For *λυμαντήριος* is not the subject, but merely its epithet or attribute.

1417. *ναυτίλοις δέ*. So the present editor, and so also Hermann and Peile independently proposed. The common reading is *ναυτίλων*, and in the next verse *ἱστοτριβὴς*,—which latter corruption accounts for the change of the dative into the genitive. The force of *δὲ* should be noticed, as also the irony in *πιστὴ ξύνευνος*,—'faithful, forsooth to him, but at the same time as familiar with the sailors as their own benches.' (The somewhat coarse expression, *nautis aeque cum transtris trita*, Herm., hardly admits of a closer English version.) As for *ἱστοτριβὴς*, it is not easily defended, and has been given up even by Klausen. Weil reads *ναυτίλων γε σελμάτων ἰσοτριβὴς*, *fida ei, quippe quae etiam per navigationem eadem quae ille transtra triverit.* Dr. Donaldson (On the Athenian Trireme, p. 12) thinks this passage (with the reading *ἱστοτριβὴς*) proves that the captain's quarters were amidships in the ancient trireme. Scholefield well compares Juven. vi. 101—2, 'haec inter nautas et prandet et errat Per puppim, et duros gaudet tractare rudentes.' The coarseness of sailors in such matters is mentioned by Plato, Phaedr. p. 243, c., *πῶς οὐκ ἂν οἴει αὐτὸν ἡγεῖσθαι ἀκούειν ἐν ναύταις που τεθραμμένων καὶ οὐδένα ἐλεύθερον ἔρωτα ἑωρακότων;*

1418. *ἄτιμα δ' οὐκ ἐπραξάτην*. 'And they have not fared undeservedly.' So *ἔπραξαν ἔνδικα* Orest. 538. *κεδνὰ* Alcest. 605. *ὀνομαστὰ* Herc. F. 509. *χαλεπώτατα* Thucyd. viii. 95. See Monk on Alcest. 621. Cf. sup. 345, *χάρις οὐκ ἄτιμος πόνων*.

1419. *κύκνου δίκην*. The well-known superstition of the ancients, about the sweet and plaintive death-notes of the swan, arose from a confusion of the common swan with the *cycnus musicus*, a very large bird with yellowish head, and wings said to measure, when extended, eight feet across. It is migratory, and flies towards the north. "In the long Arctic night their song is heard, as they pass in flocks: it is like the notes of a violin." (Mrs. Somerville's Physical Geography.) Aelian, Var. Hist. i. xiv., seems to have had a glimpse of the truth, *διαβαίνουσι δὲ καὶ πέλαγος, καὶ πέτονται*

τὸν ὕστατον μέλψασα θανάσιμον γόον
κεῖται φιλήτωρ τῷδ', ἐμοὶ δ' ἐπήγαγεν
εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς.
ΧΟ. φεῦ, τίς ἂν ἐν τάχει μὴ περιώδυνος στρ. ά.

κατὰ θαλάσσης, καὶ αὐτοῖς οὐ κάμνει τὸ πτερόν. See also Aristot. Hist. An. ix. 12, *ἀναπέτονται γὰρ καὶ εἰς τὸ πέλαγος, καί τινες ἤδη πλέοντες παρὰ τὴν Λιβύην περιέτυχον ἐν τῇ θαλάσσῃ πολλοῖς ᾄδουσι φωνῇ γοώδει.*

1421. *φιλήτωρ τῷδ'*, 'a sweetheart of his.' The MSS. give *τοῦδ'*, but Hermann has restored the dative from the scholium *ἐκ ψυχῆς φιλούμενον τῷ Ἀγαμέμνονι*, rightly observing that the word is not a substantive from *φιλεῖν*, but an adjective compounded of *φίλος* and *ἦτορ*, like *μεγαλήτωρ*. By adopting *τῷδε*, we gain an antithesis between it and *ἐμοὶ*,—'dear to him in death, while to me she has brought a new relish to the enjoyment of my union (with Aegisthus).' It is perhaps, on the whole, best to construe *παροψώνημα χλιδῆς τῆς ἐμῆς εὐνῆς*, rather than *εὐνῆς παροψ. χλιδῆς*, which is rendered by Prof. Conington 'a nuptial dainty dish of new delight.' Blomfield, who reads *χλιδῇ*, illustrates the proverbial meaning of *παροψὶς* or *παροψώνημα*, said of a paramour secretly kept by a married woman, from Aristoph. frag. 236, *πάσαις γυναιξὶν ἐξ ἑνός γε τοῦ τρόπου ὥσπερ παροψὶς μοῖχος ἐσκευασμένος*. Properly, *παροψωνεῖν* (Ar. Eccl. 226) is to get some extra fare besides the appointed meal. Weil, "quam sibi adduxit Agamemno *εὐνῆς π.*, Clytaemnestrae adduxit *π. χλιδῆς*." Hermann chooses to read *εὐχῆς* for *εὐνῆς*, "*voti*, quod ei contigerat Agamemnonem interficere." But this loses sight of the evident connexion between the words as suggested by the passage of Aristophanes. Klausen, Wellauer, and Peile, take *εὐνῆς* for Cassandra's death, comparing *κοίταν* inf. 1496, as if the poet had meant 'a death-relish of my luxurious pleasure;' which, for the same reason, cannot be maintained.

1423. The long ode which follows, and which, Müller observes, partakes of a Commatic character (with many resemblances to the long Commos in Cho. 300 seqq.), has been variously arranged into strophes and antistrophes, and (for the anapaests) systems (*συστήματα*) and corresponding or counter-systems (*ἀντισυστήματα*). All these methods presuppose considerable *lacunae* in two or three places where nothing seems wanting to the sense. As Blomfield, Peile, Klausen, and Hermann differ more or less widely in their disposition of these complex and interlacing metrical schemes, the present editor may be pardoned for adopting a notation in which simplicity has been aimed at as far as appeared consistent with probability. As regards the subject-matter of the ode, Klausen—perhaps rather fancifully—divides it into three parts, (viz. 1423—1456, —1507,—1554,) each of which he considers as having a distinct argument, subordinate however to the general idea, that the deed of Clytemnestra is the crowning point of the family troubles. The drift of the whole may be summed up in a few words. The chorus asserts that Helen is to be blamed for having revived the family curse which led to all this woe; that some evil demon has possessed the house of the Tantalidae; that Zeus has allowed it the power to use Clytemnestra as an agent; that other deaths are yet in store before the curse has run out. Clytemnestra's replies are apologetic; she admits that a demon is the real cause, and pleads that she has only been the helpless minister of his wrath; that Agamemnon, after all, deserved his death for slaying Iphigenia; that as she has killed him, so she will bury him without a tear from any but his dead daughter, who will meet him in Hades; that she trusts her deed may prove the final work of blood in the family, and that the evil genius will henceforth leave it and her in peace.

1423—30. 'Would that some death would come quickly upon us, not very painful nor lingering, bringing the sleep of eternity, now that our most gracious protector has been slain, after suffering so much through one woman, even as now he has lost his life by the hand of a woman.'—*ἐν ἡμῖν*, for which Hermann reads *ἐφ' ἡμῖν*, is explained by Conington and Peile as if for *φέρουσα μένειν ἐν ἡμῖν*. Perhaps 'in us' may be more simply understood 'in our case,' the *easy* death wished for being contrasted with the painful death of Agamemnon.

μηδὲ δεμνιοτήρης
μόλοι τὸν αἰεὶ φέρουσ' ἐν ἡμῖν
μοῖρ' ἀτέλευτον ὕπνον, δαμέντος
φύλακος εὐμενεστάτου,
[καὶ] πολλὰ τλάντος γυναικὸς διαί;
πρὸς γυναικὸς δ' ἀπέφθισεν βίον.
ἰὼ ἰὼ παράνους Ἑλένα, στρ. β'.
μία τὰς πολλάς, τὰς πάνυ πολλὰς
ψυχὰς ὀλέσασ' ὑπὸ Τροίᾳ,
νῦν δὲ τελείαν
* * * *
† πολύμναστον ἐπηνθίσω [στρ. γ'.]
δι' αἷμ' ἄνιπτον
ἥτις ἦν τότ' ἐν δόμοις
ἔρις ἐρίδματος, ἀνδρὸς οἰζύς.
ΚΛ. μηδὲν θανάτου μοῖραν ἐπεύχου στρ. δ'.
τοῖσδε βαρυνθείς·
μηδ' εἰς Ἑλένην κότον ἐκτρέψῃς,
ὡς ἀνδρολέτειρ', ὡς μία πολλῶν
ἀνδρῶν ψυχὰς Δαναῶν ὀλέσασ',
ἀξύστατον ἄλγος ἔπραξεν.

1430. *ἰὼ ἰὼ παράνους.* The MSS. give *ἰὼ παρανόμους*, corrected by Hermann and Blomfield. If this strophe (or system) really corresponds with 1515 seqq., it follows that several lines have been lost after *τελείαν*. But it is not a little remarkable that the sense shows no indication of many, or indeed any, verses omitted, so that one is led to question whether anapaests do not sometimes stand alone, though inserted in regularly antistrophic odes. See inf. 1499.

1434. The text here is so corrupt, that it seems quite a vain attempt to explain or restore it. If the corresponding antistrophe is at 1525, it is possible that the poet wrote thus:—

νῦν δὲ τέλειον ἐπηνθίσω αἷμ' ἄνιπτον·
ἦν δὲ τότ' ἐν δόμοισιν
ἐρίδματός τις ἀνδρὸς οἰζύς.

'Now you (Helen) have caused to blossom a bloody murder accomplished, indelible; for there already (i. e. before, sup. 150) existed in the house a heavy woe in store for a husband.' Hermann thinks *ἐρίδματος* is for *ἐρίδμητος*, 'domitrix viri calamitas.' The idea was, that the conduct of Helen has stirred up the curse of the Fury which, but for her, might have lain dormant. For the *origin* of all the calamity to the house of Atreus is throughout referred to deeds done before her misconduct. Nevertheless, she had an equal share with Clytemnestra in bringing about the death of Agamemnon.

1438. *μηδὲν ἐπεύχου—μηδ' ἐκτρέψῃς.* These words are a reply to 1423 and 1430.

1440. Virg. Æn. ii. 601, 'Non tibi Tyndaridis facies invisa Lacaenae, Culpatusne Paris: divum inclementia, divum, Has evertit opes, sternitque a culmine Trojam.'

1443. *ἀξύστατον*, 'a grief without compare.' This, which is Klausen's explanation, seems the most probable, because the point of Clytemnestra's remark is to

ΧΟ. δαῖμον, ὃς ἐμπίτνεις δώμασι καὶ διφυί- ἀντ. ά.
οισι Τανταλίδαισιν,
κράτος τ' ἰσόψυχον ἐκ γυναικῶν
καρδιόδηκτον ἐμοὶ κρατύνεις.
ἐπὶ δὲ σώματος δίκαν
[μοι] κόρακος ἐχθροῦ σταθεὶς ἐκνόμως
ὕμνον ὑμνεῖν ἐπεύχεται * *
ΚΛ. νῦν δ' ὤρθωσας στόματος γνώμην, ἀντ. δ'.
τὸν τριπάχυιον
δαίμονα γέννης τῆσδε κικλήσκων·
ἐκ τοῦ γὰρ ἔρως αἱματολοιχὸς
νείρᾳ τρέφεται· πρὶν καταλῆξαι

deny that Helen was worse than others, or the sole cause of calamity. She does not even accept the excuse which it offers for her own crime, but attributes it all, in a spirit of mixed pride and blind fatalism, to the demon which possesses the family.

1444. *διφυίοισι.* So Hermann for *διφυεῖσι*. The Aeolic form *φυίω* is quoted from the Etymol. M. p. 254. 14.—*ἐμπίτνεις*, see on 1146, *δαίμων ὕπερθεν βαρὺς ἐμπίτνων*.

1447. *καρδιόδηκτον.* So Abresch for *καρδίᾳ δηκτόν*. The chorus merely means that the *γυναικοκρατία*, or usurped female authority over them, is intolerable to bear. The legitimate power of Agamemnon and Menelaus has been allowed to fall into the hands of their wives, who themselves exercise a *κράτος ἰσόψυχον*, a like-minded (i. e. equally imperious) authority; but as they are influenced by the demon of the house, he is said to hold sway in and through the women. So Tacitus speaks of Agrippina exercising 'adductum et quasi virile servitium,' Ann. xii. 7. Weil reads *κακόψυχον*.

1448. *δίκαν κόρακος.* A crow perched on a body seems to have been regarded with the same horror, as something of evil import, as a bird fouling the roof of a house or snatching entrails from the altar, Suppl. 636. 732. The chorus fancies the demon is actually there in the form of a crow or raven uttering its dismal strain (*ἐκνόμως*). But Hermann, Dind., Blomf., and Franz read *σταθεῖσ'*, referring it to Clytemnestra, who stands over the body and glories in the deed (1350. 1365). The loss of a word at the end of the verse adds considerably to the uncertainty.—*ὕμνον*, the song or paean of victory.

1451. *ὤρθωσας*, you have set right the sentiment expressed by your mouth. So *ὀρθοῦσθαι γνώμην* in Eur. Hipp. 247.

1452. *τριπάχυιον*, 'thrice-gorged,' perhaps in allusion to the *τρίτη πόσις*. Dr. Peile has suggested a plausible meaning of this much disputed word, 'overgrown,' as if from feeding on human blood. He aptly compares Eum. 254. 295, and sup. 1160. He defends the form of the word by the close analogy of *τριπήχυιος* from *πῆχυς*. Hermann, Weil, Dindorf, Franz give *τριπάχυντον*, Blomf. and Klausen *τριπάλαιον*, neither of which appears to have any high probability.

1455. *νείρᾳ.* So Klausen after Casaubon for *νείρει*, which Hermann retains as the dative of an old word *νεῖρος*, "quod intimum locum significaverit." But *νείρει* and *νείρῃ* were written in the same way in the time of Aeschylus, so we need not have recourse to this supposition. The old comparative of *νέος* was *νέαρος*, the superlative *νέατος*. From *νέαρος* a digammated form *νείαιρος* arose, also *νείαρος* contracted into *νεῖρος*, whence *νείρᾳ* here and *νείαιρα* in Homer took the place of a substantive, *γαστὴρ* being understood. The superlative is used in Eur. Rhes. 794, *νειάτην πλευράν*. In Soph. Oed. Col. 475, there is a suspected word which perhaps may be explained on these considerations, *οἰὸς νεαρᾶς νεοπόκῳ μαλλῷ λαβών*. Either *νεαίρας* or *νεάρρας* would be defensible, the latter on the analogy of Ἄρης (ᾱ) for Ἄρρης.—Translate: 'For it is from him

τὸ παλαιὸν ἄχος, νέος ἴχωρ.
ΧΟ. ἦ μέγαν † οἴκοις τοῖσδε στρ. έ.
δαίμονα καὶ βαρύμηνιν αἰνεῖς,
φεῦ, φεῦ, κακὸν αἶνον ἀτηρᾶς τύχας ἀκορέστου.
ἰώ, ἰή, διαὶ Διὸς
παναιτίου, πανεργέτα·
τί γὰρ βροτοῖς ἄνευ Διὸς
τελεῖται; τί τῶνδ'
οὐ θεόκραντόν ἐστιν;
ἰὼ ἰώ, στρ. ς'.
βασιλεῦ, βασιλεῦ, πῶς σε δακρύσω;
φρενὸς ἐκ φιλίας τί ποτ' εἴπω;
κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'
ἀσεβεῖ θανάτῳ βίον ἐκπνέων.
ὤ μοί μοι, κοίταν τάνδ' ἀνελεύθερον, στρ. ζ'.
δολίῳ μόρῳ δαμεὶς
ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.
ΚΛ. αὐχεῖς εἶναι τόδε τοὔργον ἐμόν. στρ. ή.

that this thirst for blood (desire of blood-lapping) is nourished in their hearts; hence that before the old woe has well ceased, there is new gore.'

1458. Confirmed in their opinion, by Clytemnestra's eager assent, that an evil genius really possesses the house, the chorus now adds, that it is by the permission of Zeus, who, as the Consummator (946), is the real author of every event.—The words *οἴκοις τοῖσδε* are corrupt. Hermann gives *ἦ μέγα δώμασι τοῖσδ' αἵμονα*, Franz *ἦ μέγα τοῖσδε δόμοις αἵμονα, κ.τ.λ.*, Weil *ἦ μέγαν οἰκοτριβῆ*, Davies *ἦ μεγάροισι μέγαν.* But *δαίμονα* seems essential to the context. 'Truly the genius you speak of in the family is one of power and heavy wrath,' if he has the fatal influence you describe. Perhaps we should restore *ἐν γενεᾷ* or *ἐκ γενεᾶς*, which latter is given as a gloss in MS. Farn.—With *αἰνεῖς αἶνον δαίμονα* compare *νέωσον αἶνον ἡμέτερον γένος*, Suppl. 527. Soph. Phil. 1380, *ὦ δεινὸν αἶνον αἰνέσας, τί φῂς ποτε;*

1463. *τί γάρ;* Cf. Supp. 802, *τί δ' ἄνευ σέθεν θνατοῖσι τέλειόν ἐστι;*

1471. *κοίταν.* This verse is dochmiac. Wellauer rightly supplies *κεῖσαι* from the preceding sentence. The addition of *ἀνελεύθερον* makes *δουλίῳ* for *δολίῳ* in the next verse, and *δούλιον* in 1501, a tempting alteration. For not only does the metre seem to favour it, but also the complaint of Orestes in Cho. 470, *πάτερ, τρόποισιν οὐ τυραννικοῖς θανών.* Dobree indeed conjectured *δούλιον*, which Hermann is pleased to call "prorsus absurdum." The question depends mainly on the genuineness of 1499—1500, on which see the note.

1474. 'You insist,' retorts Clytemnestra, by your words *ἐκ χερὸς κ.τ.λ.* 'that this deed is *mine.* I tell you, it was not *I* who did it, but the genius of the family in my form and shape, who paid the debt that was due by offering up a full-grown victim for young ones' (the slain infants of Thyestes).—*μὴ ἐπιλεχθῇς*, 'do not reckon,' 'do not assume.' The difficulty is, that this use, as far as is known, is confined to *ἐπιλέγεσθαι* and *ἐπιλέξασθαι*. (Hesych. *ἐπιλεγόμενος· ἐπιλογιζόμενος. ἐπιλεξάμενος· διαλεγεὶς*, [*διαλεχθεὶς*?] *ἐνθυμηθείς.*) Klausen's version is, *noli amplius recordari, noli amplius cogitare.* Franz, whom Weil and Davies follow, has edited *ἐπιλέξῃς*,

μὴ δ' ἐπιλεχθῇς
Ἀγαμεμνονίαν εἶναί μ' ἄλοχον·
φανταζόμενος δὲ γυναικὶ νεκροῦ
τοῦδ' ὁ παλαιὸς δριμὺς ἀλάστωρ
Ἀτρέως, χαλεποῦ θοινατῆρος,
τόνδ' ἀπέτισεν,
τέλεον νεαροῖς ἐπιθύσας.
ΧΟ. ὡς μὲν ἀναίτιος εἶ ἀντ. έ.
τοῦδε φόνου, τίς ὁ μαρτυρήσων;
πῶ; πῶ; πατρόθεν δὲ συλλήπτωρ γένοιτ' ἂν ἀλάστωρ.
βιάζεται δ' ὁμοσπόροις
ἐπιρροαῖσιν αἱμάτων
μέλας Ἄρης, ὅποι δίκαν
προβαίνων πάχνᾳ

but *ἐπιλέγειν* is simply 'to add to what has been said.' There is no great probability in Hermann's *μηκέτι λεχθῇ δ'*, 'let it no longer be said.' In fact, there are several instances of passive aorists used in a deponent sense. So *προσδερχθῇ* Prom. 53. *διελέχθη* Plat. Symp. p. 174, D. Herod. iii. 51. *φρασθεὶς* Herod. vii. 46. *ὑποδεχθεὶς* Eur. Heracl. 757. *ἐφράσθη* Hec. 546. Photius, *μεμφθῇ, τὸ μέμψηται· Θουκυδίδης.* Bekk. Anecd. p. 82, *ἀπολογηθῆναι, ἀντὶ τοῦ ἀπολογήσασθαι.* All these examples abundantly justify *ἐπιλεχθῇς* for *ἐπιλέξῃ*, in the sense given above.

1477. *φανταζόμενος*, 'likening himself to,'—as Homer uses *εἰδόμενος* and *εἰσάμενος.* Usually, *φαντάζεσθαι* is simply 'to appear;' but it properly means 'to present oneself so as to be recognized by resemblance,' whence it easily passes into the meaning in the text.

1480. *ἀπέτισεν, persolvit,* Hermann. And so Prof. Conington had before rightly explained it. Klausen's *hunc ultus est* cannot be maintained, though Dr. Peile follows him; for the poet should have said *ἀπετίσατο*, whereas he rather means *ἀπέδωκεν.* The phrase is like *ἀποτίνειν ἀργύριον*, in payment of a debt.

1482. 'No one will bear you guiltless, though perhaps the genius or demon you speak of may have assisted you. By the successive murder of relations Ares is gradually driving the family up to a point, on attaining which he will allow satisfaction to be taken for the devoured children of Thyestes.'

1485. *πῶ; πῶ;* "Hesychius *πῶ, ποῦ, ὅθεν, ὁπόθεν. Δωριεῖς.* Significat *qua ratione.* Rectius Etym. M. p. 773, 18, *πόθεν* interpretatur, male ille tamen ex eo factum censens." Hermann. The form appears to exist in the compound *πώμαλα*, 'by no means.'—*πατρόθεν*, resulting from the crime of Atreus.

1488. *δίκαν.* So Butler for *δὲ καί.* The editors generally retain the vulgate; but it appears utterly hopeless to extort any plausible meaning out of it. On the other hand, nothing can be simpler or more natural than *δίκην παρέχειν κουροβόρῳ πάχνᾳ* (even though the periphrasis in the last words is rather a bold one), 'to afford satisfaction for the congealed blood (*φόνος πέπηγεν*, Cho. 59) of the devoured children of Thyestes.' Cf. *παιδοβόροι μόχθοι* Cho. 1057. Ares is here spoken of as the author of domestic broils; he is said *παρέχειν* as the Fury is said *τίνειν*, Cho. 638; and the sense is, that he will not be satisfied till vengeance is complete, which, the chorus implies, may perhaps yet demand the death of Clytemnestra. For *προβαίνων* cf. Eur. El. 402, *ἴσως γὰρ ἂν μόλις προβαίνουσ' ἡ τύχη σταίη καλῶς.* Ar. Ach. 836, *οὐκ ἤκουσας οἷ προβαίνει τὸ πρᾶγμα τοῦ βουλεύματος;*

κουροβόρῳ παρέξει.
ἰώ, ἰώ, ἀντ. ϛʹ.
βασιλεῦ, βασιλεῦ, πῶς σε δακρύσω;
φρενὸς ἐκ φιλίας τί ποτ' εἴπω;
κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'
ἀσεβεῖ θανάτῳ βίον ἐκπνέων.
ὤ μοί μοι, κοίταν τάνδ' ἀνελεύθερον, ἀντ. ζʹ.
δολίῳ μόρῳ δαμεὶς
ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.
ΚΛ. [οὔτ' ἀνελεύθερον οἶμαι θάνατον
τῷδε γενέσθαι,]
οὐδὲ γὰρ οὗτος δολίαν ἄτην ἀντ. ηʹ.
οἴκοισιν ἔθηκ';
ἀλλ' ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθὲν
τὴν πολυκλαύτην Ἰφιγένειάν τ'

1499. Klausen, in defending the two verses which Franz, Dind., and Peile have enclosed in brackets, and which have been omitted by Hermann, confirms an opinion that has been elsewhere expressed, that anapaestic systems are not invariably followed by an exactly equal number of verses, as in ordinary antistrophes. Still, the two verses are suspicious, because (not to dwell on the hiatus after *γενέσθαι*, for which see sup. 78) *οὔτε* has nothing to answer to it, and *δολίαν ἄτην*, especially with *γὰρ*, can only refer to *δολίῳ μόρῳ* above, the sense being 'he died by craft as he slew Iphigenia by craft,' or stealthy abduction, i.e. for the feigned marriage with Achilles, as Euripides represents it. Cf. Cho. 547, *δόλῳ κτείναντες ἄνδρα τίμιον.* "Clytemnestra," Dr. Peile observes, "now no longer attempting to exculpate herself as having been merely an instrument in the hands of a higher power, again takes refuge in the great Heathen principle of *Retaliation*, and, more successful in this, is emboldened once more to avow, and triumph in, what she has done." If the two verses are genuine, we can hardly help reading *δούλιον ἄτην* (see on 1471) with Blomfield: 'Not so, for it was not the death of a slave, but of his own child, that he caused to the house.'

1503. *Ἰφιγένειάν τ'*. The MSS. give *τὴν πολύκλαυτόν τ' Ἰφιγένειαν ἀνάξια δράσας.* Elmsley on Med. 807 proposed to omit *Ἰφιγένειαν* as a gloss, while Porson read *τὴν πολυκλαύτην* to get rid of the *τε*, which, after all, may be defended by such passages as sup. 10. 208, as giving a merely exegetical sense (*nempe*). But there is a more serious corruption in *ἀνάξια*, which at once renders the sense weak and the metre intolerable. Various corrections have been proposed, most of which admit Hermann's *ἄξια*. Franz gives, after H. L. Ahrens, *τὴν πολύκλαυτον παῖδ' Ἰφιγόνην.* Hermann, *τῆς πολυκλαύτης Ἰφιγενείας.* Mr. Davies, after Weise, *τὴν πολύκλαυτον ἀνάξια δράσας Ἰφιγένειαν, ἀνάξια πάσχων*, which is plausible: see on Suppl. 397. Klausen and Peile, *τὴν πολύκλαυτόν τ' Ἰφιγενείαν*, while Dindorf edits *τὴν πολυκλαύτην Ἰφιγενείαν.* The long ᾱ is in some degree defended by Theb. 682, *κακῶν δὲ κᾀσχρῶν οὔτιν' εὔκλειαν ἐρεῖς.* However, in 1532 we have *Ἰφιγένειᾰ* short; so that it seems safer and better to give the reading in the text, involving as it does a very trifling change. As for *ἄξια δράσας*, it is explained to mean *ἄξια ἀξίων δραμάτων πάσχων*, 'suffering worthy punishment for deeds deserving it.' A reasonable suspicion is, that *ἀνάξια* has crept in from a gloss on the original word *ἀσεβῆ* or *ἔκδικα*, perhaps from a desire to improve the verse by introducing an antithesis.

†ἄξια δράσας, ἄξια πάσχων,
μηδὲν ἐν Ἅιδου μεγαλαυχείτω
ξιφοδηλήτῳ
θανάτῳ τίσας ἅπερ ἦρξεν.
ΧΟ. ἀμηχανῶ φροντίδος στερηθεὶς στρ. θʹ.
εὐπάλαμον μέριμναν,
ὅπα τράπωμαι, πίτνοντος οἴκου.
δέδοικα δ' ὄμβρου κτύπον δομοσφαλῆ
τὸν αἱματηρόν· ψεκὰς δὲ λήγει.
δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης
πρὸς ἄλλαις θηγάναισι Μοῖρα.
ἰὼ γᾶ, γᾶ, εἴθε μ' ἐδέξω, ἀντ. βʹ.
πρὶν τόνδ' ἐπιδεῖν ἀργυροτοίχου
δροίτας κατέχοντα χαμεύναν.
τίς ὁ θάψων νιν, τίς ὁ θρηνήσων;
ἦ σὺ τόδ' ἔρξαι
τλήσει, κτείνασ' ἄνδρα τὸν αὑτῆς
ἀποκωκῦσαι, ψυχῇ τ' ἄχαριν
χάριν ἀντ' ἔργων

1505. *μηδὲν μεγαλαυχείτω.* 'Having suffered his deserts, let him not boast in Hades.' Compare sup. 516, *ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον*, where see the note.—*τίσας ἅπερ ἦρξεν* is, 'having paid for (like *τίνειν φόνον, ἀδικίαν*, &c.) what he began,' 'what he set the example of.'

1508. *στερηθεὶς μέριμναν*, 'being destitute of a ready expedient of thought.' Hermann compares Soph. El. 960, *πλούτου πατρῴου κτῆσιν ἐστερημένη.* Indeed, *ἀποστερεῖν τινά τι* is the common idiom, though, as it naturally implies previous possession, we may be tempted to join *ἀμηχανῶ μέριμναν*, like *τέρμα ἀμηχανῶ* sup. 1148, *ἀπορεῖν τι* Ar. Eccl. 664. *ταῦτ' ἀμηχανοῦμεν* Eur. Heracl. 492.

1512. *ψεκὰς δὲ λήγει.* It no longer rains in *mere* drops, but with a full stream of blood. Cf. Oed. Col. 1251, *ἀστακτὶ λείβων δάκρυον.* Apoll. Rhod. iii. 805, *τὰ δ' ἔρρεεν ἀσταγὲς αὔτως* (said of flowing tears). So *ἄστακτα ὕδατα* of the river Inopus, Iph. Taur. 1242.

1513. *θηγάνει.* So Hermann for *θήγει.* Auratus had previously corrected *δίκην* for *δίκη* or *δίκα.* 'Fate is whetting (the sword of) Justice upon another whetstone, for a new business of harm,' i.e. is bringing back Orestes to execute vengeance on the murderers. Perhaps, *Δίκη δ' ἔτ' ἄλλου πράγματος θήγει βλάβας πρὸς ἄλλαις θηγάναισι Μοίρας.* Cf. Cho. 635.

1515. *εἴθε μ' ἐδέξω.* So Hermann with MS. Farn. for *εἴθ' ἔμ' ἐδέξω*, which he rightly remarks would have meant 'me in place of Agamemnon.'

1518. Hesych. *δροίτη· πύελος, σκάφη.* Cf. Eum. 603. 'O earth, would thou hadst taken me to thyself, ere ever I had lived to see my lord the tenant of a silver-sided laver for his lowly bier!'

1522. *ψυχῇ τ'.* So Hermann for *ψυχήν.* Translate, 'Will *you* have the boldness to do this,—after having killed your own husband to bewail him, and unrighteously to perform a thankless favour to his shade, as a requital for your daring deeds?'—*χάριν ἄχαριν*, like *χάριν ἀχάριτον* Cho. 38, is said of the heartless and useless lamentations and propitiatory offerings intended as a recompense or atonement (*ἀντὶ*) for her wicked deed. Compare Cho. 506—9.

μεγάλων ἀδίκως ἐπικρᾶναι;
τίς δ' ἐπιτύμβιον αἶνον ἐπ' ἀνδρὶ θείῳ [ἀντ. γ΄.]
ξὺν δακρύοις ἰάπτων
ἀληθείᾳ φρενῶν πονήσει;
ΚΛ. οὐ σὲ προσήκει τὸ μέλημα λέγειν — στρ. ί.
τοῦτο· πρὸς ἡμῶν
κάππεσεν, *ἡμεῖς καὶ καταθάψομεν,
οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων,
ἀλλ' Ἰφιγένειά νιν ἀσπασίως
θυγατὴρ, ὡς χρὴ,
πατέρ' ἀντιάσασα πρὸς ὠκύπορον
πόρθμευμ' ἀχέων,
περὶ χεῖρε βαλοῦσα φιλήσει.
ΧΟ. ὄνειδος ἥκει τόδ' ἀντ' ὀνείδους· — ἀντ. θ΄.
δύσμαχα δ' ἐστὶ κρῖναι·
φέρει φέροντ', ἐκτίνει δ' ὁ καίνων.

1525. *ἐπιτύμβιον αἶνον.* So Stanley for *ἐπιτύμβιος αἶνος.* There is an allusion to the funeral oration pronounced over the graves of the great. The nominative is defended by Hermann, Klausen, and Peile, on the ground that *ἰάπτων* may be used intransitively (aiming or pointing at him), as in Suppl. 541. Granting this, we must still urge, that *πονήσει* can only be said of the *speaker* of the funeral oration.—*ἀληθείᾳ φρενῶν*, sup. 761 seqq.

1530. The old reading, *κάππεσε, κάτθανε, καὶ καταθάψομεν*, seems undeniably corrupt, as Elmsley on Med. 1380 perceived. The metre in itself is faulty; but that is not the only ground of suspicion. The context requires the sense, (in reply to the question, Who shall bury him?) 'As *we* slew him, so *we* will inter him; 'tis not for *you* to mention this (which is rather our) care.' Thus *ἡμεῖς* seems to have been expelled by *κάτθανε*, which was a gloss on the rarer form *κάππεσε.* Dr. Donaldson thinks there is an intentional repetition of several verbs compounded of *κατά.* Schneidewin suggests *τὸ μέλημ' ἀλέγειν*, and so Karsten, whom Weil and Davies follow. It is difficult to see why the vulgate needs alteration.

1531. After this verse the editors assume a lacuna: but see on 1499. Cho. 424, *ἄνευ πενθημάτων ἔτλης ἀνοίμωκτον ἄνδρα θάψαι.*

1532. *ἀσπασίως κ.τ.λ.* All this, of course, is ironically said.

1536. *χεῖρε.* So Porson for *χεῖρα*, which, perhaps, might be allowed to stand, but that the poet would seem to have borrowed an Homeric phrase, Od. xi. 211, *καὶ εἰν 'Αΐδαο φίλας περὶ χεῖρε βαλόντε.*

1537. *ὄνειδος ἥκει τόδε.* The general sense appears to be, 'This is a case in which the law of retaliation, *παθεῖν τὸν ἔρξαντα*, holds good,'—a law which says 'reproach for reproach, reprisal for robbery, death for death.' See sup. on 513. Cho. 301, *ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ γλῶσσα τελείσθω.* In *φέρει φέροντα*, sc. *ὁ φερόμενος* (cf. Theb. 344), the doctrine of the *ῥύσιον* (Suppl. 406) is obscurely hinted at, and hence the poet premises *δύσμαχα δ' ἐστὶ κρῖναι*, 'what I mean is hard to interpret.' The application is of course intended for Clytemnestra, who has deserved death by her crimes. Mr. Davies: "here comes a charge the other charge rebutting: hard is the strife to judge them." Mr. Mayor (Journal of Philology, ii. 4, p. 239) says, "The reproach which comes instead of reproach is Clytemnestra's defence of the murder as an act of vengeance due to the Manes of Iphigenia; and it is 'hard to judge between them;' she (Clyt.) spoils the spoiler (Agam.), and the slayer (Agam.) pays the full penalty."

μίμνει δὲ, μίμνοντος ἐν χρόνῳ Διὸς,
παθεῖν τὸν ἔρξαντα· θέσμιον γάρ·
τίς ἂν γονὰν ἀραῖον ἐκβάλοι δόμων;
κεκόλληται γένος πρὸς ἄτᾳ.
ΚΛ. εἰς τόνδ' ἐνέβης ξὺν ἀληθείᾳ — ἀντ. ί.
χρησμόν· ἐγὼ δ' οὖν
ἐθέλω, δαίμονι τῷ Πλεισθενιδᾶν
ὅρκους θεμένη, τάδε μὲν στέργειν,
δύστλητά περ ὄνθ'· ὃ δὲ λοιπὸν, ἰόντ'
ἐκ τῶνδε δόμων ἄλλην γενεὰν
τρίβειν θανάτοις αὐθένταισιν.
κτεάνων τε μέρος

1540. *ἐν χρόνῳ.* A short expression for 'while time remains and Zeus is lord of all.' Hermann and Dindorf give *θρόνῳ* after Schütz. These words are said to be occasionally confused in MSS.; but the correction, though an easy one, certainly weakens the sentiment, albeit, as remarked on Suppl. 94, the idea of majesty and authority is sometimes conveyed by a word expressive of *sitting.*

1541. *θέσμιον γάρ.* 'For it is an established law.' Dr. Peile quotes Hesych. *θέσμιον· δίκαιον*, and *θέσμιον· νόμιμον*, but he prefers, with most editors, to join *θέσμιον γονὰν ἀραῖον.*

1542. *ἀραῖον.* So Hermann for *ῥᾶον*, a correction justly adopted by all the recent editors. The sense is, 'No one can now eject from the family a brood of curses,' i.e. the calamities in store for it from the imprecation of Thyestes, inf. 1579. Compare *δύσπεμπτος ἔξω*, sup. 1161. See on 729, and Cho. 636. 792, for the notion of one evil begetting another.

1543. *πρὸς ἄτᾳ.* This is Blomfield's happy emendation for *προσάψαι.* On Τ and Ψ confused see Suppl. 856. Porson on Med. 553. So *ψυχὰς* for *τύχας* in Iph. T. 838, Eur. Suppl. 623, while in Hel. 953 *εὐψυχίας* has passed first into *εὐτυχίας*, then into *εὐδαιμονίας.* Hermann's reading, *προσόψει*, gives a very far-fetched meaning. Dindorf and Peile rightly prefer *ἄτᾳ*, 'the family has been glued to (implicated in) misfortune,' so that the *γονὴ ἀραῖος*, or consequences of the *πρώταρχος ἄτη*, is inseparable from it,—though *ἄτη* may here mean, as usual, 'a blind and infatuated course of action.'

1544. *ἐνέβης.* So Herm., Dind., Peile, Franz, after Canter for *ἐνέβη.* 'You have rightly entered into this topic of the divine law of retribution.' The remark was directed at herself; but she pretends not to see this, and understands it generally of the house, or perhaps more generally still of any criminal to whom it may apply. There is no difficulty in interpreting *χρησμὸς* of a divine declaration, especially as the earliest use of oracles was to guide men in a just course of action (*θεμιστεύειν*, cf. Eum. 2). In Eur. Hipp. 1350, *χρησμοῖς ἀδίκοις διελυμάνθην*, it means the curse uttered by Theseus.

1545. *ἐγὼ δ' οὖν.* 'I however,' i.e. be that as it may. See sup. on 217.

1548. *ὃ δὲ λοιπόν.* 'But for what remains,' i. e. as the other side or condition of the compact; that on the part of Clytemnestra being simply a passive endurance of all the past woes. See below, 1637. This would appear, at first sight, by no means an equitable bargain, and it has this further difficulty, that Clytemnestra thereby places herself in the situation of one who has been wronged rather than one who has done a wrong. The idea, in fact, which still engrosses her mind, is the loss of her daughter, and so far from regarding the murder of her husband as a crime, she views it simply as a just retaliation (sup. 1407). The proposed compact then amounts to this,—that she should let bygones be bygones, since they cannot be altered, and that the demon should cease to incite the family of the Atridae to the commission of domestic murders.

βαιὸν ἐχούσῃ πᾶν ἀπόχρη μοι
ἀλληλοφόνους
μανίας μελάθρων ἀφελούσῃ.

ΑΙΓΙΣΘΟΣ.

ὦ φέγγος εὖφρον ἡμέρας δικηφόρου·
φαίην ἂν ἤδη νῦν βροτῶν τιμαόρους
θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχη,
ἰδὼν ὑφαντοῖς ἐν πέπλοις Ἐρινύων
τὸν ἄνδρα τόνδε κείμενον φίλως ἐμοί,
χερὸς πατρῴας ἐκτίνοντα μηχανάς.
Ἀτρεὺς γὰρ ἄρχων τῆσδε γῆς, τούτου πατήρ,
πατέρα Θυέστην τὸν ἐμόν, ὡς τορῶς φράσαι,
αὑτοῦ τ' ἀδελφόν, ἀμφίλεκτος ὢν κράτει,

1552. *μοι.* The MSS. give *μοι δ'*, where *δὲ* must be regarded as an insertion on account of the hiatus. For the same reason Canter proposed *κἀλληλοφόνους*, while others transpose, *μανίας μελάθρων ἀλληλοφόνους κ.τ.λ.* Hermann gives *τάσδ'* for *μοι*, but the hiatus is capable of defence. See on v. 79. Clytemnestra lays the flattering unction to her soul, that she has after all done good service if she has brought to a close the family curse.

1555. The character of Aegisthus, who now first appears on the stage, is marked by a cowardly selfishness and a spiteful resentment against the dead Agamemnon, very different from the heroic avowal, on the plea of Justice, made by Clytemnestra. *He* owed a grudge to Agamemnon because his father Atreus had banished Thyestes, and on his return home as a Suppliant had brutally served up to him a banquet on the flesh of his own children. This was an ancestral wrong; and in fulfilment of his father's curse, but not less from the personal consideration, because he had himself been banished when an infant together with Thyestes, he had planned and executed the murder. He dwells on the word *δίκη* (1582—5—9), but it is the *δίκη* of pure revenge, not the plausible *δίκη*, or eternal law of retribution, of Clytemnestra. When boldly bearded by the chorus, he has recourse to threats, and is with difficulty pacified by the more collected and shocked, if not now repentant Clytemnestra, 1632 seqq.

1557. *ἄχη.* See on 1222. Hermann gives *ἄγη* after Auratus. But *γῆς ἄχη* are rightly said of human troubles in the most general sense. To the mind of a philosopher-poet, crime and woe would appear intimately associated. He speaks in reference to the infidel sentiment before quoted, v. 360, *οὐκ ἔφα τις θεοὺς βροτῶν ἀξιοῦσθαι μήλειν.* Compare Eur. Suppl. 731, *νῦν τήνδ' ἄελπτον ἡμέραν ἰδοῦσ' ἐγὼ θεοὺς νομίζω.*

1560. *χερὸς πατρῴας μηχανάς.* The deeds devised and executed by Atreus with his own hand, inf. 1571. Eur. Herc. F. 983, *εἷς μὲν — ἔχθραν πατρῴαν ἐκτίνων πέπτωκέ μοι.*

1562. *ὡς τορῶς φράσαι.* If this clause is not merely expletive, it seems to mean, 'to tell in detail the nature and circumstances of Atreus' crime.' Klausen refers it to the exact specification of r lationship between the parties just mentioned.

1563. *αὑτοῦ τ' ἀδελφόν.* 'Thyestes, who was my father and at the same time his (Atreus') brother.' Elmsley on Med. 940, whom Franz, Weil, Dindorf follow, read *αὐτοῦ δ' ἀδελφόν.—ἀμφίλεκτος ὢν κράτει*, literally, 'being challenged in the matter of sovereignty' by Thyestes. Cf. 854. The real subject of quarrel was the adultery of Thyestes with the wife of Atreus (sup. 1164); but it was clearly not the object of Aegisthus to speak of the crimes done *by* his father, in endeavouring to establish his right to revenge. Why then was Thyestes banished on this

ἠνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων.
καὶ προστρόπαιος ἑστίας μολὼν πάλιν
τλήμων Θυέστης μοῖραν ηὕρετ' ἀσφαλῆ,
τὸ μὴ θανὼν πατρῷον αἱμάξαι πέδον
αὐτοῦ· ξένια δὲ τοῦδε δύσθεος πατὴρ
Ἀτρεὺς προθύμως μᾶλλον ἢ φίλως πατρὶ
τῷ 'μῷ, κρεουργὸν ἦμαρ εὐθύμως ἄγειν
δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.
τὰ μὲν ποδήρη καὶ χερῶν ἄκρους κτένας
ἔκρυπτ' ἄνωθεν ἀνδρακὰς καθήμενος·

plea? He appears to have been suspected of using his influence with the wife to secure the throne, much in the same way as Aegisthus himself has acted by Clytemnestra. See the Schol. Ven. on Il. ii. 106, where the story is given at some length. Hence Atreus as ruler (1561) drove him out, and on his return avenged the deeper wrong by the horrible banquet so often alluded to in the play.

1568. *αὐτοῦ.* 'There on the spot,' viz. at his own hearth and home, which would have been a piteous fate for one who had escaped all the chances and dangers of exile. Compare 439. 1356. So Homer has *αὐτοῦ ἐνὶ Τροίῃ, ὑπ' Ἴλιον αὐτοῦ, κ.τ.λ.* Soph. Trach. 144, *τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται χώροισιν αὑτοῦ.—ξένια*, in apposition with *δαῖτα*, 'by way of a hospitable entertainment.' Thyestes obtained safety so far that his life was spared; *but* he met with a reception worse than death itself. Thus *τοῦδε πατὴρ* must be taken together like *τούτου πατήρ*, 1561. As for Hermann's emendation, *ἀστοξένια*, to which Peile and Conington incline, as rightly expressing (see on Suppl. 350) the relation of Thyestes on his return from exile and *ἄτιμος*, it appears neither necessary nor metrically satisfactory. With the verse as it now stands compare Cho. 1.

1570. *κρεουργὸν ἦμαρ*, 'a festive day,' —a day on which meat was distributed after a solemn sacrifice. Compare *βουθύτοις ἐν ἤμασιν* Cho. 253.—*ἄγειν*, precisely as the Romans said *agere ferias, agere festum diem*, &c.

1571. *παιδείων.* This form is properly used on the analogy of *βόεια, μήλεια, χοίρεια*, &c. Sup. 1213, *Θυέστου δαῖτα παιδείων κρεῶν.*

1573. *ἔκρυπτ'.* So Blomf. and Hermann after Casaubon, for *ἔθρυπτ'*. The emendation derives great weight from the almost identical narrative of Herodotus about the banquet served up to Harpagus on the flesh of his sons, i. 119, *τοῖσι μὲν ἄλλοισι καὶ αὐτῷ Ἀστυάγεϊ παρετιθέατο τράπεζαι ἐπιπλέαι μηλείων κρεῶν, Ἁρπάγῳ δὲ τοῦ παιδὸς τοῦ ἑωυτοῦ πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν τὰ ἄλλα πάντα· ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ κανέῳ κατακεκαλυμμένα.* And Hermann quotes from Hyginus (fab. 88) the very same account of the Thyestean feast, *qui quum vesceretur, Atreus imperavit brachia et ora puerorum afferri.* Stories of this kind form part of a pre-historic lore, and are seldom found to vary much in their details. Those who construe *ἔθρυπτ' ἄνωθεν* 'broke (or, was breaking) *from the parts above,*' fail to give any intelligible explanation how the hands and feet could be so detached, or in what position the said parts must be supposed to lie. Klausen reads *καθημένους*, and understands that Atreus minced or chopped up the fingers (in order to obliterate their form) laid separately on the top of the dish, so that the guest first served could not avoid taking them. But this is liable to the objection, that the very parts are here eaten which in the similar narrative of Herodotus are represented as laid aside to be afterwards produced. Weil has *καθημένοις*, with Casaubon: 'he minced the fingers and toes for the guests who were severally feasted at separate tables;' and he reads *ἄπωθεν* for *ἄνωθεν*. Hermann also gives *καθημένοις*, which he appears to construe with *ἄσημα*. Retaining *καθήμενος*, we may translate as follows: 'The joints of the feet, and the fingers at the tips of the hands, he covered over,

ἄσημα δ' αὐτῶν αὐτίκ' ἀγνοίᾳ λαβὼν
ἔσθει βορὰν ἄσωτον, ὡς ὁρᾷς, γένει.
κἄπειτ' ἐπιγνοὺς ἔργον οὐ καταίσιον,
ᾤμωξεν, ἀμπίπτει δ' ἀπὸ σφαγῆς ἐμῶν·
μόρον δ' ἄφερτον Πελοπίδαις ἐπεύχεται,
λάκτισμα δείπνου ξυνδίκως τιθεὶς ἀρὰν,

sitting apart at the top of the table; and he (Thyestes) having at once (*αὐτίκα*, without hesitation or suspicion) taken in ignorance portions of the flesh which could not be distinguished, eats a food which has now proved ruinous to the race, as you behold.' By *ἄνωθεν* we may understand that the action done proceeded *from* the head of the table: although there is abundant authority (e.g. Thuc. ii. 52) for regarding it here as simply a synonym of *ἄνω*. Compare *ὑποκάτω κατακλίνεσθαι* and *ἔσχατος κατακεῖσθαι*, said of guests, Plat. Symp. p. 175, c, and p. 222, *ad fin.* Suidas explains *ἀνδρακὰς* by *χωρὶς*, and so a gloss in MS. Farn., *ἀντὶ τοῦ, καθ' ἑαυτόν*.—The reader will notice the antithesis between *τὰ μὲν ποδήρη* and *ἄσημα δ' αὐτῶν*,—the articulated extremities which would have at once revealed the contents of the dish, and the fleshy parts which bore no such distinguishing mark. Thyestes is said to have eaten the heart (*σπλάγχνα*, sup. 1192. Cic. Tusc. Disp. iv. § 77). As for the change of subject from *ἔκρυπτε* to *ἔσθει*, it could not have caused any ambiguity to those who were conversant with the story. Hermann, Weil, Dindorf, give *ἄσημ'· ὁ δ' αὐτῶν, κ.τ.λ.*—Photius, *ἔσθοντες, ἐσθίοντες.*

1576. *ἐπιγνούς.* Subsequently discovering the deed, viz., on the hands and feet being shown to him.

1577. *ἀμπίπτει.* So Canter for *ἀν· πίπτει κ.τ.λ.*—*ἐμῶν* for *ἐρῶν* was first given by Auratus. 'He shrieked, and fell back (recoiled) vomiting from the slaughter,' i. e. slain flesh. We may notice the somewhat vague way in which *σφαγὴ* is used by the poets. It signifies not only the infliction of the wound, but (1360, Pers. 812) the blood spurting from it, the slain victim (= *σφάγιον*), and (Prom. 882) the throat itself, as the part usually incised.

1579. *ἀράν.* So Hermann after Abresch; and the correction had occurred to the present editor. There is difficulty in explaining the *ἅπαξ λεγόμενον* adverb *ξυνδίκως*. Those who retain *ἀρᾷ* make the dative depend on the *σὺν* in composition, but fail to elicit a satisfactory sense. Weil renders it 'cenae proculcationem diris includens.' Hermann seems right in his view, *communiter, communi justitia*, referring it to *πᾶν τὸ Π. γένος*. See on Eum. 549. We may therefore translate, 'Making the act of overturning the table a curse of comprehensive retribution, that so the *whole* race of Pleisthenes might perish.' The imprecation was founded on an act which, though involuntary, was a symbolical one; for both *οἶκος* and *τράπεζα* are familiarly said *ἀνατραπῆναι*. So Theb. 1081, *ὅδε Καδμείων ἤρυξε πόλιν μὴ ἀνατραπῆναι.* The commentators have remarked that the Pelopidae (1578), Tantalidae (1445), and Pleisthenidae (1546), are synonyms by which the poet describes the family of the Atridae; but who Pleisthenes was, is not recorded. According to some authorities, quoted by Hermann and Butler, he was a son of Atreus, and the real father of Agamemnon and Menelaus, but, dying young, left them to be brought up by Atreus. Schol. Ven. on Il. ii. 249, *'Ατρεῖδαι ἦσαν κατὰ μὲν τὸ σύνηθες 'Αερόπης καὶ 'Ατρέως παῖδες τοῦ Πέλοπος, τῇ δ' ἀληθείᾳ Πλεισθένους, ὥς φασιν ἄλλοι τε πολλοὶ καὶ Πορφύριος ἐν τοῖς ζητήμασιν. ἀλλ' ἐπειδὴ Πλεισθένης νέος τελευτᾷ, μηδὲν καταλείψας μνήμης ἄξιον, νέοι ἀνατραφέντες ὑπὸ 'Ατρέως αὐτοῦ παῖδες ἐκλήθησαν.* If this account be received, *τούτου πατὴρ* in v. 1561, can only mean 'his *reputed* father.' And hence perhaps Ovid (Remed. Amor. 778) has 'Pleisthenio toro' for 'the bed of Agamemnon.' Of course, on this supposition, the curse of Thyestes would fall only on the immediate descendants of his brother Atreus; whereas, if Pleisthenes be supposed to intervene between Pelops and Atreus, it will have a wider application, and include Thyestes himself as well as Aegisthus. The former seems quite sufficient for the argument.

οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος.
ἐκ τῶνδέ σοι πεσόντα τόνδ' ἰδεῖν πάρα.
κἀγὼ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς·
τρίτον γὰρ ὄντα μ' †ἐπὶ δέκ' ἀθλίῳ πατρὶ
ξυνεξελαύνει τυτθὸν ὄντ' ἐν σπαργάνοις·
τραφέντα δ' αὖθις ἡ δίκη κατήγαγε.
καὶ τοῦδε τἀνδρὸς ἡψάμην θυραῖος ὢν
πᾶσαν ξυνάψας μηχανὴν δυσβουλίας.
οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοὶ,
ἰδόντα τοῦτον τῆς δίκης ἐν ἕρκεσιν.
ΧΟ. Αἴγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω.

1581. *ἐκ τῶνδε.* 'It is in consequence of this that,' &c. viz., because the curse included the *whole* race, therefore you see *this* member of the family lying dead. See 850. 1194.

1583. *τρίτον ἐπὶ δέκα.* Dr. Donaldson thinks there was a spectral chorus (see v. 1065) of *twelve* murdered children, and that over and above these twelve, Aegisthus the thirteenth was banished together with his father Thyestes, and so has survived as the sole avenger. He also observes, that the number *thirteen* may refer to the murdered son of Harpagus being *thirteen* years old, in the narrative of Herodotus. (Rather, we should say, to twelve being the ordinary choral number, so as to give one as a supernumerary.) There is however a doubt about *ἐπὶ δέκα*. Perhaps *τρίτον γὰρ ὄντα παῖδ' ἔτ' κ.τ.λ.* (*τρίτον γὰρ οὖν με παῖδ' ἔτ'*, Davies.)

1584. *ξυνεξελαύνει.* There is much uncertainty whether the subject to the verb is Atreus, continued from 1569 seqq., and so whether this is the same banishment as that before mentioned in v. 1564; or whether Agamemnon is meant, the author of a subsequent banishment, as Klausen supposes. But he assumes, without any evidence, and on rather slight presumptive grounds, that Thyestes had killed Atreus, returned to Argos, and had Aegisthus among other children after the affair of the banquet. Dr. Peile takes the former view, and thinks that the special mention of *τοῦδε τἀνδρὸς* in 1586 of itself implies a transition from Atreus to Agamemnon. This is however met by Hermann's remark, that this verse (1586) is a continuation of *τόνδ' ἰδεῖν πάρα* in 1581. There is more point in the same learned editor's (Peile's) observation, that the poet was not likely to have made the discrepancy in age in Agamemnon and Aegisthus so great as Klausen's supposition represents it. Unquestionably, if we regard only the natural tenour of the passage, we shall take the words of Aegisthus thus: 'The curse of Thyestes was the cause of Agamemnon's fall, and I was justly the contriver of it, for he banished me when young, and I have returned when full grown to execute vengeance upon him.' This would still allow the prime cause of retaliation to be the crime of Atreus, 1560. But, all things considered, the real meaning probably is, that Agamemnon has justly paid for the crimes of his father Atreus by the hand of Aegisthus, who owed a double debt to Atreus, his own banishment beside the wrong done to his father Thyestes.

1586. *θυραῖος*, though not present at the time in the house, yet I reached him, as it were, by the plot that I laid. Cf. inf. 1613. Cho. 107, *μέμνησ' 'Ορέστου, κεἰ θυραῖός ἐσθ' ὅμως.* Eur. Andr. 422, *οἰκτρὰ γὰρ τὰ δυστυχῆ βροτοῖς ἅπασι, κἂν θυραῖος ὢν κυρῇ.*

1589. *ἰδόντα.* The construction is, *τὸ κατθανεῖν ἐμὲ, ἰδόντα τοῦτον, κ.τ.λ., καλόν ἐστιν ἐμοί.* But he could not have said (see on 1022) *καλόν ἐστιν ἰδόντα τοῦτον ἐμοὶ κατθανεῖν.* — *κατθανεῖν*, sc. by the hand of the people, 1594.

1590. *ἐν κακοῖσιν.* 'I approve not insolence in misfortunes,' i. e. in a crisis like the present. Cf. 739, *νεάζουσαν ἐν κακοῖς βροτῶν ὕβριν.* Ajac. 1151, *ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας.* Antig.

σὺ δ' ἄνδρα τόνδε φῂς ἑκὼν κατακτανεῖν,
μόνος δ' ἔποικτον τόνδε βουλεῦσαι φόνον.
οὔ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κάρα
δημορριφεῖς, σάφ' ἴσθι, λευσίμους ἀράς.

ΑΙ. σὺ ταῦτα φωνεῖς νερτέρᾳ προσήμενος
κώπῃ, κρατούντων τῶν ἐπὶ ζυγῷ δορός;
γνώσει, γέρων ὤν, ὡς διδάσκεσθαι βαρὺ
τῷ τηλικούτῳ, σωφρονεῖν εἰρημένον.
δεσμὸς δὲ καὶ τὸ γῆρας αἵ τε νήστιδες
δύαι διδάσκειν ἐξοχώταται φρενῶν
ἰατρομάντεις. οὐχ ὁρᾷς ὁρῶν τάδε;
πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῇς.

ΧΟ. γύναι, σὺ †τοῦδ' ἥκοντος ἐκ μάχης νέον

482, ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρα, τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν. The ὕβρις of Aegisthus consisted in his attempting to justify the murder of Agamemnon, which is meant by ἐν κακοῖς. It was a time for penitence and mourning, not for exultation and vindictiveness. —οὐ σέβω, cf. 753.

1591. ἑκών. Deliberately, intentionally (1587). Not 'gladly,' as Dr. Peile translates it.

1596. τῶν ἐπὶ ζυγῷ. This was the position of the steersman, who was for that reason the manager or chief over all others. Eur. Phoen. 74. ἐπεὶ δ' ἐπὶ ζυγοῖς καθέζετ' ἀρχῆς. Ion 595, ἢν δ' ἐς τὸ πρῶτον πόλεος ὁρμηθεὶς ζυγὸν ζητῶ τις εἶναι. Supra, v. 176, σέλμα σεμνὸν ἡμένων. Dr. Donaldson, in his Essay on the Athenian trireme, p. 11, explains the sense to be, 'while those on the highest seats of the ship are masters.' For the upper rowers' seats, placed on the cross-bits, were higher even than the ζυγῖται, who sat upon the cross-bits themselves. Mr. Davies: "You say this sitting at the lower-deck oar, Though the ship's main-deck men have mastery?"

1598. εἰρημένον. 'It having been told him to be discreet.' See on σωφρονεῖν κεχρημένον, Pers. 825. So Thucyd. v. 30, εἰρημένον κύριον εἶναι ὅτι ἂν τὸ πλῆθος τῶν ξυμμάχων ψηφίσηται. Ibid. vii. 18, 2, εἰρημένον ἐν ταῖς πρότερον ξυνθήκαις ὅπλα μὴ ἐπιφέρειν,—αὐτοὶ οὐχ ὑπήκουον. vii. 77, 6, προπέπεμπται δ' ὡς αὐτοὺς, καὶ ἀπαντᾶν εἰρημένον καὶ σιτία ἄλλα κομίζειν.—γέρων ὤν, cf. sup. 567.

1599. δεσμὸς δὲ κ.τ.λ. 'But imprisonment and the pangs of hunger are first-rate trainers of the mind for teaching even old age,' which under ordinary circumstances is slow to be instructed. Some take διδάσκειν absolutely, 'for teaching,' and τὸ γῆρας as the nominative.

1602. παίσας, 'having struck (your foot) against it.' On the proverb see Prom. 331. Pind. Pyth. ii. 174. The MSS. reading is πήσας, which seems to be a *vox nihili*, though defended by Scholefield, Klausen, and Peile, as an aorist from πάσχω, or rather its obsolete present πήθω. The Scholiast on Pindar, Pyth. ii. ad fin., quotes the verse with παίσας. Blomfield and others give πταίσας, 'having stumbled;' but this interferes with the metaphor, which is altogether different from πταίσας τῷδε πρὸς κακῷ, Prom. 947.—μογῇς, 'be pained,' 'suffer for it,' Prom. 283.

1603. τοῦδ' ἥκοντος. Either with Hermann and Dindorf, we must so read, after Stanley, for τοὺς ἥκοντας, or we must suppose a verse to have been lost which governed the accusative. But not only is the singular more appropriate than the plural, but Hermann has shown the probability that the whole of this dialogue from 1590 was *antithetical*, viz. that the five verses of Aegisthus (1606—10) intervene between *three* of the chorus immediately before and after, while the eight of Aegisthus (1595 seqq.) answer to the same number (assuming the loss of one) at 1614, and the succeeding six of the chorus at 1621, to those at 1590 (one being again supposed to have dropped out). Though these assumed *lacunae* throw some doubt on the whole scheme, we may fairly suppose that the three verses here answer to the three at 1611, &c., and therefore there is little probability in τοὺς ἥκοντας, which Klausen labours to construe with αἰσχύνουσα, and Peile and Scholefield to explain as an anacoluthon, as if he had said σὺ ταῦτα ἔδρασας τοὺς ἥκοντας, κ.τ.λ. Weil and Davies read, after Wieseler, γύναι σὺ, τοὺς ἥκοντας ἐκ μάχης μένων κ.τ.λ., where γύναι σὺ is supposed to mean Aegisthus, the antithesis being in ἀνδρὶ στρατηγῷ. The same editors give αἰσχύνας in 1604.—ἅμα, as βρίζων ἅμα, *inter dormiendum*, Cho. 883.—οἰκουρὸς is, 'while keeping house for him at home,'—clearly from οὖρος, 'a warder,' not from ὅρος 'a boundary,' as Klausen derives it. Sup. 1196, οἰκουρὸν τῷ μολόντι δεσπότῃ.

οἰκουρὸς εὐνὴν ἀνδρὸς αἰσχύνουσ' ἅμα
ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον.

ΑΙ. καὶ ταῦτα τἄπη κλαυμάτων ἀρχηγενῆ.
Ὀρφεῖ δὲ γλῶσσαν τὴν ἐναντίαν ἔχεις·
ὁ μὲν γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρᾷ,
σὺ δ' ἐξορίνας νηπίοις ὑλάγμασιν
ἄξει· κρατηθεὶς δ' ἡμερώτερος φανεῖ.

ΧΟ. ὡς δὴ σύ μοι τύραννος Ἀργείων ἔσει,
ὃς οὐδ' ἐπειδὴ τῷδ' ἐβούλευσας μόρον
δρᾶσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνως.

ΑΙ. τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς·
ἐγὼ δ' ὕποπτος ἐχθρὸς ἦ παλαιγενής.

1605. ἀνδρὶ στρατηγῷ. This aggravated the crime; see Eum. 434. 595.

1606. καὶ ταῦτα τἄπη. Compare Ajac. 1138, τοῦτ' εἰς ἀνίαν τοὔπος ἔρχεταί τινι. The chorus, though always suspicious, had not before openly charged the queen or Aegisthus with adultery, unless indeed we so understand δόμων καταισχυντῆρσι sup. 1334.

1609. νηπίοις. So Herm., Dind., Peile, and Conington after Jacob for ἠπίοις, which Klausen thinks ironically applied to ὑλάγμασιν. Compare however ματαίων ὑλαγμάτων inf. 1650.—ἄξει appears to be the middle voice,—'You forsooth, after irritating people by your senseless barkings, think to lead them to your own purposes.' Dr. Peile, with Butler, supposes the antithesis to be this, —'he led captive by his songs, you shall *be* led captive (δεσμὸς, v. 1599) in consequence of your insolence.' The poet however merely speaks of the γλῶσσα ἐναντία, or two opposite kinds of eloquence, viz. that which soothed and that which irritated. The object of both was the same, but the latter was a mistaken way to effect it.

1611. ὡς δὴ σύ. 'As if forsooth I should ever have *you* for a ruler over Argives! *You* who, when you had plotted a murder, had not even the courage to execute it yourself!' Compare Herc. Fur. 1407, ὡς δὴ τί φίλτρον τοῦτ' ἔχων ῥᾴων ἔσει; Cycl. 674, ὡς δὴ σὺ, sc. λέγεις. Androm. 235, ὡς δὴ σὺ σώφρων, τἀμὰ δ' οὐχὶ σώφρονα. Oed. Col. 809, ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.

1612. οὐδ'. The MSS. give οὐκ. See on Pers. 431. Dem. Androt. p. 603, ἐν ταῖς ὀλιγαρχίαις, οὐδ' ἂν ὦσιν ἔτ' Ἀνδροτίωνός τινες αἴσχιον βεβιωκότες, οὐκ ἔστι λέγειν κακῶς τοὺς ἄρχοντας. More usually the clause containing οὐδὲ follows that with οὐκ, thus, ὃς οὐκ ἔτλης δρᾶσαι τόδ' ἔργον οὐδ' ἐπειδὴ κ.τ.λ.—αὐτοκτόνως, cf. Theb. 731. Suppl. 63.

1615. ἐγὼ—ἐχθρὸς ἦ. See on 1345, where a similar argument is alleged by Clytemnestra. Aegisthus, as having entertained an hereditary hatred in consequence of the misdeeds of Atreus to both himself and his father, would have put Agamemnon immediately on his guard, had he attempted hostility.

ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι
ἄρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα
ζεύξω βαρείαις οὔτι μὴ σειραφόρον
κριθῶντα πῶλον· ἀλλ' ὁ δυσφιλὴς σκότῳ
λιμὸς ξύνοικος μαλθακόν σφ' ἐπόψεται.
ΧΟ. τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς
οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνή,
χώρας μίασμα καὶ θεῶν ἐγχωρίων,
ἔκτειν'; Ὀρέστης ἆρά που βλέπει φάος,
ὅπως κατελθὼν δεῦρο πρευμενεῖ τύχῃ
ἀμφοῖν γένηται τοῖνδε παγκρατὴς φονεύς;

1616. Weil reads *κρατῶν δὲ* for *ἐκ τῶνδε*.—*χρημάτων*, a boast, or rather, a confession, characteristic of a tyrant and a coward, and vainly intended to frighten into obedience the chorus, against whom the next threat is especially directed. So Electra taunts Aegisthus in Eur. El. 939, *ηὔχεις τις εἶναι, τοῖσι χρήμασι σθένων*. "Ante omnia enim locatis satellitibus opus erat tyranno, neque adhuc habuerat Aegisthus, quo his stipendium solveret." Klausen.

1617. *ἄρχειν*, 'to keep them subject to me;' perhaps by bribes and largesses as well as by coercion.

1618. *βαρείαις*. Supply *ζεύγλαις* (Prom. 471) from *ζεύξω*. See sup. 1316. For *οὔτι μὴ* Porson, Dind., Blomf., Conington, read *οὔτι μοι* after Pauw. Hermann calls this "pessima conjectura," and certainly it seems a needless one. Instead of saying *οὐ μὴ ζεύξω (ὡς) σειραφόρον, ἀλλὰ βαρείαις*, the poet prefixed the negative to the word which strictly required it,—'I will yoke him in a heavy collar by no means as a trace-horse,'—which, as not being under the yoke, had no collar at all. Similarly we have *εἰπὲ μὴ παρὰ γνώμην*, sup. 904, for *μὴ εἴπῃς παρὰ γνώμην*.—*κριθῶντα*, 'barley-fed.' Hermann says, "*κριθιᾶν* dicuntur equi qui morbo hordeationis affecti sunt, *κριθᾶν* autem qui bene pasti ferociunt." Cf. Ar. Vesp. 1310, *ἔοικας*—*κλητῆρι εἰς ἀχυρμὸν ἀποδεδρακότι*.

1619. *σκότῳ*. So Auratus for *κότῳ*. 'Unwelcome hunger dwelling with darkness' (*δεσμὸς αἵ τε νήστιδες δύαι*, sup. 1599) is opposed, Klausen remarks, to the friskiness of a high-fed colt. It is in direct allusion to v. 1599 that the article is prefixed to *δυσφιλής*. The figure seems derived from the taming of fierce animals. Arist. Eccles. 665, *ἀπὸ τῆς μάζης ἧς σιτεῖται· ταύτης γὰρ ὅταν τις ἀφαιρῇ, οὐχ ὑβριεῖται φαύλως οὕτως αὖθις τῇ γαστρὶ κολασθείς*.

1621. *τί δή;* 'Why then, admitting that *τὸ δολῶσαι* *was* the part of a woman,—why, I repeat, in a craven spirit did you not yourself essay to kill him, but leave it to an accomplice with you in the crime, a woman, to slay him?' Most editors, not even Klausen excepted, alter *σὺν* to *νιν*. But *αὐτὸς*, '*alone*,' requires the antithesis of *σὺν*, and though Aegisthus was not actually present at the murder, he unquestionably aided and abetted it. In truth, since the attempted defence of Aegisthus, 1555 seqq., the chorus has regarded him as equally guilty; cf. 1591. 1612. This is probably the meaning of the taunt in Soph. El. 302, *ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος* 'who cannot fight his battles without the aid of women.' It is evident that the chorus neither cares for nor fears Aegisthus. Their whole reliance is on the return of Orestes from exile, for their allegiance is unshaken towards the house of the Atridae. The mention of Orestes in the relation of an avenger forms a connecting link between this and the next play, just as the sight of the Eumenides, Cho. 1037, connects it with the last play of the trilogy. Cassandra had foretold his return, v. 1251.

1626. *ἀμφοῖν τοῖνδε*. "Loquitur coryphaeus aversus ab Aegistho, conversus autem ad alterum hemichorium. Alioqui non *τοῖνδε*, sed *ὑμῖν* diceret." Hermann.

ΑΙ. ἀλλ' ἐπεὶ δοκεῖς τάδ' ἔρδειν κοὺ λέγειν, γνώσει τάχα.
* * * * * *
ΑΙ. εἶα δή, φίλοι λοχῖται, τοὔργον οὐχ ἑκὰς τόδε.
ΧΟ. εἶα δή, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.
ΑΙ. ἀλλὰ κἀγὼ μὴν πρόκωπος οὐκ ἀναίνομαι θανεῖν.
ΧΟ. δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' αἱρούμεθα.
ΚΛ. μηδαμῶς, ὦ φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν κακά·
ἀλλὰ καὶ τάδ' ἐξαμῆσαι πολλὰ δύστηνον θέρος·
πημονῆς δ' ἅλις γ' ὑπάρχει· μηδὲν αἱματώμεθα.
στεῖχε †καὶ σὺ χοἰ γέροντες πρὸς δόμους πεπρωμένους,

1627. *δοκεῖς*, sup. 16.—*κοὐ λέγειν*, i. e. *καὶ οὐ μόνον*, is Hermann's correction of *καὶ λέγειν*. On *καὶ* and *κοὐ* confused see Suppl. 291. Those who translate *ἔρδειν καὶ λέγειν* 'to act as well as to say,' may compare Suppl. 509, *σὺ καὶ λέγων εὔφραινε καὶ πράσσων φρένα*, which is equivalent to *οὐ μόνον λόγοις, ἀλλὰ καὶ ἔργοις*.—*γνώσει τάχα*, a formula of threatening, see on Cho. 297.

1628. *εἶα δή*. This verse is usually given to the chorus, who are supposed to call themselves *λοχῖται* for the reason given on Theb. 106. But Hermann and Franz are probably right in assigning it to Aegisthus, whose satellites, called *λοχῖται* also in Cho. 757, are ranged in adverse rank to the chorus. Thus the reply of the chorus, *εἶα δή*, &c., implies that they have no reluctance to bring matters to the decision of the sword.

1630. Soph. Phil. 1255, *χεῖρα δεξιὰν ὁρᾷς κώπης ἐπιψαύουσαν; ΝΕ. ἀλλὰ κἀμέ τοι ταὐτὸν τόδ' ὄψει δρῶντα κοὐ μέλλοντ' ἔτι*.

1631. *δεχομένοις*. 'We accept your words, when you say you are ready to die; and we take our chance in the conflict.' The use of *δέχεσθαι* in taking up and acting on any ominous expression which has been dropped, like the Latin *accipere*, is well known. Cf. Herod. ix. 91, *δέκομαι τὸν οἰωνὸν, τὸν Ἡγησίστρατον*. Soph. El. 668, *ἐδεξάμην τὸ ῥηθὲν*, scil. *ἡδεῖς λόγους*. Ar. Av. 645, *ἀλλὰ χαίρετον ἄμφω. ΠΕ. δεχόμεθα*. Plut. 63, *δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ*. Cic. de Div. i. ch. xlvi., 'Tum ille artius puellam complexus, Accipio omen, inquit, mea filia.'—*αἱρούμεθα* is the conjecture of Auratus for *ἐρούμεθα*, and is adopted by Dind., Franz, Herm. from Suppl. 374, *τύχην ἑλεῖν*. Cf. Cho. 919, *τοῦθ' ὅμως αἱρούμεθα*. In the same way *αἵρεσθαι* has been corrupted to *ἐρεῖσθε* Suppl. 927. Dr. Peile prefers, with Blomfield, Schütz's correction *ἐρώμεθα*. And Photius has *ἐρώμεθα· ἐρωτήσωμεν*, while *ἐξιστορῆσαι μοῖραν*, Theb. 501, is a parallel idiom, so that the choice of readings is not easy.

1632. Clytemnestra now comes forward between the two parties who are about to fight, and endeavours to calm them by alleging that enough blood has been shed already. Aegisthus (1640) is with difficulty induced to put up with the insult he has received, and the chorus are equally reluctant to desist from their taunts and defiance. Finally (1650), Clytemnestra appears to lead Aegisthus with gentle force from the stage.

1633. *καὶ τάδ' ἐξαμῆσαι πολλά*. 'To have reaped even these evils, so many in number, is an unhappy harvest.' Hermann construes *ἀλλὰ καὶ τάδε πολλά ἐστιν, ἐξαμῆσαι κ.τ.λ., sed haec quoque satis multa sunt, ut inde tristem messem metamus*. 'We have already done enough for reaping a bitter harvest,' i.e. in the vengeance which will be paid for Agamemnon. The order of the words is, on this view, rather intricate. Klausen takes *πολλὰ δύστηνον* like *πολλὰ τάλαινα*, sup. 1266.—*θέρος* for *ὁ ἔρως* is Schütz's correction.

1635. *στεῖχε καὶ σύ*. So Hermann and Franz for *στείχετε δ' οἱ γέροντες*. By *δόμοι πεπρωμένοι* the proper and allotted habitations of *both* parties are implied. By adopting Blomfield's correction, *στείχετ' ἤδη δ'*, we lose this signifi-

πρὶν παθεῖν ἔρξαντες· † ἀρκεῖν χρῆν τάδ' ὡς ἐπράξ-
    αμεν.
εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἅλις, δεχοίμεθ' ἄν,
δαίμονος χηλῇ βαρείᾳ δυστυχῶς πεπληγμένοι.
ὧδ' ἔχει λόγος γυναικὸς, εἴ τις ἀξιοῖ μαθεῖν.

ΑΙ. ἀλλὰ τούσδ' ἐμοὶ ματαίαν γλῶσσαν ὧδ' ἀπανθίσαι,
κἀκβαλεῖν ἔπη τοιαῦτα, δαίμονος πειρωμένους, 1641
σώφρονος γνώμης δ' ἁμαρτεῖν, τὸν κρατοῦντά * θ'
    ὑβρίσαι.

ΧΟ. οὐκ ἂν Ἀργείων τόδ' εἴη, φῶτα προσσαίνειν κακόν.

ΑΙ. ἀλλ' ἐγώ σ' ἐν ὑστέραισιν ἡμέραις μέτειμ' ἔτι.

ΧΟ. οὔκ, ἐὰν δαίμων Ὀρέστην δεῦρ' ἀπευθύνῃ μολεῖν·

ΑΙ. οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.

cation as applied to distinct and respective positions.

1636. ἀρκεῖν. The reading here is extremely doubtful. The above is the emendation of Hermann for ἔρξαντες καιρὸν or ἔρξαντα καιρόν. The MSS. add τούσδε after πεπρωμένους, whence Weil reads τούσδε πρὶν παθεῖν ἄκαιρον. Many corrections have been proposed, among the best of which is Heath's στέρξαντας αἰνεῖν. But the usual antithesis between παθεῖν and ἔρδειν or δρᾶσαι favours the reading in the text.—'Go home before you have suffered for what you shall have done. We ought to have been contented with these deeds,' without preparing to commit new murders.

1637. δεχοίμεθ' ἄν. So Hermann and Franz (as had also been proposed by Martin) for ἐχοίμεθ' ἄν. The sense appears to be, 'Should there have been enough of these troubles (i.e. if it is the will of the gods that they should henceforth cease, cf. 1554) we will take it,' viz. according to the terms of the bargain in 1547, τάδε μὲν στέργειν δύστλητά περ ὄνθ'. Dr. Donaldson, on Soph. Antig. 1241, suggests ἄκος for ἅλις, which is very probable, and gives a simple and satisfactory sense.—For χολῇ MSS. Farn. Ven. give χηλῇ, 'the claw,' or 'hoof.' This reading is to be preferred, for the notion of a demon as it were pouncing on its prey from above is a common one; or perhaps a cock's spur may be meant. See above on 1146. 1444. Besides, the word for 'wrath' is χόλος rather than χολή, which is 'vexation,' 'bile,' Cho. 176.

1639. εἴ τις ἀξιοῖ. See 339, τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύεις.

1640. ὧδ' ἀπανθίσαι. 'But to think that these men should thus gather the flowers of their vain tongue against me, and have uttered such words, challenging their fate, and so fail in sound judgment, and should have insulted one who is their master!' The Greek metaphors from flowers are almost endless, and often of the harshest kind; take, as a few instances in Aeschylus, γοεδνὰ ἀνθεμίζομαι, Suppl. 69. τὰ λῷστα τούτων λωτίσασθε, ib. 940. πολύμνηστον ἐπηνθίσω (ἔριν), sup. 1434. πόνοις ἐπανθίζειν γενεὰν, Theb. 944. κωκυτοῖς ἐπανθίζειν παιᾶνα, Cho. 143. ἀνθοῦν πέλαγος νεκροῖς, sup. 642. τὸ σὸν ἄνθος, for γέρας, Prom. 7.

1641. δαίμονος. So Casaub. for δαίμονας. Cf. Cho. 504, δαίμονος πειρώμενος. The phrase is like our 'tempting fortune,' for 'daring a risk.'

1642. θ' ὑβρίσαι. These words are wanting in the MSS., and are given from the conjecture of Blomfield, which seems the most likely of the many that have been proposed.

1646. οἶδ' ἐγώ. He speaks from personal experience, as having been an exile, sup. 1583. Hence the ἐγὼ is emphatic. Compare Eur. Bacch. 617, ἐλπίσιν δ' ἐβόσκετο. Phoen. 396, αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.

ΧΟ. πρᾶσσε, πιαίνου, μιαίνων τὴν δίκην· ἐπεὶ πάρα.

ΑΙ. ἴσθι μοι δώσων ἄποινα τῆσδε μωρίας χάριν.

ΧΟ. κόμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας πέλας.

ΚΛ. μὴ προτιμήσῃς ματαίων τῶνδ' ὑλαγμάτων· ἐγὼ
καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.

1647. πρᾶσσε. 'Go on faring,'—it is implied, ὡς νῦν πράσσεις, and therefore it was not necessary to add καλῶς. See on 1261.

1649. ἀλέκτωρ. See Pers. 752. Eum. 828.

1650. ματαίων ὑλαγμάτων. Aegisthus had called them νήπια ὑλάγματα, v. 1609, and the repetition of the insulting expression shows that Clytemnestra has no wish to gain over the chorus, or treat them otherwise than contumeliously as rebel slaves. The reason why the play ends, not, as usual, with some remark or reflection of the chorus, but with the speech of an actor, is this, according to Hermann,—that the chorus having been engaged in an angry dialogue, and in a certain sense taking upon itself the province of an actor, could not properly conclude; whereas Clytemnestra, having satisfied her vengeance, and so being free from violent emotion, was the fit person to appease the excitement of the contending parties.

ΧΟΗΦΟΡΟΙ.

ΧΟΗΦΟΡΟΙ.

CHOEPHOROE.

THE second play of the *Orestea*[1] takes its name from the chorus of captives, (probably Trojan[2],) who, as handmaids in the palace, act also as libation-bearers for Electra to the tomb of her father. While she is engaged in this duty at the desire of her mother, who has been alarmed by a dream, sent by Agamemnon, that a serpent she had given birth to had drawn blood from her breasts; that dream is being fulfilled by the presence of Orestes, who by the command of the oracle has just returned from exile in Phocis to his native land, to bring *his* offering, —a long-cherished lock of his hair,—to the manes of his father. After the recognition of the brother and sister, the aid of Agamemnon, as a hero or demon-king having power in Hades, is solemnly invoked over his tomb, and a plan for vengeance on Aegisthus and Clytemnestra is arranged between them with the concurrence of the chorus, and by the aid of Pylades is successfully executed. After the perpetration of the deed, Orestes is seized with sudden horror and remorse. He feels his mind is giving way, discerns the awful Furies with their snaky locks, and prepares to fly to Delphi for the promised expiation from his patron-god Apollo.

The point of this play turns principally on the coincidence, that on one and the same day the tomb of the murdered and dishonoured Agamemnon has been visited, that his shade may be propitiated, by two parties, having opposite ends in view; by Clytemnestra, in order to avert her husband's wrath as a *demon* in Hades; by Orestes, to secure his assistance in order to accomplish the vengeance which Apollo has commanded him to exact. The impious prayer, that of the murderess, is turned against herself, and exerts its influence solely on the side of Orestes. Agamemnon himself, although an invisible, is still a principal agent, according to the Aeschylean idea. The long *commos* at v. 307 seqq. is in reality a spell, or ψυχαγωγία, by which Agamemnon is roused to energy and induced to lend unseen help to his children in their efforts to gain restitution of their rights. It is, in fact, a reproduction of the idea which is not very differently worked out in the *Darius* of the 'Persians.'

Orestes acts throughout in obedience to the will of the gods and

[1] The trilogy appears to be so called by Aristophanes, Ran. 1124, πρῶτον δέ μοι τὸν ἐξ 'Ορεστείας λέγε,—though the use he makes of the term might apply to the play only.

[2] Weil observes that there is no proof of this in the play; and he inclines to doubt it.

in reliance on the aid of his father. His piety and faith do not allow him to disregard the peremptory commands of Apollo; but he is not actuated by a vindictiveness which would voluntarily seek the murder of a parent. He is fully conscious of the enormity and responsibility of the crime; but on the other hand, he is not forgetful of his own rights as heir to the throne, of the protection and deliverance due to his sister, nor of the denunciation of Apollo if he should shrink from the task.

The part taken by Electra is that of a daughter thoroughly devoted to her father, hopefully mindful of her long-lost brother, and irreconcilably inimical to her mother. By recounting her own wrongs and the indignities done to her father, she endeavours to rouse Orestes to action. While she exhibits the sternness of implacable hatred against her mother, she still abstains from reproaching her, and every where shows that she is influenced by a high sense of family honour and duty rather than by malice.

Clytemnestra is portrayed consistently with her character in the Agamemnon. She is far from being either heartless or abandoned by all sense of virtue; but she lives in perpetual fear of Orestes' return, and is therefore rejoiced, though she has sufficient sense of propriety to conceal her feelings, at the false report of his death. Nor does her courage for an instant forsake her when confronted with her murderer.

The same subject has been treated by both Sophocles and Euripides in their tragedies entitled *Electra*.

The theatrical arrangements for the representation of the *Choephoroe* are substantially the same as in the *Agamemnon*, except that the tomb of Agamemnon now occupies the centre of the stage. On one side Orestes is seen advancing, and shortly afterwards the chorus enter on the other, singing the parode, v. 20—75. Klausen supposes them to issue from the central doorway of the palace; but he also assumes that the tomb of Agamemnon was represented by the thymele in the orchestra.

The Medicean MS., as before stated, is the sole source and authority known to exist for the text of the present play, which in parts is exceedingly corrupt, and in other respects may be regarded as the most difficult of extant Greek tragedies. It is, nevertheless, a very noble composition, and one that deserves all the pains and the intellect that have been devoted to its elucidation. In the early editions and the MS. Guelf., all derived from the Medicean after its mutilation, the *Choephoroe* is continued from v. 1124 of the Agamemnon (in Guelf. from 1129) to the verse beginning τί χρῆμα λεύσσω; Nor was the *lacuna* suspected, till the edition of Robortello in 1552.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΡΕΣΤΗΣ.

ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ.

ΗΛΕΚΤΡΑ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΑΙΓΙΣΘΟΣ.

ΠΥΛΑΔΗΣ.

ΤΡΟΦΟΣ.

ΟΙΚΕΤΗΣ.

ΧΟΗΦΟΡΟΙ.

ΟΡΕΣΤΗΣ.

Ἑρμῆ χθόνιε, πατρῷ' ἐποπτεύων κράτη,
σωτὴρ γενοῦ μοι ξύμμαχός τ' αἰτουμένῳ·
ἥκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι·

1. The first part of the prologue, now lost, seems to have existed in the ancient Medicean copy till the thirteenth century, when the Venice MSS. of the Agamemnon (see introductory note, p. 328) were transcribed from it. Three fragments have fortunately been preserved, viz. the opening verses, quoted by Aristoph. Ran. 1125 seqq., the greater part of two, by the Schol. on Pind. Pyth. iv. 146, and two others by the Schol. on Eur. Alcest. 784, first published by G. Dindorf from a Vatican MS. How much more has perished it is of course impossible to say; but the prologues of the Agamemnon and the Eumenides are considerably longer, if these should be thought to furnish any grounds of analogy. Prof. Conington and Dr. Donaldson think that *ἀσκεύοις*, quoted by Hesychius as from the Agamemnon, and explained by him *ψιλοῖς, ἀπαρασκεύοις*, may have belonged to this prologue, and have been said of the chances of attacking Aegisthus unawares.

Ibid. The occurrence of a tribrach in the second foot, composed of a single word, is rare; but there are several examples of it noticed on Eur. Bacch. 261. So Soph. Phil. 1235, *πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε; ibid.* 1314, *ἥσθην πατέρα τὸν ἀμὸν εὐλογοῦντά σε.* Here and in Agam. 1568, it is very possible that in pronunciation the tribrach became an iambus.—*ἐποπτεύων κ.τ.λ.*, 'directing (or superintending) the powers of your father' Zeus. "Orestes prays at his father's tomb that Hermes may have such a share in the power of his father, the Soter Zeus, as to become a Soter to *him* in his undertaking." (Müller, Dissert. p. 191.) The ambiguity of these words gives rise to the discussion in the *Ranae*, where (1142) Euripides understands *πατρῷα κράτη* of 'the victory of Clytemnestra over Orestes' father,' but Aeschylus (or Dionysus as his interpreter) explains it *ὅτίη πατρῷον τοῦτο κέκτηται γέρας*, referring however the *γέρας* not, as he ought, to *σωτὴρ* and *ξύμμαχος* (inf. 17), but to *χθόνιος*. The plural *κράτη*, which elsewhere (see Suppl. 431) means 'commands,' here signifies 'attributes' or 'prerogatives,' *τιμαὶ*, which Hermes is said to manage, control, or direct, and so to *apply* them, by a delegated authority from Zeus. Hermann prefers Euripides' explanation of *πατρῷα κράτη*, which the Schol. on Aristoph. says that Aristarchus the grammarian also regarded as the true one, *τὰ τοῦ ἐμοῦ πατρὸς κράτη ἐποπτεύων, ὃς κρατηθεὶς ὑπὸ τῶν περὶ Αἴγισθον ἀπώλετο.* If *πατρῷα κράτη* mean the *κράτη* of the speaker's father, Prof. Conington is probably right in explaining, 'who surveyest my father's royal house,' a *statue* of Hermes, placed like a *στήλη* on the tomb, being addressed.

3. *ἥκω γάρ.* The *γὰρ* assigns the reason of the appeal to Hermes, not only as *σωτὴρ*, but as *πομπαῖος* and *κῆρυξ*. 'As an exile just returned, I ask your protection; as a son who has something to communicate to a dead parent, I require you to convey to him my behests.' Hence *κηρύσσω* virtually means, *διὰ σοῦ, τῶν ἐν Ἅιδου κήρυκος.* It is to be observed,

τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρὶ
κλύειν, ἀκοῦσαι * * * *
* * πλόκαμον Ἰνάχῳ θρεπτήριον·
τὸν δεύτερον δὲ τόνδε πενθητήριον·
οὐ γὰρ παρὼν ᾤμωξα σὸν, πάτερ, μόρον,
οὐδ' ἐξέτεινα χεῖρ' ἐπ' ἐκφορᾷ νεκροῦ.
τί χρῆμα λεύσσω; τίς ποθ' ἥδ' ὁμήγυρις
στείχει γυναικῶν φάρεσιν μελαγχίμοις
πρέπουσα; ποίᾳ ξυμφορᾷ προσεικάσω;

however, that Hermes himself was more properly the κῆρυξ to the dead. Compare especially inf. 117. Hence perhaps either κήρυξον was the original reading, or κηρύσσων, some imperative being lost with the missing lines. (Aristophanes however has κηρύσσω, Ran. 1172.)—καὶ κατέρχομαι is not a mere tautology; it implies the restoration to a native land after long absence.—ἐπ' ὄχθῳ τῷδε, he lays his hand on, or points to the tomb.

4. It is not certain, as Hermann remarks, that this verse really followed next after the first three. For Euripides in the *Ranae* is only looking for faults; and any intervening verses which presented nothing to carp at would hardly have been brought forward by Aristophanes, with whom fairness was no consideration. From the Aeschylean expressions used in Euripides' comment on the passage (Ran. 1141—4), Hermann suggests the following as a probable restoration of the text:

ἥκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι,
τλήμων Ὀρέστης, κρυπτὸν εἰσβαλὼν πόδα,
οὗ δὴ βιαίως ἐκ γυναικείας χερὸς
δόλοις λαθραίως οὑμὸς ὄλλυται πατήρ.
τύμβου δ' κ.τ.λ.

6. πλόκαμον. Perhaps φέρω δὲ is wanting to complete the verse. As we cannot tell what may have dropped out before it, it is impossible to decide whether Orestes means really to offer (or that he has offered) a lock of hair to the river-god, as a propitiatory gift to an elemental power on his first entering the Argive land (cf. Suppl. 23 seqq.), or whether, as Achilles in Il. xxiii. 142 cuts off for the dead Patroclus the hair he had kept in reserve for the Spercheius, so here Orestes intends to divert his river-lock from its proper destination, and thus to lay a double gift on his father's tomb. Again, it is doubtful whether θρεπτήριον is an adjective in a passive sense (see on Ag. 629. 1060), or a substantive implying 'the price of nourishment' (τροφεῖα, Theb. 472), as inf. 41, λύτρον is 'a ransom,' i. e. 'the price of releasing;' or lastly, whether θρεπτήριος πλόκαμος means 'nurture-hair' in such a sense as to retain a signification closely allied to that of the substantive, πλόκαμος χάριν τοῦ τρέφεσθαι ἀποδιδούς. Weil says: "Ad Inachi ripas se cincinnum fluvio nutritori obtulisse memorat; nunc alterum cincinnum, lugentis munera, in patris sepulcro se ponere." Klausen asserts, but does not attempt to prove, that the cutting off of a lock implied an entire surrender of the votary to the god whom he had chosen as his patron, on the principle that a tuft of hair cut from the head of a victim was a ceremonial dedication or consecration of it. See Eur. Alcest. 75—6. Hence, he thinks, the πλόκαμος πενθητήριος symbolized the same entire dedication of a son to a parent. The river-lock, however, would seem rather to have been offered by youths on coming of age as ἀπαρχαὶ or first-fruits to the elementary power (water) that had fed them or produced food for them from infancy. Thus both Earth and Rivers were called κουροτρόφοι. And hair was offered, not only as a thing of value, a personal adornment, but as being the only part of the living body that could be isolated, as a material offering, without mutilation, danger, or inconvenience.

8. οὐ γὰρ παρών. The γὰρ appears to show that this fragment is closely connected with the last. 'I bring this lock to the tomb (which is all I can now do), *for* I was not present at my father's funeral.'

10. προσεικάσω; 'Should I refer it

πότερα δόμοισι πῆμα προσκυρεῖ νέον;
ἢ πατρὶ τῷ 'μῷ τάσδ' ἐπεικάσας τύχω
χοὰς φερούσας νερτέροις μειλίγμασιν;
οὐδέν ποτ' ἄλλο· καὶ γὰρ Ἠλέκτραν δοκῶ
στείχειν, ἀδελφὴν τὴν ἐμὴν, πένθει λυγρῷ
πρέπουσαν. ὦ Ζεῦ, δός με τίσασθαι μόρον
πατρὸς, γενοῦ δὲ ξύμμαχος θέλων ἐμοί.
Πυλάδη, σταθῶμεν ἐκποδὼν, ὡς ἂν σαφῶς
μάθω γυναικῶν ἥτις ἥδε προστροπή.

ΧΟΡΟΣ.

ἰαλτὸς ἐκ δόμων ἔβην στρ. ά.
χοὰς προπομπὸς ὀξύχειρι σὺν κτύπῳ.

by conjecture?' i. e. what but a funeral rite can this be? Cf. Ag. 158, οὐκ ἔχω προσεικάσαι. Ib. 1100, κακῷ δέ τῳ προσεικάζω τάδε.—νέον, 'a *new* woe,' i. e. yet another death, in addition (πρὸς) to my father's. Hesychius wrongly explains προσκυρεῖ by προσεγγίζει.

12. τύχω, 'should I be right in guessing,' &c. Cf. Soph. El. 663, ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ κείνου;

13. νερτέροις μειλίγμασιν; 'For (or with) offerings to appease the dead.' Blomf., Dind., Conington, Weil, and Herm. give μειλίγματα, a probable correction, since transcribers often fell into the error of assimilating terminations, and we have νηφάλια μειλίγματα in Eum. 107, and ἅπερ νεκροῖσι μειλικτήρια in Pers. 612, both immediately in juxtaposition with χοάς. The dative is defended by Well., Peile, and Franz. Cf. Thucyd. iii. 82, ξυμμαχίας ἅμα ἑκατέροις τῇ τῶν ἐναντίων κακώσει. Ibid. vi. 33, Ἀθηναῖοι ἐφ' ἡμᾶς ὥρμηνται — πρόφασιν μὲν Ἐγεσταίων ξυμμαχίᾳ καὶ Λεοντίνων κατοικίσει.

15. πένθει λυγρῷ πρέπουσαν. 'Dressed in sable garbs of woe;' or perhaps, showing by the earnestness of her grief that she is the chief mourner, and therefore my sister. So πένθιμος πρέπεις Eur. Suppl. 1056.

16. ὦ Ζεῦ, δὸς κ.τ.λ. The sight of his sister in grief, as Klausen well observes, rouses Orestes to a desire for vengeance.

19. προστροπή. *Supplicatio*,—here, as the context shows, used for those conducting it, i. e. a band of suppliants. Eur. Heracl. 108, ἄθεον ἱκεσίαν μεθεῖναι πόλει ξένων προστροπάν.

20 seqq. The chorus in the parode declare the reasons why they have been sent to accompany the libations to the tomb, and how they do so with a real sorrow for their own fortunes and those of the family. Clytemnestra has seen a dream, which has alarmed her and induced her to appease by offerings the shade of Agamemnon. Their respect for their lord, their dislike of the queen, their expectation of vengeance, are expressed, though with a certain degree of reserve. Their own unhappy lot in being under the thraldom of an unjust tyranny, and so forced to dissemble their feelings, is bewailed (66 seqq.). We must suppose that they ascend on to the stage in two divisions by steps from the orchestra.

Ibid. ἰαλτός. She means, οὐχ ἑκοῦσα, ἀλλ' ὑπ' ἀνάσσης κελευσθεῖσα. Cf. 39.

21. χοὰς προπομπός. Dind. gives χοᾶν with Casaubon. The accusative is defended by ἄπορα πόριμος, Prom. 924. τὸ πᾶν μῆχαρ οὔριος Ζεὺς, Suppl. 588. πομπὸν δέ με χωρεῖν, Oed. Col. 1019. Cf. inf. 149. Pers. 624, γαπότους δ' ἐγὼ τιμὰς προπέμψω.—σὺν κτύπῳ is Arnald's conjecture for σὺν κύπτῳ. Possibly Pauw is nearer the mark in giving σὺν κόπῳ (and so Weil). For the Schol. Med. has σὺν κοπετῷ, ὅπως ἐναγίζουσα συγκόψωμαι καὶ θρηνήσω, and in Eur. Troad. 789, πλήγματα κρατὸς στέρνων τε κτύπους, the metre requires κόπους.—The use of the singular throughout the parode shows

πρέπει παρῇς φοινίοις ἀμυγμοῖς,
ὄνυχος ἄλοκι νεοτόμῳ·
δι' αἰῶνος δ' ἰυγμοῖσι βόσκεται κέαρ·
λινοφθόροι δ' ὑφασμάτων
λακίδες ἔφλαδον ὑπ' ἄλγεσιν
πρόστερνοι στολμοὶ πέπλων ἀγελάστοις
ξυμφοραῖς πεπληγμένων.
τορὸς † φόβος γὰρ ὀρθόθριξ, ἀντ. ά.

that it was wholly recited by the Hegemon at the head of the procession.

22. *φοινίοις ἀμυγμοῖς*, 'gory gashes.' The Med. has *φοινισσαμυγμοῖς*, which differs only in C for O. There is another reading in Ald. Rob. Guelf., *φοίνισσα γωγμοῖς*, whence Hermann, followed by Franz, gives *πρέπει παρῇσι φοίνιος διωγμὸς*, the antistrophic verse consisting of pure iambics. Prof. Conington remarks that if the metre requires the change, it would be easier to read *πρέπει παρῇσι φοινίαις ἀμυγμός.*—*ὄνυχος ἄλοκι*, the rending or laceration of the face, according to ancient Eastern usage, as Eur. Suppl. 826, *ὄνυξι κατηλοκίσμεθα*, where mention is also made of casting ashes on the head.

24. *δι' αἰῶνος*. Not merely as a mourner for the occasion, but as never ceasing to grieve for my own and the family troubles.

26. *ἔφλαδον*, as if from *φλάζω*, *φλάω* (Ar. Pac. 1306). Lit. 'there are loud rendings of my vesture in my grief, to the destruction of the threads of my garments.' Schol. *οἱ στολισμοὶ τῶν ὑφασμάτων πρὸς τοῖς στέρνοις λινοφθόροι λακίδες ἐρράγησαν.* Hermann, by removing the comma after *ἄλγεσιν*, adopts this construction, but rightly connects *λινοφθόροι ὑφασμάτων*. See on Pers. 830. We may take *στολμοὶ* in apposition with *λακίδες*, as just before *ἀμυγμοῖς*, *ὄνυχος ἄλοκι*. Ag. 966, *σπλάγχνα οὐ ματάζει, πρὸς φρεσὶν κυκλούμενον κέαρ.* Or, *ἔφλαδον ὥστε γενέσθαι λακίδες.*—*στολμοὶ πέπλων*, the folds of the tragic dress (Suppl. 451), called *πέπλος κολπία* Pers. 1039. Cf. *στολμοὶ λαίφους* Suppl. 695.—*πεπληγμένων*, if taken to agree with *πέπλων*, leaves the dative *ξυμφοραῖς* dependent on the sense of *ἐπὶ*, 'in consequence of,' cf. inf. 47. 74. Klausen supplies *ἡμῶν*, and it is certain that a person is said *πεπλῆχθαι ξυμφορᾷ*, while the garment itself is rather 'rent' than 'beaten or struck.' There are many examples of this causal dative in Euripides, e. g. Hipp. 1142, *ἐγὼ δὲ σᾷ δυστυχίᾳ δάκρυσιν διοίσω πότμον ἄποτμον.* Suppl. 1042, *φυλακὰς ἀνῆκα τοῖς παρεστῶσιν κακοῖς.* El. 148, *χέρα τε κρᾶτ' ἐπὶ κούριμον τιθεμένα θανάτῳ σῷ.*

29. The *γὰρ* explains *ἰαλτὸς*, sup. 20.—*τορὸς κ.τ.λ.*, 'a thrilling fear that made the hair stand on end.' Thus Clytemnestra's boast in Ag. 1409, *οὔ μοι φόβου μέλαθρον ἐλπὶς ἐμπατεῖν*, proved a vain one. I formerly admitted *τορὸς δὲ φοῖτος*, the conjecture of Hermann and Bamberger, adopted by Franz, for *τορὸς γὰρ φοῖβος*. The common reading, suggested by Heath, is *τορὸς γὰρ ὀρθόθριξ φόβος*, to which the repetition of *περὶ φόβῳ* in 32 is certainly an objection. Now *φοῖτος* is an Aeschylean word (Theb. 658), which might here seem to retain a signification closely connected with *φοιτᾶν*, 'a stalking nightly visitant' in the form of a dream, inf. 526. 538. Thus *τορὸς* will mean 'clear,' 'of unequivocal import,' *ἐναργὴς*, and the whole passage might thus be rendered: 'For a plain spectral vision, making the hair to stand on end, declaring the destiny of the family by dreams, breathing resentment in sleep, uttered from the interior of the house a cry through terror in the dead of night, falling heavily on the women's apartments.' The Schol. however seems to have read *φόβος*, from his comment on this verse (32), *ἀναλακεῖν καὶ βοῆσαι τὴν Κλυταιμνήστραν ἐποίησεν ὁ σαφὴς φόβος, δι' ὀνείρων μαντευόμενος.* This is confirmed by his comment on v. 32, *περισσῶς τῷ φόβῳ*, which probably means, not 'excessively in fear,' but "the word *φόβῳ* is superfluously added after *φόβος*." If *φόβος* is genuine, the repetition of *φόβῳ* may be defended by Trach. 964—7, where *βάσις φέρει βάσιν*, Alcest. 50, where *Θάνατος* is said *θάνατον ἐμβαλεῖν*, Herc. F. 886,

δόμων ὀνειρόμαντις, ἐξ ὕπνου κότον
πνέων, ἀωρόνυκτον ἀμβόαμα
μυχόθεν ἔλακε περὶ φόβῳ,
γυναικείοισιν ἐν δώμασιν βαρὺς πίτνων·
κριταὶ δὲ τῶνδ' ὀνειράτων
θεόθεν ἔλακον ὑπέγγυοι,
μέμφεσθαι τοὺς γᾶς νέρθεν περιθύμως,
τοῖς κτανοῦσί τ' ἐγκοτεῖν.
τοιάνδε χάριν ἀχάριτον ἀπότροπον κακῶν, στρ. β'.
ἰὼ Γαῖα μαῖα, μωμένα μ' ἰάλλει
δύσθεος γυνά· φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν·
τί γὰρ λύτρον πεσόντος αἵματος πέδῳ;
ἰὼ πάνοιζυς ἑστία,

where *Λύσσα* sends *λύσσαν*, and Iph. A. 775, where *Ἄρης κυκλοῖ πόλιν ἄρει φοινίῳ*. Klausen objects that the dream itself could not be said *λακεῖν*, and gives *ἔλαχε* with Aldus and MS. Guelf. But *ὀνειρόμαντις* justifies *λακεῖν*, since the dream thereby assumes the character of a person; whence also *βαρὺς πίτνων*.

30. Clytemnestra, whose dream of a serpent is described below (526 seqq.), is there said *ἐξ ὕπνου κεκραγέναι*. Cf. Eum. 150. Here the Schol. says *ἀντὶ τοῦ δι' ὕπνου.*—*κότον πνέων*, cf. *ἐγκοτεῖν*, v. 37. So *πνέω μένος*, Eum. 804. *πνέουσ' ἐπ' ἐχθροῖς κότον*, inf. 939. Soph. El. 480, *ἁδυπνόων ὀνειράτων*.

32. *περὶ φόβῳ*. Compare Pers. 692, inf. v. 538.

33. *γυναικεῖα δώματα* merely means 'the women's apartment,' like *δῶμα νυμφικὸν*, Med. 378.—*βαρὺς πίτνων*, cf. *ὕπερθεν βαρὺς ἐμπίτνων*, Ag. 1146.—The notion may be that a nightmare grapples with its victim; see Ar. Vesp. 1040.

34. *κριταὶ*, the interpreters,—*δόμων προφῆται*, Ag. 399. The *δὲ* was inserted by Schütz.—*θεόθεν ὑπέγγυοι*, Schol. *ἐκ θεῶν ἠσφαλισμένοι τὴν μαντείαν.* This is added to impress the certainty of the result, and that the interpretation was not the vain conjecture of a mere *θυμόμαντις*, Pers. 226. The seers, as the ministers of the gods, were pledged by the most solemn obligations not to falsify predictions, and were in turn secured by the gods from misapprehension of the true meaning. Perhaps however (cf. 32) it is better to join *θεόθεν ἔλακον*.

36. *μέμφεσθαι*, 'are dissatisfied,' 'are discontented' with their unavenged and unhonoured state in Hades.—*περιθύμως*, cf. *περιόργως*, Ag. 209.

38. *χάριν ἀχάριτον*. So Herm., Franz, Dind., Peile, after Elmsley, for *χάριν ἄχαριν*, on account of the metre (for *χάριν ἄχαριν* occurs in precisely the same sense Ag. 1522). Weil's *ἀναπότροπον* is scarcely good Greek.—*Γαῖα μαῖα*, cf. *χθονὸς τροφοῦ*, v. 58, and also v. 120. The exclamation seems to imply that the chorus are shocked at the idea of Mother earth receiving libations so impiously sent, and intend to deprecate the *φθόνος* which they might incur as agents in the transaction.

40. *ἔπος τόδε*. I fear to utter the prescribed words *ἀπότροπον κακῶν* (inf. 149), being well aware that there is no atonement for the blood that has been shed by her,—no ransom that can be paid to satisfy divine vengeance. It is a *πάθος ἀνήκεστον*, inf. 507. Cf. Ag. 978. Theb. 678. Eum. 615 seqq. The *γὰρ* following, giving the reason why such words would be impious, shows that the Schol. is wrong here: *τὸ δύσθεος γυνὰ ἠρέμα πως ἐφθέγξατο, διό φησι, φοβοῦμαι γὰρ κ.τ.λ.*—*λύτρον* for *λυγρὸν* is the correction of Canter. The word is rather rare, and particularly in the singular. Cf. *λάτρων ἄτερθεν*, from *λάω*, Suppl. 988. Demosth. p. 394, *ἐδανείζοντο ὁ μὲν τρεῖς μνᾶς, ὁ δὲ πέντε, ὁ δὲ ὅπως συνέβαινεν ἑκάστῳ τὰ λύτρα.*

ἰὼ κατασκαφαὶ δόμων.
ἀνήλιοι βροτοστυγεῖς
δνόφοι καλύπτουσι δόμους
δεσποτῶν θανάτοισιν.
σέβας δ᾽ ἄμαχον, ἀδάματον, ἀπόλεμον τὸ πρὶν, ἀντ. β΄.
δι᾽ ὤτων φρενός τε δαμίας περαῖνον,
νῦν ἀφίσταται. φοβεῖται δέ τις. τὸ δ᾽ εὐτυχεῖν,
τόδ᾽ ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον.
ῥοπὴ δ᾽ †ἐπισκοπεῖ Δίκας
ταχεῖα τοὺς μὲν ἐν φάει,

47. *δεσποτῶν*. Perhaps *δεσποτᾶν*, as inf. 74. The plural is used, not only to suit *θανάτοισιν* (which means more than a natural death, see Ag. 1311), but as before, v. 36, and as it generally is, when the intention is to allude rather than to specify. 'By the death of the king a gloomy veil of loathsome darkness is thrown over the house.'

49. *δι᾽ ὤτων φρενός τε*. They not only obeyed Agamemnon, but had an affection for him in their hearts; whereas they submitted to Aegisthus reluctantly and only from necessity (Ag. 1618). Or (as Prof. Conington well expresses it), "Here, where royalty has been succeeded by tyranny, fear remains, though loyalty is no more." The *φόβος* of a tyrant has superseded the *σέβας* paid to a lawful king. The Schol. explains, *τοῦτο δὲ θέλει εἰπεῖν, ὅτι ἡ αἰδὼς, ἣν περὶ Ἀγαμέμνονος εἶχον οἱ δῆμοι, νῦν εἰς φόβον ἐτράπη. ἐκεῖνον γὰρ ᾐδοῦντο καὶ ἐφίλουν, τὸν δὲ φοβοῦνται ὡς τύραννον διατελούμενον.*—Schol. *ἀντὶ τοῦ, ἕκαστος φοβεῖται φθέγξασθαι.* Klausen thinks the point of the passage lies in Agamemnon's power to coerce, as *ἄμαχος, ἀδάματος, ἀπόλεμος*, and that *φοβεῖται* is said of Clytemnestra and the inhabitants of the palace, who have reason to dread the *δημόθρους ἀναρχία* of Ag. 856, so that no man thinks himself secure under Aegisthus' feeble sway.

50. *τὸ δ᾽ εὐτυχεῖν, κ.τ.λ.* Men worship worldly prosperity, and attribute to it all the power of a god (this is said in respect of Aegisthus and Clytemnestra who had 'ruled by money,' Ag. 1616); but justice will sooner or later overtake the wicked, and not the less surely because it is slow. Cf. Eur. Cycl. 316, *ὁ πλοῦτος, ἀνθρωπίσκε, τοῖς σοφοῖς θεός.* Iph. A. 392, *ἡ δέ γ᾽ ἐλπὶς, οἶμαι μὲν, θεός.*

52. *Δίκας*. The Med. has *δίκαν*, but the Schol. has *ἡ τῆς δίκης ῥοπή.*

54. *τοὺς μέν*. So the Schol. and ed. Turn. The Med. has *τοῖς μὲν*, and another scholium, founded perhaps on a various reading, *τοῖς μὲν, ἀντὶ τοῦ τοὺς μέν.* Perhaps therefore we should read *ἐπισκήπτει* for *ἐπισκοπεῖ*, and *πανοίζυς* (not *πάνοιζυς*) in v. 42. The metaphor would thus be from the scale (Ag. 242), or the *κατακτὸς κότταβος*. It may be observed that *δίκαν — τοῖς μὲν* form a connected construction, and must be adopted or rejected together. For *ἐπισκοπεῖ*, 'regards,' 'does not lose sight of,' cf. Suppl. 396, *ἀμφοτέρους — ἐπισκοπεῖ Ζεὺς ἑτερορρεπής.* Ib. 374, *τὸν ὑψόθεν σκοπὸν ἐπισκόπει.* Three periods are spoken of; the present time, or prime of life, when the stroke of justice (*ἐπιρρέπει*, Ag. 241) falls most heavily and least expected; the twilight, or evening of life; and the night, or death, which comes *ἄκραντος*, before punishment has overtaken its victim. It is thus that bad men hope to escape, because divine retribution is dispensed in this mysterious way. The idea seems borrowed from Theognis, 203—8, *ἄλλον δ᾽ αὖ κατέμαρψε δίκη· θάνατος γὰρ ἀναιδὴς πρόσθεν ἐπὶ βλεφάροις ἕζετο κῆρα φέρων.* Cf. Virg. Aen. vi. 568, 'quae quis apud superos—*distulit* in seram commissa piacula noctem' (*διαφέρει*). Translate: 'But swiftly descending Justice keeps in view (i. e. observant Justice falls quickly upon) some in the light, while other woes, in the hour between it and darkness, await those yet lingering in life, and others are overtaken by night with their sins yet unpaid for.' The antithesis between *ταχεῖα* and *χρονίζοντας* will not escape the student.

τὰ δ᾽ ἐν μεταιχμίῳ σκότου
μένει χρονίζοντας ἄχη,
τοὺς δ᾽ ἄκραντος ἔχει νύξ.
δι᾽ αἵματ᾽ ἐκποθένθ᾽ ὑπὸ χθονὸς τροφοῦ στρ. δ΄.
τίτας φόνος πέπηγεν οὐ διαρρύδαν.
διαλγὴς ἄτα διαφέρει

56. *χρονίζοντας* for *χρονίζοντ᾽* is due to Prof. Newman. I formerly conjectured *χρονίζονθ᾽ ἀσυχᾶ.* Hermann gives *ἀτυχῆ*, having before omitted *ἄχη* as a gloss, in which he is followed by Klausen, Franz, and Peile. He interprets the three terms, not of *periods*, but of the reigning Aegisthus, the exiled (*ἀτυχὴς*) Orestes, and the dead Agamemnon. The first has his day; that of the second is dawning; and that of the third is past and gone. In this case, *δίκη*, as referred to Orestes, must mean that retributive justice which will restore him to his rights, while in respect of the others it will signify the justice which punishes (Aegisthus) and avenges (Agamemnon). The words however in the text may have a general as well as a particular reference. They are applicable to crimes which, as it were, lie dormant till old age, and then have their penalty in a remorseful evening of life. This is nearly the view of the Scholiast: *ἡ τῆς δίκης ῥοπὴ τοὺς μὲν ἐπισκοπεῖ ταχέως καὶ ἀμύνεται, ἄλλοις δὲ ἐν ἀμφιβόλῳ ἐᾷ τὴν τιμωρίαν, οὐκ ἀθρόως αὐτοὺς ἀμυνομένη, ὥστε τοὺς ἠδικημένους ὑπ᾽ αὐτῶν λυπεῖσθαι* (this remark applying to Agamemnon, cf. v. 36), *ἄλλους δὲ σκότος καλύπτει, ὡς μηδὲ ὁρᾶσθαι ὑπ᾽ αὐτῆς.*—After *ἄχη* the MSS. and early edd. add *βρύει*, which seems to have crept in from v. 61. The Schol. also has *βρύει· ἀνθεῖ.* Either *ἄχη* or *βρύει* must be sacrificed to the necessities of the metre. Dr. Peile rightly observes, that in the scholium quoted above, *ἄλλους δὲ σκότος καλύπτει, κ.τ.λ.*, *βρύει* evidently finds no place.—Those who read *χρονίζοντα βρύει* are compelled to take *μένει* as a substantive, and, by consequence, *μεταιχμίῳ* as an adjective. One cannot however suppose that Aeschylus ever used such a phrase as *μεταίχμιον σκότου μένος*, 'the midway power of darkness.' Consequently, *μένει* must be the verb. Prof. Conington notices the brief expression for *ἐν μέσῳ σκότου καὶ φάους*. Similarly Eur. Hec. 436, *μέτεστι δ᾽ οὐδὲν, πλὴν ὅσον χρόνον ξίφους βαίνω μεταξὺ καὶ πυρᾶς*, where *ὁ ἐνθάδε τόπος* must be supplied as the contrast with *ξίφος καὶ πυρά*.

59. *τίτας φόνος*. Schol. *τιμωρός.*—*οὐ διαρρύδαν*, Schol. *ἀντὶ τοῦ, οὐ διαρρέων.* This adverb is commonly interpreted, 'indelibly,' 'so as not to be washed out,' according to an ancient superstition that the blood of a murdered man leaves a stain that no water will efface. Prof. Conington however explains 'not flowing through,' i. e. Mother earth will not receive into her lap the blood of her own child, but casts it out and lets it lie bare and festering on the surface. Mr. Davies takes a similar view:—"The blood shed upon the earth coagulates, and will not flow away; so by a natural law the slayer's doom to pay blood for blood, likewise becomes fixed; neither the clotted gore nor the destined retribution will pass away."

60. *διαλγής*. Schol. *ἡ διαιωνίζουσα.* Did he read *αἰανής*? (Eum. 642. So Weil also has conjectured.) '*Acerba pernicies*,' Klausen.—*διαφέρει*, 'reserves for future punishment (v. 56) the guilty one, that he may break out hereafter in a widely-spreading affliction.' Of the many interpretations that have been proposed, this of Hermann's ("differt auctorem, i. e. differt auctori poenam") is by far the best. We have an example of this use in Herc. Fur. 76, *ἐγὼ δὲ διαφέρω λόγοισι μυθεύουσα*, 'I put them off by inventing stories.' The Schol. gives *διασπαράσσει.* The reference appears to be to the crimes which are not immediately punished, but remain for a time unavenged. For *παναρκέτας*, 'all-sufficing' (a word of doubtful analogy), *παναγρέτας*, 'all-preying,' or 'all-consuming,' has now been suggested. Compare *παλινάγρετος*, used by Homer, Il. ix. 526, &c.—*βρύειν*, 'to break out into,' 'to be covered over with.' Cf. inf. 580. Klausen takes *παναρκέτας* for the nominative.—After this verse the MSS. repeat v. 57, the error arising from *βρύει* having been added at the end of 56.

τὸν αἴτιον παναγρέτας νόσου βρύειν.
θιγόντι δ' οὔτι νυμφικῶν ἑδωλίων ἀντ. δ΄.
ἄκος, πόροι τε πάντες ἐκ μιᾶς ὁδοῦ
† βαίνοντες τὸν χερομυσῆ
φόνον καθαίροντες † ἰοῦσαν ἄτην.
ἐμοὶ δ' (ἀνάγκαν γὰρ ἀμφίπτολιν ἐπῳδός.

62. *θιγόντι*. So Scaliger for *οἴγοντι*. Cf. *ἀθίκτων χάρις*, Ag. 362. *πωλικῶν ἑδωλίων*, 'virgin chambers,' Theb. 450. Soph. El. 1393, *ἀρχαιόπλουτα πατρὸς εἰς ἑδώλια*. The double crime of Aegisthus, adultery and murder, neither of which admits of any remedy, is here meant. Schol. *ὥσπερ τῷ ἐπιβάντι νυμφικῆς κλίνης οὐκ ἔστιν ἴασις πρὸς ἀναπαρθένευσιν τῆς κόρης, οὕτως οὐδὲ τῷ φονεῖ πάρεστι πόρος πρὸς ἄκεσιν τοῦ φόνου*. It is clear that he read *θιγόντι*, not *οἴγοντι*, which leaves *ἑδωλίων* to depend on *ἄκος*. For the Homeric *ἐπιβημέναι εὐνῆς* (Suppl. 39) is a synonym of *θιγεῖν εὐνῆς*. Besides, the metre, consisting of *pure* iambic feet, is against *οἴγοντι*, which should not have been retained by Klausen, Franz, Conington, and Peile.

63. *ἐκ μιᾶς ὁδοῦ*. Rushing in one common channel, and therefore, in one direction upon the guilty spot. There can be little doubt that *βαίνοντες* is a mere gloss. The Schol. could hardly have found it, for he supplies *εἰς ἓν συνερχόμενοι*, which does not seem like a paraphrase on *βαίνοντες*. The metre might be restored either by *προβαίνοντες* (Bamberger), or *διαίνοντες* (Lachmann and Hermann); or, more probably still, we should transfer *καθαίροντες* to this place, and leave the next verse with the marks of a lacuna. The words *ἰοῦσαν ἄτην* are also corrupt. No correction is of sufficient certainty to be admitted; but *ἔλουσαν μάτην*, though it does not suit the strophic verse, probably represents the general meaning. Hermann gives *καθαρσίοις ἴοιεν ἂν μάτην*. Weil, *καθαρσίοις ἔλουσαν ἂν μάταν*. Klausen, Dindorf, and Peile retain the vulgate, but Klausen alone ventures to explain it, taking *πόροι*, after the Schol., for 'ways and means' (Prom. 59). There can be no doubt however that *water* is meant, the usual purification in murder (*ῥυτοὶ πόροι*, Eum. 430), especially as *χερομυσῆ* is contrasted with *καθαραὶ χεῖρες* (ib. 303). Compare also Theb. 736.

66. The general sense of the difficult passage which commences the *epode* is this: 'However, since I am a slave, I must not rebel, but put up with the conduct of my superiors, just or unjust, suppressing my dislike.' "Excusant se servae, quod Clytaemnestrae morem gerunt in faciendis inferiis, quas Agamemnoni parum acceptas fore satis intelligunt." Klausen. —*ἀνάγκη ἀμφίπτολις*, according to Hermann, whom Weil follows, means "*duplicis sedis necessitas*," the being driven from their native city, Troy, to another, Argos. And so the Schol. *τὴν ἐκ διαφόρων πόλεων ἀνάγκην*. The ordinary explanation seems at least equally probable, 'slavery thrown (like a net, Ag. 351) round the city' by the beleaguering army. Prof. Conington understands nearly with Peile, *ἀλλὰ γὰρ ἐμοὶ θεοὶ προσήνεγκαν ἀνάγκην αἰνέσαι δίκαια καὶ μὴ δίκαια πρέποντ' ἀρχαῖς βίου*, i. e. 'things which, right or wrong, seem right and fitting to the rulers of my life,' *τὰ δοκοῦντα τοῖς ἐμοῖς δεσπόταις*. He thus construes *βίᾳ φερομένων* as a genitive absolute, 'since things go by force.' To him also is due *δούλιόν μ'* for *δούλιον*, for which others give *δουλίαν*. Cf. Od. vi. 91, *εἵματα χερσὶν ἕλοντο, καὶ ἐσφόρεον μέλαν ὕδωρ*. Il. xxiv. 719, *οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα*. Eur. Suppl. 876, *χρυσὸν οὐκ εἰσεδέξατ' οἶκον*. Hel. 1566, *ταῦρον εἰσέθεντο σέλματα*. Phoen. 365, *σὴ πίστις, ἥ μ' εἰσήγαγε τείχη πατρῷα*. The chief obscurity of the passage lies in *πρέποντ' ἀρχαῖς βίου*. As the Med. gives *ἀρχὰς*, and the Schol. explains *ἐμοὶ δὲ πρέποντα καὶ ὀφειλόμενά ἐστιν ἀπ' ἀρχᾶς* (MS. *ἀπαρχὰς*) *βίου τὰ τῶν βίᾳ φερομένων αἰνέσαι*, and again, *ἐξότε τοῦτον ἐπανῄρημαι τὸν βίον*, I have ventured to restore *ἀπ' ἀρχᾶς* in the text. Translate: 'For to me it has been becoming (i. e. a matter of duty) from the commencement of (this) life, to acquiesce in the deeds of those who behave overbearingly, whether righteous or unrighteous, suppressing the bitter hate of my heart.' Literally, 'Justice and injustice alike have been proper for me to assent to,' as inf. 114, *καὶ ταῦτα*

θεοὶ προσήνεγκαν· ἐκ γὰρ οἴκων
πατρῴων δούλιόν μ' ἐσᾶγον αἶσαν,)
δίκαια καὶ μὴ δίκαια
πρέποντ' ἀπ' ἀρχᾶς βίου
βίᾳ φερομένων αἰνέσαι, πικρὸν φρενῶν
στύγος κρατούσῃ,
δακρύω δ' ὑφ' εἱμάτων ματαίοις
δεσποτᾶν τύχαις κρυφαίοις
πένθεσιν παχνουμένη.

ΗΛΕΚΤΡΑ.

δμωαὶ γυναῖκες, δωμάτων εὐθήμονες,
ἐπεὶ πάρεστε τῆσδε προστροπῆς ἐμοὶ
πομποί, γένεσθε τῶνδε σύμβουλοι πέρι·
τί φῶ χέουσα τάσδε κηδείους χοάς;
πῶς εὔφρον' εἴπω, πῶς κατεύξομαι πατρί;

μοὖστὶν εὐσεβῆ θεῶν πάρα; i.e. *εὐσεβῆ ἐμοὶ ὥστε εὔχεσθαι αὐτά*. On the article omitted before *φερομένων*, see inf. 352.

69. *δίκαια καὶ μὴ δίκαια*. Schol. *ἔστι δὲ παροιμία, Δοῦλε, δεσποτῶν ἄκουε καὶ δίκαια κἄδικα*. Compare Tac. Ann. ii. 38, 'haec atque talia, quanquam cum adsensu audita ab iis quibus omnia principum, honesta atque inhonesta, laudare mos est, plures per silentium aut occultum murmur excepere.' The *μὴ* is used, as in Prom. 959. Theb. 750, as if the article had been prefixed, *τὰ μὴ δίκαια*, the same notion of generality being sufficiently conveyed by the context. Cf. Eur. frag. 420, *μὴ δίκαια καὶ δίκαι' ὁμοῦ*. Eur. El. 407, *οὐκ ἔν τε μικροῖς ἔν τε μὴ στέρξουσ' ὁμῶς;* Weil is perhaps right in enclosing the repeated *δίκαια* in brackets.

71. *πικρόν*. So ed. Vict. for *πικρῶν*.

73. *ὑφ' εἱμάτων*. 'I weep, concealing my tears under my robes, at the helpless fortunes of my lords; and my heart is chilled with suppressed grief.' By *δεσποτᾶν* she means Orestes (cf. 757), including perhaps Agamemnon. Weil retains the reading of the Med. *δεσπόταν*.

75. Photius, *παχνουμένης, ἀνιωμένης*. —*παχνοῦται, πήσσεται, πήγνυται, λυπεῖται*. Eur. Hipp. 803, *λύπῃ παχνωθεῖσ'*. —The Schol. seems to have read *δακρυούσῃ δ'—δεσπόταν—παχνουμένῃ*, for he explains thus, *καλυπτούσῃ τὴν κατ' αὐτῶν ἀποστύγησιν, καὶ μηδὲ παρρησίᾳ τὸν δεσπότην κλαιούσῃ,—μὴ ἐκφαινούσῃ τὸ μύσος τὸ κατὰ Κλυταιμνήστρας*. (The latter words are a gloss on *κρυφαίοις πένθεσιν*.)

76 seqq. Electra, being assured by the sentiments in the parode, that the chorus are unwilling agents in carrying the libations according to the purpose of Clytemnestra, now asks their advice as to the course she ought to pursue, proposing to them various plans which she well knows they will severally reject. The object of this, Klausen observes, was to fortify herself by the counsel of others in treating her mother as an enemy, and so to avoid the *φθόνος* of originating an imprecation upon her.

78. Cf. Pers. 172, *σύμβουλοι λόγου τοῦδέ μοι γένεσθε, Πέρσαι*.

79. *τί φῶ*. So Franz with H. L. Ahrens for *τύφω δέ*. In the Med. *οἶμαι τύμβῳ* is added as a conjecture. Hence *τάφῳ* Stanley, *τύμβῳ χέουσα* Herm., Dind., Blomf. But Klausen, Conington, and Peile retain *δὲ* (*τάφῳ δὲ χέουσα*), for the insertion of which it is not easy to account, though neither is it easy to defend it satisfactorily (see a similar instance in 198). Probably *τί φῶ* is the true reading; compare 83 and 110.—*κηδείους*, Schol. *συγγενικάς*. Rather, perhaps, 'funeral offerings,' as inf. 529.

80. *κατεύξομαι*. Some recent editors

πότερα λέγουσα παρὰ φίλης φίλῳ φέρειν
γυναικὸς ἀνδρί, τῆς ἐμῆς μητρὸς πάρα;
τῶνδ' οὐ πάρεστι θάρσος, οὐδ' ἔχω τί φῶ
χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός.
ἢ τοῦτο φάσκω τοὔπος, ὡς νόμος βροτοῖς,
ἔσθλ' ἀντιδοῦναι τοῖσι πέμπουσιν τάδε
στέφη, δόσιν γε τῶν κακῶν ἐπαξίαν;
ἢ σῖγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο
πατήρ, τάδ' ἐκχέουσα, γάποτον χύσιν,
στείχω, καθάρμαθ' ὥς τις ἐκπέμψας, πάλιν

change this to κατεύξωμαι. But the tragic writers frequently combine the future with the conjunctive of the aorist. Cf. Eur. Ion 758. Med. 1100—1. Iph. Aul. 442. 455. Trach. 973. Ajac. 403. Pers. 124. Suppl. 757. Inf. 257. Of course, there is a slight difference in sense, as in English between *shall I* and *must* or *should I*.—εὔφρονα, 'acceptable to my father.' Schol. λείπει λόγον. But the word is clearly the neuter plural.

82. πάρα. This repetition is not without its peculiar force: 'Shall I say I am bringing them from a *dear* wife to a *dear* husband, (when they come) from my own mother (who is an enemy)?'

83. τῶνδε, Schol. τῶν λόγων. Like εὔφρονα before, it is the neuter plural. Linwood compares τῶνδε τόλμαν, Prom. 16.—οὐδ' ἔχω, 'and yet I know not what else to say,' &c. Weil very plausibly transposes this couplet to follow 87.

85. ἢ τοῦτο κ.τ.λ. 'Or should I utter this form of prayer, as is usual among mankind, *That he may give in return blessings to those who are sending these garlands*, a return which, forsooth, their evil actions have deserved?' The reading ἔσθλ' for ἔστ', admitted by Dindorf and Hermann, was suggested by Elmsley on Heracl. 387; Weil has ἴσ' ἀντιδοῦναι, with Bamberger. To Stanley is due γε for τε, though in truth the latter might stand if we have an *antecedent* accusative, ἐσθλά. By the above emendation τῶν κακῶν is opposed to ἐσθλὰ, and the absurdity, in the mind of a Greek, of rendering good for evil justifies the introduction of the ironical particle.—στέφη, Schol. ἀντὶ τοῦ τὰς χοάς. And this seems to be the meaning here. Cf. Soph. El. 440, τάσδε δυσμενεῖς χοὰς οὐκ ἄν ποθ', ὃν γ' ἔκτεινε, τῷδ' ἐπέστεφε. Antig. 431, χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει. The term may have arisen from comprising various offerings, flowers, hair, chaplets, &c., under one general name (cf. Pers. 611 seqq. Soph. El. 895, περιστεφῆ κύκλῳ πάντων ὅσ' ἔστιν ἀνθέων θήκην πατρὸς), or even from the Homeric κρητῆρα ἐπιστέψασθαι ποτοῖο, in allusion to the foam or 'head' upon poured-out liquids.

88. ὥσπερ οὖν. See on Ag. 1142. 'Or, since I have a dislike to utter the prescribed prayer, should I utter no prayer at all, but commemorate my father's ignominious death by a silent and unceremonious offering of the libations, and thus show my loathing for the deed by casting away these libations like some polluted thing?' But this (she implies) would be as unnatural and ungracious as the other proposals, since it would seem that the daughter did him dishonour as well as the wife.—ἀτίμως, lit. 'without a word of compliment' or honour to his memory. The sense suggests ἐκχέασα rather than ἐκχέουσα. (So Weil, *tacite*.)

90. στείχω κ.τ.λ. 'Should I, like one who has carried away refuse from a purification, after tossing away the urn, go back again with unturned eyes?' (or without looking back to see what became of the lustral ashes and water which had just been thrown away.) On this ancient superstition the Schol. observes, τοῦτο πρὸς τὸ παρ' Ἀθηναίοις ἔθος, ὅτι καθαίροντες οἰκίαν ὀστρακίνῳ θυμιατηρίῳ ῥίψαντες ἐν ταῖς τριόδοις τὸ ὄστρακον ἀμεταστρεπτὶ ἀνεχώρουν. See Eum. 430. Virg. Ecl. viii. 102. Theocr. xxiv. 91. Oed. Col. 490. Ovid, Fast. v. 436, '*Aversusque* jacit, sed dum jacit, Haec ego mitto, His, inquit, redimo meque meosque fabis. Hoc novies dicit, *nec respicit;* umbra putatur Colligere, et nullo terga vidente sequi.'

δικοῦσα τεῦχος ἀστρόφοισιν ὄμμασιν;
τῆσδ' ἔστε βουλῆς, ὦ φίλαι, μεταίτιαι·
κοινὸν γὰρ ἔχθος ἐν δόμοις νομίζομεν.
μὴ κεύθετ' ἔνδον καρδίας φόβῳ τινός·
τὸ μόρσιμον γὰρ τόν τ' ἐλεύθερον μένει
καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός.
λέγοις ἄν, εἴ τι τῶνδ' ἔχεις ὑπέρτερον.
ΧΟ. αἰδουμένη σοι βωμὸν ὣς τύμβον πατρὸς
λέξω, κελεύεις γάρ, τὸν ἐκ φρενὸς λόγον.
ΗΛ. λέγοις ἄν, ὥσπερ ᾐδέσω τάφον πατρός.
ΧΟ. φθέγγου χέουσα σεμνὰ τοῖσιν εὔφροσιν.
ΗΛ. τίνας δὲ τούτους τῶν φίλων προσεννέπω;
ΧΟ. πρῶτον μὲν αὑτήν, χὤστις Αἴγισθον στυγεῖ.
ΗΛ. ἐμοί τε καὶ σοὶ τἄρ' ἐπεύξομαι τάδε;

92. μεταίτιαι, i.e. do not shrink from the responsibility of advising me.

93. νομίζομεν. 'We entertain,' 'we habitually hold' (inf. 990). The use of the word in this sense is rare; but the poet perhaps meant τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομίζομεν.

95. τὸ μόρσιμον, 'that which is fated awaits both him who is free, and him who is held in thrall by the hand of another,' i.e. the chances of harm are common to slaves and free, and you can suffer nothing unless fate wills it. Do not therefore withhold your sentiments through fear of offending your superiors. Compare sup. 73. This is said in reference to the coercion the chorus had complained of, v. 66 seqq. Whether ἔχθος or βουλὴν is the object to μὴ κεύθετε, is not quite clear. The Schol. supplies τὴν βουλήν. Prof. Conington inclines to ἔχθος, comparing v. 381.

97. Vulgo ἔχοις. The Attic idiom requires ἔχεις, 'say, if you have any thing better to suggest;' 'si quid novisti rectius istis, Candidus imperti,' Hor. Ep. i. 6, 67.

98. βωμὸν ὣς. That tombs were also used as real altars, for blood offerings to the spirit below, has been shown on Eur. Hel. 546. See above, v. 59. Here there is an allusion to the formula of taking an oath to speak truly by laying the hand on the altar, as the chorus may now be supposed to do.—τὸν ἐκ φρενὸς λόγον is a short expression (explained on v. 498) for λέξω ἐκ φρενὸς τὸν ἐν φρενὶ ὄντα λόγον.

100. ὥσπερ ᾐδέσω. "Pro ea quam profiteris erga patris sepulcrum reverentia." *Schütz.*

101. φθέγγου. 'Utter, as you pour, solemn words for those who are well-disposed.' What follows defines σεμνὰ, and shows that the prayer was for good. But the chorus speak at first very guardedly, and as it were by feeling the pulse of Electra. Thus both σεμνὰ and εὔφροσιν are purposely ambiguous. Had they said plainly and at once, εὖξαι ἀγαθὰ τοῖς Ἀγαμέμνονος φίλοις, Electra might have reproved their audacity, or refused to accept so bold an expression. As it is, she cautiously inquires whom of her acquaintances and relations (φίλοι) she is to address as 'the well-disposed,' and the chorus with equal caution reply, so as not directly to implicate themselves. Cf. Ag. 591, ἐσθλὴν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν.—Weil reads κεδνὰ, with Hartung.

103. αὑτήν. Schol. σεαυτὴν δηλονότι.

104. ἐμοί τε καὶ σοί. 'Shall I pray this (τὰ σεμνὰ, *implying* τὰ ἀγαθὰ) for you as well as for myself?'—'Do you yourself consider that, now that you begin to understand my meaning.' On the sense of τε—καὶ see Suppl. 734.

ΧΟ. αὐτὴ σὺ ταῦτα μανθάνουσ' ἤδη φράσαι.
ΗΛ. τίν' οὖν ἔτ' ἄλλον τῇδε προστιθῶ στάσει;
ΧΟ. μέμνησ' Ὀρέστου, κεἰ θυραῖός ἐσθ' ὅμως.
ΗΛ. εὖ τοῦτο κἀφρένωσας οὐχ ἥκιστά με.
ΧΟ. τοῖς αἰτίοις νυν τοῦ φόνου μεμνημένη—
ΗΛ. τί φῶ; δίδασκ' ἄπειρον ἐξηγουμένη.
ΧΟ. ἐλθεῖν τιν' αὐτοῖς δαίμον', ἢ βροτῶν τινά—
ΗΛ. πότερα δικαστὴν, ἢ δικηφόρον λέγεις;
ΧΟ. ἁπλῶς τι φράζουσ', ὅστις ἀνταποκτενεῖ.
ΗΛ. καὶ ταῦτα μοὐστὶν εὐσεβῆ θεῶν πάρα;
ΧΟ. πῶς δ' οὐ τὸν ἐχθρὸν ἀνταμείβεσθαι κακοῖς;
ΗΛ. κῆρυξ μέγιστε τῶν ἄνω τε καὶ κάτω,

105. *μανθάνουσα* is used in the *present* tense, like *μανθάνοντι* in Ag. 598. The syntax is, *ἤδη φράσαι ταῦτα, μανθάνουσα οὓς λέγω*, 'understanding *whom* I mean,' or, 'according to the view you take.' But *μαθοῦσα* would have meant, 'having been informed;' whereas she was left to draw the inference by her own intelligence.

106. *στάσει.* Here and inf. 449, simply, 'company,' without reference to political factions against Aegisthus and Clytemnestra, as Klausen thinks. Properly (Ag. 1086. Eum. 301) used of the chorus drawn up in their proper *station* at the thymele; whence also *λόχος* Theb. 106.

108. A mixed or confused way of saying *εὖ με τοῦτο ἐφρένωσας*, and *εὖ τοῦτο μάλιστά με ἀνέμνησας*. Mr. Davies construes *καὶ τοῦτο ἐφρένωσάς με οὐχ ἥκιστα εὖ.*

110. *ἐξηγουμένη*, 'explaining.' Electra wishes to shift the responsibility of a vindictive prayer from herself, on the pretence of not knowing in what terms to express it. See on 76. It has been supposed that there is an allusion to the Athenian *ἐξηγηταὶ*, or authorized expositors of difficult legal and religious questions. Cf. Eum. 579.

112. *δικαστὴν, ἢ δικηφόρον;* 'A judge to hear the cause, or an avenger to inflict summary justice?' Schol. *κριτὴν ἢ τιμωρόν.*

113. *ἁπλῶς*, 'simply,' without further specifying. Prom. 628, *οὐκ ἐμπλέκων αἰνίγματ' ἀλλ' ἁπλῷ λόγῳ.* Ib. 996, *ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς.*

114. *εὐσεβῆ θεῶν πάρα;* Schol. *καὶ τὸ ταῦτα εἰπεῖν (l. αἰτεῖν) παρὰ θεῶν ὅσιά μοι κρίνεται;* Apparently a short or imperfectly enunciated expression for *καὶ ταῦτα εὐτεβῆ ἐστί μοι εὔχεσθαι λαβεῖν παρὰ θεῶν;*

115. *πῶς δ' οὐ;* i. e. the law of retribution is natural, just, and immutable. Theb. 1052, *παθὼν κακῶς κακοῖσιν ἀντημείβετο.* Antig. 643, *ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς.* The proposition is put *generally*, to remove Electra's hesitation and reluctance. With this verse Electra steps aside to pour the libations on the tomb.

116. *κῆρυξ.* This verse occurs in the old copies after 157. Later editors follow Hermann, who first transposed it to its present place. In the next verse either *ἄκουσον* or *ἄρηξον* is thought to have been lost.—*τῶν ἄνω καὶ (τῶν) κάτω*, the more correct expression, is disregarded as too prosaic; cf. *τῶν ἁλόντων καὶ κρατησάντων* Ag. 315. Properly, *οἱ ἄνω τε καὶ κάτω* should mean 'those who have to do with both the upper and the lower world,' like Hermes himself.—*κηρύξας κ.τ.λ.*, 'having summoned for me the powers below the earth to hear my prayers which have reference to my father's house.' For the construction of *κηρύσσειν* compare Ar. Ach. 748, *ἐγὼ δὲ καρυξῶ Δικαιόπολιν*, Eur. Hec. 148, *κήρυσσε θεοὺς τοὺς Οὐρανίδας*, and for *ἐπισκόπους*, agreeing with *εὐχὰς* and not with *δαίμονας*, Eum. 863, *ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα.* What the Schol. meant by the gloss *νῦν γὰρ ἐπισκόπους*, it is hard to say. If *ἐπισκόπους* refers to the gods, not to *εὐχὰς*, we should rather insert *τε* after *δωμάτων*, i. e. 'both the *χθόνιοι*, the Olympian *σωτῆρες*, and Earth herself.' The whole prayer, as far as 132 is for the restoration of Orestes to his home. From not sufficiently noticing this, Hermann, Weil, and Franz read *αἱμάτων*. The Med. has *δ' ὀμμάτων*. The obvious correction *δωμάτων* was made by Stanley.

* * Ἑρμῆ χθόνιε, κηρύξας ἐμοὶ
τοὺς γῆς ἔνερθε δαίμονας κλύειν ἐμὰς
εὐχὰς πατρῴων δωμάτων ἐπισκόπους,
καὶ Γαῖαν αὐτὴν, ἣ τὰ πάντα τίκτεται
θρέψασά τ' αὖθις τῶνδε κῦμα λαμβάνει.
κἀγὼ χέουσα τάσδε χέρνιβας βροτοῖς
λέγω καλοῦσα πατέρ', Ἐποίκτειρόν τ' ἐμὲ
φίλον τ' Ὀρέστην πῶς ἀνάξομεν δόμοις;
πεπραμένοι γὰρ νῦν γέ πως ἀλώμεθα

120. *τὰ πάντα τίκτεται*, 'has all things produced from herself, and after rearing them to maturity, again receives thus (*τῶνδε*) the increase of them,' e. g. wine, the produce of the grape, oil from the olive, &c. Cf. Pers. 612 seqq. She is not only *μήτηρ* and *τροφὸς*, but she is the careful guardian of all that she has taken back into her lap, and therefore of the dead. For the sentiment compare Lucret. v. 319, 'procreat ex se (terra) omnia, quod quidam memorant, recipitque perempta.' Eur. Suppl. 536, *κἄπειτα τὴν θρέψασαν αὐτὸ δεῖ λαβεῖν*, sc. *τὸ σῶμα.* Photius, *κῦμα· τὸ κυούμενον.* See Eum. 629, *τροφὸς δὲ κύματος νεοσπόρου.* Compare *κύρμα* from *κύρω*. The same word is *κῦμα* 'a wave,' from its gradually increasing size.

122. *καὶ ἐγώ.* 'As you (Hermes) have your part to do, so I here do mine.' Hermann gives 'ἀγὼ, and *φθιτοῖς* for *βροτοῖς*, in the latter of which arbitrary changes he is followed by Weil and Franz. See Eur. Herc. F. 491. The Med. has *γρ. νεκροῖς*, which seems to have originated in a gloss to show that the dead Agamemnon was meant. But *βροτοῖς* is used in contrast with *τοὺς γῆς ἔνερθε δαίμονας.* Hermes summons the powers below by his office of herald, Electra calls on those who have *human* relations to her family, namely Agamemnon, by her libations. Though *βροτοῖς* is of itself indefinite, the immediate addition of *καλοῦσα πατέρα* removes the ambiguity. Dr. Peile follows Klausen in construing *χέρνιβας βροτοῖς*, 'what mortals are accustomed to consider expiatory (or lustral) streams.'

123. *ἐποίκτειρον κ.τ.λ.* 'Pity me, and how shall we restore dear Orestes to his house?' i. e. and show us how we may restore him. There is some uncertainty whether *ἀνάξομεν* is from *ἀνάγω*, or, as the Schol. takes it, from *ἀνάσσω*. The latter verb has the dative in Homer, *πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν*, while it must be confessed that *κατάξομεν* would have been more appropriate in the sense of 'bringing back,' than *ἀνάγειν* (Ag. 991). So however Il. xv. 29 (quoted by Klausen), *καὶ ἀνήγαγον αὖτις Ἄργος ἐς ἱππόβοτον καὶ πολλά περ ἀθλήσαντα.* But Klausen, with the Schol., explains *πῶς* as if for *ὅπως*, which is obviously untenable. There may have been a reading *ὡς ἀνάξομεν* (or *ἀνάξωμεν*) *δόμοις*, 'that we may be the rulers over our own house.' Hermann thinks something has been lost, and reads *ἐποικτείροντ' ἐμέ.* And Prof. Conington adopts this, 'addressing my father as one that has pity on me and my loved Orestes.' He mentions also a conjecture of Schneidewin's, *φῶς τ' ἄναψον ἐν δόμοις.* In support of this we might compare v. 848, *πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ δαίων.* Weil, who reads *πως ἄναξον ἐς δόμους*, forgets that the tragic aorist of *ἄγω* is *ἤγαγον*, not *ἦξα.* (We find however *προσῆξαν* in Thuc. ii. 97.)

125. *πεπραμένοι.* So Casaubon for *πεπραγμένοι*, which Dr. Peile alone defends, rendering it 'For *now* we are converted into produce as it were and shipped off by our mother.' But *ἀντηλλάξατο* immediately following, not to say *διχῶς ἐπράθην* and *ὁ τῖμος* used of the same transaction inf. 902, is altogether in favour of *πεπραμένοι*, 'sold,' i.e. discarded and turned off (inf. 900) in order that the mother might gain possession of the man she coveted, at the price of her own flesh

πρὸς τῆς τεκούσης, ἄνδρα δ' ἀντηλλάξατο
Αἴγισθον, ὅσπερ σοῦ φόνου μεταίτιος.
κἀγὼ μὲν ἀντίδουλος· ἐκ δὲ χρημάτων
φεύγων Ὀρέστης ἐστίν· οἱ δ' ὑπερκόπως
ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα.
ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινὶ
κατεύχομαί σοι, καὶ σὺ κλῦθί μου, πάτερ·
αὐτῇ τ' ἐμοὶ δὸς σωφρονεστέραν πολὺ
μητρὸς γενέσθαι χεῖρά τ' εὐσεβεστέραν.
ἡμῖν μὲν εὐχὰς τάσδε, τοῖς δ' ἐναντίοις
λέγω φανῆναι σοῦ, πάτερ, τιμάορον
καὶ τοὺς κτανόντας ἀντικατθανεῖν δίκην.
ταῦτ' ἐν μέσῳ τίθημι τῆς καλῆς ἀρᾶς,

and blood. Cf. Eur. Ion 1370, ἡ τεκοῦσά με κρυφαῖα νυμφευθεῖσ' ἀπημπόλα λάθρα.—ἀλώμεθα, we are outcasts from our home.

127. ὅσπερ. 'The very man who,'—more emphatic than ὃς, as Klausen remarks.

128. ἀντίδουλος, 'little better than a slave.' The full sense may be expressed thus: καὶ νῦν ἐγὼ μὲν ἐν δούλης τάξει εἰμὶ (Schol.), φεύγει δὲ Ὀρέστης, οἱ δὲ ἐν τοῖς Ἀγαμέμνονος χρήμασι τρυφῶσιν.—ὑπερκόπως, Schol. ὑπερηφάνως. See on Theb. 386.

130. ἐν τοῖσι σοῖς πόνοισι, "iis quae labore tuo parta sunt," Klausen; who compares πλούτου πόνος οὑμὸς, Pers. 747. Add Eur. Ion 1088, ἵν' ἐλπίζει βασιλεύσειν, ἄλλων πόνον εἰσπεσών. Xen. Anab. vii. 6, 9, ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει. Herc. F. 259, οὐδ' ἀπόνησα πόλλ' ἐγὼ καμὼν χερὶ ἕξεις.

133. σωφρονεστέραν is ambiguously used, between the meanings 'chaste,' and 'sensible,' 'discreet.'

136. The construction is, εὔχομαι (λέγω εὐχὰς) φανῆναι τιμάορον σοῦ δίκην ὥστε καὶ τοὺς κτανόντας ἀντικατθανεῖν. So δίκην κακῶν τιμωρὸν Soph. frag. 94. τιμωρὸν δίκην Eur. Electr. 676. Plat. Legg. ix. p. 872, E, ἐκ παλαιῶν ἱερέων εἴρηται σαφῶς, ὡς ἡ τῶν ξυγγενῶν αἱμάτων τιμωρὸς δίκη ἐπίσκοπος νόμῳ χρῆται τῷ νῦν δὴ λεχθέντι, καὶ ἔταξεν ἄρα δράσαντί τι τοιοῦτον παθεῖν ταὐτὰ ἀναγκαίως ἅπερ ἔδρασεν. The words καὶ τοὺς—ἀντικατθανεῖν form one notion with δίκην, 'the justice which consists in the death of your murderers in return.' The Med. has γρ. ἀντικατακτανεῖν, whence Hermann reads with Scaliger ἀντικακτανεῖν δίκῃ. Weil supposes a line to have been lost, e.g. δίκην [τίνοντας ὧν ἔδρασαν ἀξίαν κακῶν]. It appears out of the question either to explain δίκην 'in like manner,' with Dr. Peile, or to join ἀντ. δίκην with Klausen, *moriendo solvere id quod justum est.* It would be better to read λέγω φανῆναί σ', ὦ πάτερ, with Canter, and δίκῃ for δίκην. Schol. τοῖς δὲ ἐχθροῖς σου λέγω σε φανῆναι τιμωρόν. Still the antithesis clearly is ἡμῖν μὲν εὔχομαι τάδε (ταῦτα), τοῖς δ' ἐναντίοις ἐπεύχομαι, κ.τ.λ. Compare Ag. 1294.

138. τῆς καλῆς ἀρᾶς. So Herm., Blomf., after Schütz, for τῆς κακῆς. The *good* prayer is the body of the petition generally; but the κακὴ ἀρὰ, or imprecation on her enemies, is contained in the intervening lines, 135—7. 'This last,' says Electra, 'I interpose, and wish to keep distinct from the other.' For the doctrine κακῷ ἐσθλὸν οὐ ξυμμιγνύναι see Ag. 620. Weil reads ἐν μέρει τίθημι τῆς κακῆς ἀρᾶς. Dindorf encloses the distich in brackets. Conington retains κακῆς, 'This I interpose to bar *their* prayer for evil' (rather, perhaps, 'their bad, or iniquitous petition'), 'uttering against them this *my* prayer for evil,' and understands it of the prayer which Clytemnestra wished to have presented along with the libations. One can hardly believe such to be the poet's meaning. It is true that ἀρὰ does not usually signify a *good* prayer; but the addition

κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν·
ἡμῖν δὲ πομπὸς ἴσθι τῶνδ' ἐσθλῶν ἄνω,
ξὺν θεοῖσι καὶ Γῇ καὶ Δίκῃ νικηφόρῳ.
τοιαῖσδ' ἐπ' εὐχαῖς τάσδ' ἐπισπένδω χοάς.
[ὑμᾶς δὲ κωκυτοῖς ἐπανθίζειν νόμος
παιᾶνα τοῦ θανόντος ἐξαυδωμένας.]

ΧΟ. ἵετε δάκρυ καναχὲς στρ.
ὀλόμενον ὀλομένῳ
δεσπότᾳ πρὸς † ἔρυμα

of a strongly contrasted epithet in this case disposes of that objection. Butler quotes κέδν' ἀρώμενοι τυχεῖν, Orest. 1138.

140. τῶνδ' ἐσθλῶν. Aldus and MS. Guelf. have τῶνδ', the Med. τῶν with δ' written above. Cf. εὐχὰς τάσδε, 135. Recent editors give τῶν, Klausen excepted.

142. ἐπ' εὐχαῖς. The ἐπὶ may be rendered 'after,' or 'with,' or 'upon,' i.e. to ratify them, as τῇδε λαμπάδι ἐπορθιάζειν Ag. 28. Pers. 622, χοαῖσι νερτέρων ὕμνους ἐπευφημεῖτε. Ar. Vesp. 863, καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς καὶ ταῖς εὐχαῖς φήμην ἀγαθὴν λέξομεν ὑμῖν. There appear to have been *three* separate pourings, each accompanied with a petition, viz. at v. 122. 135, and lastly, after 140—1. These are the χοαὶ τρίσπονδοι of Soph. Antig. 431. Oed. Col. 479, τρισσάς γε πηγὰς, τὸν τελευταῖον δ' ὅλον. Electra had taken the urn from the hands of the Coryphaeus, and poured the contents with her own hand on the summit of the tomb, represented on the stage.

143. ἐπανθίζειν. Schol. στέφειν ὡς ἄνθεσι. The verb is clearly active in Theb. 913, ἰὼ πολλοῖς ἐπανθίσαντες πόνοισι γενεὰν, and (in the middle) Ag. 1434. The union of the paean with the libation was a solemn form of acknowledgment to the gods (Ag. 237), and it is here offered as a νερτέρων μείλιγμα. There can be little doubt however that this distich is an interpolation. The preceding verse forms an excellent clause to the δῆσις, and the lame metre of 143 is in itself liable to suspicion.

145 seqq. In the antistrophic arrangement of these corrupt and difficult dochmiacs I have followed Hermann, though not in all his alterations. They are commonly edited as monostrophic.—δάκρυ καναχὲς, 'a pattering tear,' like ποταμοὶ καναχηδὰ ῥέοντες, Hes. Theog. 367.—ὀλόμενον is added rather for the sake of a favourite poetical repetition, like κακὰ κακῶς, &c., than for any definite meaning as an epithet to δάκρυ. Hermann renders it *lacrimam stridulam miseram misero domino;* Dr. Peile neatly translates, 'a tear pattering as it falls in honour of our fallen master.' Compare Suppl. 821, σοῦσθε σοῦσθ' ὀλόμεναι ὀλόμενα.

147. ἔρυμα. This word is probably corrupt. Hermann reads πρὸς ἕρμα γᾶς, comparing ἕρμα τυμβόχωστον Antig. 841. Few will go with Klausen, "dicitur caedes Agamemnonis esse praesidium malorum, quia omnia mala ab ea repetuntur, et augentur et firmantur eo, quod neglectum jacet ejus sepulcrum et iners est sepulti vis." Schol. ἀπότροπον τῶν ἡμετέρων κακῶν καὶ τῶν ἀγαθῶν. He adds τῶν ἐχθρῶν, referring to κακῶν. Translate, 'at this tomb which is a barrier against evil and good, now that the libations have been poured out (which were intended, cf. 38) to avert the odious guilt' (of the murder). The tomb is so called, because the dead are as it were shut out from all further participation in either the sufferings or the blessings of this life.—ἄγος for ἄλγος is from the Schol., who explains, though wrongly, τὸ δάκρυ γὰρ ἀπευκτὸν ἄγος εἶπεν. Hermann gives ἅγος (Hesych. ἅγνισμα θυσίας). Placing a stop at τόδε κεδνὸν (*ad sacrum huncce tumulum*), he reads κακῶν δ' ἀπότροπον ἅγος, κ.τ.λ., *malorum autem averruncam consecrationem effusarum inferiarum abominor,* thus losing sight of the evident antithesis between κακὰ and κεδνά. Both sense and metre suggest ἀποτρόπων (vulg. ἀπότροπον) as the true reading. The accusative depends on the adjective as sup. 21, χοὰς

τόδε κακῶν κεδνῶν τ',
ἀποτρόπων ἄγος ἀπεύχετον
κεχυμένων χοᾶν· κλύε δέ μοι σέβας,
κλύ', ὦ δέσποτ', ἐξ ἀμαυρᾶς φρενός.
ὀτοτοτοτοτοτοῖ, ἀντ.
ὀτοτοτοτοῖ ἰώ,
τίς δορυσθενὴς ἀνὴρ
ἀναλυτὴρ δόμων
Σκυθικά τ' ἐν χερὶ παλίντονα
ἐν ἔργῳ † βέλη 'πιπάλλων Ἄρης
σχέδιά τ' αὐτόκωπα νωμῶν † βέλη;
ΗΛ. ἔχει μὲν ἤδη γαπότους χοὰς πατήρ·
νέου δὲ μύθου τοῦδε κοινωνήσατε.

προπομπός. The chorus appears to employ, with a mental reservation as to the sense, the form of words ordered to be uttered with the libations by Clytemnestra.

150. σέβας. The vocative, like σωφρόνων μισήματα Theb. 173. The old reading was κλύε δέ μοι κλύε, σέβας ὦ δέσποτ', corrected by Hermann.—ἐξ ἀμαυρᾶς φρενὸς, Schol. ὅτι σκιὰ οἱ νεκροί. But in Ag. 529, ὡς πόλλ' ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν, the same words are applied to the speaker, who seems here also to be meant rather than the hearer: 'Listen, object of my veneration, listen, O my lord, (to prayers uttered) from a sad heart.' The ellipse will appear less harsh, when we consider that κλύειν = δέχεσθαι λόγους. And ἀμαυρᾶς may be regarded as the contrary of φαιδρᾶς, 'cheerful.'

153. τίς, 'what valiant man is there to be a deliverer of the house? What god of war (will come) brandishing against the enemy a Scythian doubly-curved bow in action, or wielding the hilted weapon in the close fight?'

155. ἐν χερί. The MSS. give ἐν χεροῖν. But χερὶ, χειρὶ, χεροῖν, χερσὶ, are continually confused, e. g. Prom. 938.

157. βέλη. This word is probably corrupt. Perhaps ἐν χεροῖν τόξα παλίντονα ἐν ἔργῳ μόλοι κ.τ.λ. Cf. Soph. Trach. 511, τινάσσων παλίντονα τόξα. Recent editors substitute ξίφη from the Schol.; yet an attentive consideration of his words will make us suspect that he did not *find* ξίφη (in which case he would hardly have repeated it from the text), but *supplied* it; τὰ ἀφ' ἑαυτῶν ἔχοντα τὴν λαβὴν ξίφη, σχέδια δὲ, ἐκ τοῦ σχεδὸν φονεύοντα, καὶ οὐ πόρρωθεν ὥσπερ τὰ βέλη. He wished to show that αὐτόκωπα agreed *grammatically* with the preceding βέλη, but that some more appropriate word like ξίφη was to be understood. The poet himself meant that a sword should be *inferred* from the distinctive epithet αὐτόκωπα. But he would not have used it if he had *expressed* ξίφη. It may have been because αὐτόκωπα stood alone in the original, that the marginal gloss βέλη crept into the text. On νωμῶν the Schol. has the remarkable gloss γρ. ἕτοιμα. Further, he seems to have found πάλλων, not ἐπιπάλλων. May not ἐπὶ have been a corruption of ἕτοιμα? We suggest the following as probable:—ἐν ἔργῳ θ' ἕτοιμα πάλλων Ἄρης | σχέδιά τ' αὐτόκωπα νωμῶν βέλη.—As for αὐτόκωπα, it merely means 'hilted,' as contrasted with παλίντονα, applied to bows which have a double or reflex curvature. The addition of Σκυθικὰ alone shows that *bows* are meant, not *lances*, as Peile supposes: he, however, reads Σκύθης (Med. Σκυθιτάτ'). On the Scythian bow see Wuestemann on Theocr. iii. 56.

Ibid. Electra having poured out the libation at the tomb on the stage, comes forward, holding up to the chorus a lock she has found laid upon the mound. On the stage arrangement see note on Pers. 649.

158. νέου μύθου τοῦδε. This is said in reference to v. 78. There is a new subject on which she now desires them to be σύμβουλοι.

ΧΟ. λέγοις ἄν· ὀρχεῖται δὲ καρδία φόβῳ.
ΗΛ. ὁρῶ τομαῖον τόνδε βόστρυχον τάφῳ.
ΧΟ. τίνος ποτ' ἀνδρὸς ἢ βαθυζώνου κόρης;
ΗΛ. εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι.
ΧΟ. πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω;
ΗΛ. οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν.
ΧΟ. ἐχθροὶ γὰρ οἷς προσῆκε πενθῆσαι τριχί.
ΗΛ. καὶ μὴν ὅδ' ἐστὶ κάρτ' ἰδεῖν ὁμόπτερος—
ΧΟ. ποίαις ἐθείραις; τοῦτο γὰρ θέλω μαθεῖν.
ΗΛ. αὐτοῖσιν ἡμῖν κάρτα προσφερὴς ἰδεῖν.
ΧΟ. μῶν οὖν Ὀρέστου κρύβδα δῶρον ἦν τόδε;

159. ὀρχεῖται φόβῳ. Inf. 1013, πρὸς δὲ καρδίᾳ φόβος ᾄδειν ἕτοιμος ἠδ' ὑπορχεῖσθαι φόβῳ. The *fear* arose from the wild and excited looks of Electra.

160. τόνδε. 'Here is a lock, cut from some one's head.'

161. βαθύζωνος (Pers. 157) and βαθύκολπος (Theb. 858) are epithets not very easily explained. 'Full-bosomed' is not satisfactory. Probably the loose and ample folds of the stola, overhanging and as it were burying the girdle, are meant.

163. πῶς οὖν. 'As you, who are younger, think the matter is plain, perhaps you will inform me who am older.' There is a slight irony here.

164. πλὴν ἐμοῦ. 'Except indeed myself.' "Separatim πλὴν ἐμοῦ et quasi obiter pronuntiandum est." Hermann. The argument is this:—'There is no one of my father's relations here who would have offered this lock. I might indeed have done it myself, but I did not. Therefore it must have come from a relation *not* hitherto here, and that can be none but Orestes.' So far the argument from inference. Then follow the *confirmatory* circumstances, the colour of the hair, &c. Dindorf, Peile, and Blomfield adopt Dobree's plausible emendation πλὴν ἑνὸς, but Hermann, Franz, Conington, Weil, and Klausen rightly retain ἐμοῦ. I cannot agree with those who take κείραιτό νιν for 'would mourn for him,' on the analogy of τύπτεσθαι or κόπτεσθαί τινα. For inf. 181, ἐκείρατό νιν can only mean 'cut off the lock,' and it is very unlikely that a sense so different should have been intended here. This is certainly the meaning of ἐκείρατο, viz. τὴν κόμην, in Eur. El. 546. With the whole of this passage compare Soph. Electr. 909 seqq. On κείραιτο without ἂν see Ag. 603.

166. καὶ μὴν, 'and further,' i. e. here is a new proof. Cf. inf. 197.—ὁμόπτερος, see Pers. 561. Eur. Electr. 530, πολλοὺς δ' ἴδοις ἂν βοστρύχους ὁμοπτέρους καὶ μὴ γεγῶσιν αἵματος ταὐτοῦ, γέρον. It is certain that not only Sophocles and Euripides, but also Aristophanes (Nub. 530), had the ἀναγνώρισις of the Choephoroe in view.

168. αὐτοῖσιν ἡμῖν. The student will notice, not only the masculine plural, used by a woman speaking of herself, but the idiom by which, for brevity's sake, a quality or possession of one person is compared, not to *that of another*, but to himself.

169. ἦν. So Scholefield for ᾖ, which Hermann, Klausen, Conington, Weil, and Dindorf retain. The Greeks sometimes, though rarely, used the third person of the conjunctive interrogatively without the indefinite τις, which made it virtually equivalent to the first (ποῖ τις φύγῃ; = ποῖ φύγω;). Thus Demosth. Mid. p. 525, ὁ τοιοῦτος πότερα μὴ δῷ δίκην; Ibid. p. 384, ἐπειδὰν ἀκούῃ λέγοντας,—τί καὶ ποιήσῃ; ζητῇ πόλλ' ἀναλίσκειν, ἐξὸν ἐλάττω; But this is only where some *action* is implied, which can form the subject of deliberation. We still require, from a *good* Greek writer, an instance of such a construction as μὴ ᾖ τόδε δῶρον Ὀρέστου; In Plato, Phaedo, p. 64, C, ἆρα μὴ ἄλλο τι ᾖ θάνατος ἢ τοῦτο, two MSS. omit ᾖ, as do the best editors. The imperfect, which involves the trifling change of ᾖι into ἦν, is quite appropriate, the sense being, μὴ Ὀρέστης κρύβδα ἐδωρήσατο τόδε; There is a similar verse in Soph.

ΗΛ. μάλιστ᾽ ἐκείνου βοστρύχοις προσείδεται.
ΧΟ. καὶ πῶς ἐκεῖνος δεῦρ᾽ ἐτόλμησεν μολεῖν;
ΗΛ. ἔπεμψε χαίτην κουρίμην χάριν πατρός.
ΧΟ. οὐχ ἧσσον εὐδάκρυτά μοι λέγεις τάδε,
εἰ τῆσδε χώρας μήποτε ψαύσει ποδί.
ΗΛ. κἀμοὶ προσέστη καρδίας κλυδώνιον
χολῆς, ἐπαίσθην δ᾽ ὡς διανταίῳ βέλει.
ἐξ ὀμμάτων δὲ δίψιοι πίπτουσί μοι
σταγόνες ἄφρακτοι δυσχίμου πλημμυρίδος
πλόκαμον ἰδούσῃ τόνδε· πῶς γὰρ ἐλπίσω

Trach. 316, *μὴ τῶν τυράννων; Εὐρύτου σπορά τις ἦν;* Compare Suppl. 411, *μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου;* Pers. 346 and the note. It may be remarked, that *μῶν*, from *μὴ οὖν*, must have been used by the poet without regard to its component particles, since he adds *οὖν* in this passage. Indeed, Dr. Peile adduces instances of both *μῶν οὖν* and *μῶν μὴ* from Plato. The Greek intellect, though acute and quick, was not an etymological one. See Donaldson, Gr. Gr. § 537.

171. *καὶ πῶς κ.τ.λ.* 'Surely *he* did not venture to come here?' See Ag. 271. inf. 523.

172. *ἔπεμψε.* '(I do not say he *came*; perhaps) he *sent*,' &c.—*χάριν πατρὸς*, cf. Ag. 1358, *νεκρῶν σωτῆρος εὐκταίαν χάριν.* Inf. 192, *τιμὴν πατρός.* On the same principle we find *ἱερός τινος*, where we should have expected *ἱερός τινι.* We might however regard *χάριν* simply as equivalent to *ἕκατι.* Hermann and Dindorf needlessly give *πατρὶ* from Turnebus.

173. *οὐχ ἧσσον εὐδάκρυτα.* 'What you say is not less lamentable in its way even than his death would be, if he is alive and never destined to return.' The *εὖ* does not appear to change the sense of *δακρυτὸς* (inf. 228. Theb. 962), though the compound *ought* to mean 'well wept for,' as *ἀνδρὸς εὖ κεκλαυμένου* inf. 674. But we have *ψῆγμα δυσδάκρυτον*, 'bitterly lamented dust,' Ag. 430. There seems therefore no need to read *οὐχ ἧσσον αὖ δακρυτὰ* with Emper and Hermann.

174. *ψαύσει.* So the Med. rightly gives. There is another reading *ψαύσῃ*, which Peile, Franz, and Klausen prefer. The difference between them may be expressed by *si nunquam rediturus est*, and *si nunquam redierit*. The latter appears wholly inappropriate, for the chorus speaks as if *ἔπεμψε* had removed all hope of his return from their minds.

175. *καρδίας.* Though Klausen is greatly mistaken in construing *προσέστη καρδίας*, and still more so in defending it by *τύμβου προσεῖρπον* Soph. El. 900,—where *τύμβου* depends on the very next word *ἆσσον*, which he has suppressed,—it is probable that the genitive should be retained against the obvious corrections *καρδίᾳ* or *καρδίαν*, especially as the Schol. also recognizes *καρδίας.* We may translate, 'bitter feelings surging in my heart.' See similar instances of the double genitive in Eur. Herc. F. 449—50, and 562. Agam. 1422.

177. *δίψιοι.* Hermann accepts the explanation of the Schol. *ποθειναί*, 'longing tears.' Taken in connexion with *ἄφρακτοι*, and compared with Ag. 861, *κλαυμάτων ἐπίσσυτοι πηγαὶ κατεσβήκασιν, οὐδ᾽ ἔνι σταγὼν*, we may understand 'tears not dammed up, but allowed freely to flow away and leave the eyes dry.' Thus we may translate, 'drops that dry up the fount of tears by freely flowing from a tide (or outburst) of grief.'—*δυσχίμου*, perhaps compounded of the root *χιμ* (storm), or from *δὺς* with the adjectival termination, like *μελάγχιμος.* Cf. Theb. 498, *δράκοντα δύσχιμον*, 'a fell serpent.' We need not press the sense of the word *individually*, when it only exerts a general force in the context. See on *πέλανος αἱματοσφαγὴς*, Pers. 812. Dr. Peile's 'noxious flood' will hardly do; perhaps however the notion of 'hurtful' is borne out by *βλάβας ἔχω ἐν ὄμμασιν* Ag. 862. Klausen thinks that it merely distinguishes tears of mixed joy and sorrow from those of joy only, Ag. 261.

ἀστῶν τιν᾽ ἄλλον τῆσδε δεσπόζειν φόβης;
ἀλλ᾽ οὐδὲ μήν νιν ἡ κτανοῦσ᾽ ἐκείρατο,
ἐμὴ δὲ μήτηρ, οὐδαμῶς ἐπώνυμον
φρόνημα παισὶ δύσθεον πεπαμένη.
ἐγὼ δ᾽ ὅπως μὲν ἄντικρυς τάδ᾽ αἰνέσω,
εἶναι τόδ᾽ ἀγλάϊσμά μοι τοῦ φιλτάτου
βροτῶν Ὀρέστου—σαίνομαι δ᾽ ὑπ᾽ ἐλπίδος.
φεῦ.
εἴθ᾽ εἶχε φωνὴν εὔφρον᾽, ἀγγέλου δίκην,
ὅπως δίφροντις οὖσα μὴ ᾽κινυσσόμην·
ἀλλ᾽ εὖ ᾽σαφήνει τόνδ᾽ ἀποπτύσαι πλόκον
εἴπερ γ᾽ ἀπ᾽ ἐχθροῦ κρατὸς ἦν τετμημένος,
ἢ ξυγγενὴς ὢν εἶχε συμπενθεῖν ἐμοί,
ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός.
[ΧΟ.] ἀλλ᾽ εἰδότας μὲν τοὺς θεοὺς καλούμεθα

180. *ἀστῶν τιν᾽ ἄλλον.* They are restrained by *φόβος*, sup. 50.

181. *οὐδὲ μήν.* Cf. Theb. 665. Eum. 449. With *ἐμὴ δὲ μήτηρ*, at which the commentators needlessly raise a difficulty, compare Pers. 154, *μήτηρ βασιλέως βασίλεια δ᾽ ἐμή.* The sense is (though *νιν* is to be taken with *ἐκείρατο*), *ἡ ἐκεῖνον μὲν κτανοῦσα, ἐμὴ δὲ μήτηρ οὖσα.* See on Suppl. 15. Dr. Peile's view is however tenable, '*My mother, I should say*, as though she would correct the strong expression (*ἡ κτανοῦσα*) into which her feelings had betrayed her.'—*ἐπώνυμον*, sc. *μητρὸς*, 'feelings any thing but maternal.' Cf. Theb. 531, *οὔτι παρθένων ἐπώνυμον φρόνημα.* Soph. El. 1194, *μήτηρ καλεῖται, μητρὶ δ᾽ οὐδὲν ἐξισοῖ.*

185. *ἀγλάϊσμα*, an ornament, offering, *ἄγαλμα.* So Eur. El. 325, *πυρὰ δὲ χέρσος ἀγλαϊσμάτων.*

186. *σαίνομαι δ᾽.* The construction is broken off, as in Ag. 482. 631. Eum. 391. Schol. *λείπει οὐκ ἔχω.*—*ἄντικρυς αἰνέσω*, 'plainly assent.'

187. *εἴθ᾽ εἶχε.* Schol. *ὁ πλόκαμος δηλονότι.* For *εὔφρον᾽* Hermann gives *ἔμφρον᾽*, after Auratus, i. e. the voice of a living and intelligent being. But 'a friendly voice' is a voice of warning and directing in perplexity. For *ὅπως* with the indicative compare Prom. 768; on the form *κινύσσω*, ib. 163.

189. *᾽σαφήνει.* This simple change from *σαφηνῆ*, long ago proposed by the present editor, and adopted by Prof. Conington, removes all the difficulty from a passage which has been regarded as one of the most perplexing. 'But it would have clearly intimated to me to reject indignantly this lock, if indeed it had been cut from the head of an enemy; or, being related, it would have been able to share in my grief, (which would have been) an ornament of this tomb, and an honour to my father.' The subject to *᾽σαφήνει* is *φωνὴ*, while that to *εἶχε* is what has immediately preceded, the *πλόκος* itself. The simple verb *σαφηνέω* does not occur; but we have *διασαφηνέω* in Hippocr. Epist. ad Philopoem. vol. iii. p. 781, ed. Kühn., and the analogous *διασαφεῖν* and *ἀποσαφεῖν* in Lucian and other writers, e. g. Plat. Protag. p. 348, B. The reading adopted by most editors, *εὖ σάφ᾽ ἦν*, seems hardly Greek.

192. *ἄγαλμα.* The accusative in apposition to the sentence. See on Ag. 218.

193—6. There seems some probability in Hermann's opinion, that these verses should be assigned to the chorus. Compare inf. 501—4. Not to mention that the subject here changes to the plural, whereas Electra has spoken of herself in the singular, *καὶ μὴν* in 197 certainly ought to introduce a new speech.—On the other hand, if, with the MSS. and edd., we give the whole *ῥῆσις* from 175

οἵοισιν ἐν χειμῶσι, ναυτίλων δίκην,
στροβούμεθ'· εἰ δὲ χρὴ τυχεῖν σωτηρίας,
σμικροῦ γένοιτ' ἂν σπέρματος μέγας πυθμήν.
[ΗΛ.] καὶ μὴν στίβοι γε, δεύτερον τεκμήριον,
ποδῶν ὅμοιοι τοῖς τ' ἐμοῖσιν ἐμφερεῖς·
καὶ γὰρ δύ' ἐστὸν τώδε περιγραφὰ ποδοῖν,

to 203 to Electra, the number of verses (29) corresponds exactly to 116—144, just as the 29 of the *ἄγγελος* in Theb. 564 answers to the 29 next following of Eteocles. Further, the dialogue at 98 seqq., commencing with *two* verses, has just 18 verses, agreeing exactly with the 18, also commencing with two verses, at 158. Weil, with much ingenuity, transposes these lines (193—6) to follow 203, where they come in very appropriately.

Ibid. Dr. Peile's "virtual opposition between *εἰδότας μὲν* and *ὅμως δὲ καλούμεθα*" is hardly tenable. The real opposition is *δὲ* in *εἰ δὲ χρὴ κ.τ.λ.*, the sense being, 'The gods know indeed in what storms we are tossed (what difficulties we have to encounter), *but* if we are to obtain safety (from them) a great event may arise out of a little incident,' viz. the offering of the lock may end in the restoration of Orestes. Schol. *εἰ 'Ορέστου ἐστὶν ὁ πλόκαμος, γένοιτ' ἂν ἐκ μικρᾶς προφάσεως μέγα ἀγαθόν.* The expression 'a great stock (or trunk) out of a little seed' was, perhaps, proverbial; but the application of it is clearly as the Schol. points out. See Ag. 939.

198. *ποδῶν ὅμοιοι.* The MSS. give *ποδῶν δ'*, which Prof. Conington accounts for by supposing a period to have been wrongly placed at the end of the preceding verse. See sup. 79. And she may mean, 'here are traces (of two persons); and (some of them are) like in shape to my feet, and resembling my own foot-prints.' Perhaps *ποδῶν ἀδελφοὶ*, the uncial writing of which is nearly identical. The order is, *στίβοι ποδῶν ὁμοῖοί εἰσιν ἐμφερεῖς τε τοῖς ἐμοῖς.* 'But see, here are traces,—a second token—of feet, like to and resembling my own.' Schol. *ἐπειδὴ ἄδηλον τίσιν ὅμοιοι, ἐπήγαγε Τοῖς τ' ἐμοῖσιν ἐμφερεῖς.* That *ποδῶν δ' ὁμοῖοι* should mean, as Dr. Peile thinks, 'just like his feet too,' seems incredible. Klausen's way is nearly Conington's, 'and they fit my feet and are like my footsteps.'

199. *περιγραφὰ*, 'two (distinct) outlines,' i.e. of not one and the same person. Hermann marks a lacuna after v. 200, on the ground that something ought to have been said about the foot-prints of Pylades being unlike, those of Orestes like Electra's. The poet felt bound, since in the prologue both the heroes had been seen at the tomb, to speak of the footsteps of both; but Electra has nothing to do with those which were obviously unlike her own, and therefore says nothing more about them. Much pains have been taken by critics to relieve Aeschylus from the ridicule which Euripides (El. 536, &c.) throws upon this part of the *ἀναγνώρισις*, and Dr. Peile avows his belief that "there is nothing for adverse critics to condemn, or for misjudging friends to give up as indefensible in it." One does not see why Aeschylus should be held impeccable by us, when his own contemporaries could find fault with him. We cannot, by any ingenious arguments, explain away a physical law, that the female foot and hand are somewhat smaller than the male. And if the resemblance was not particular and close, but general, and in shape only rather than in size, what is this but to assume that the brother and sister had certain bodily characteristics in common, which experience shows not to exist in ordinary families? All that can be urged in excuse for unsound reasoning is, that people suddenly excited by hopes are apt to draw conclusions from the most trifling incidents. The poet probably knew this; and if he made his Electra arguing illogically, he did not make her arguing unnaturally. Klausen's remark, that not so much either the form or size of the foot, but the way of impressing it on the ground is meant, is hardly worthy of serious refutation, since differences of this sort are mere matters of habit, not congenital; and if they were, was Orestes, as a mere boy, likely to have observed them?

αὐτοῦ τ' ἐκείνου καὶ ξυνεμπόρου τινός·—
πτέρναι τενόντων θ' ὑπογραφαὶ μετρούμεναι
εἰς ταὐτὸ συμβαίνουσι τοῖς ἐμοῖς στίβοις.
πάρεστι δ' ὠδὶς καὶ φρενῶν καταφθορά.

ΟΡΕΣΤΗΣ.

εὔχου τὰ λοιπὰ, τοῖς θεοῖς τελεσφόρους
εὐχὰς ἐπαγγέλλουσα, τυγχάνειν καλῶς.
ΗΛ. ἐπεὶ τί νῦν ἕκατι δαιμόνων κυρῶ;
ΟΡ. εἰς ὄψιν ἥκεις ὧνπερ ἐξηύχου πάλαι.
ΗΛ. καὶ τίνα σύνοισθά μοι καλουμένη βροτῶν;
ΟΡ. ξύνοιδ' Ὀρέστην πολλά σ' ἐκπαγλουμένην.
ΗΛ. καὶ πρὸς τί δῆτα τυγχάνω κατευγμάτων;
ΟΡ. ὅδ' εἰμί· μὴ μάστευ' ἐμοῦ μᾶλλον φίλον.

201. *τενόντων ὑπογραφαί.* Schol. *τὴν εἰς μῆκος τῶν ποδῶν ἔκτασιν τένοντάς φησιν.* So *ὑπογράφειν* is 'to draw an outline,' in Eur. Herc. F. 1118.

203. *ὠδίς.* Distress of mind resulting from the conflicting emotions of hope and fear. "Ita quum sororem quasi percussam et fractam videat Orestes, accedit jam eam consolaturus ejusque perturbationem placaturus." Klausen.

204. *τελεσφόρους εὐχὰς ἐπαγγέλλουσα.* 'Acknowledging to the gods the accomplishment of your prayers.' In Electra's reply *νῦν* is contrasted with *τὰ λοιπὰ*, as if she had said, 'You tell me to be thankful for what I have already obtained, and to pray that the future may turn out (Prom. 354) not less favourably (compare Ag. 246. 483). What *have* I obtained on the present occasion by the favour of the gods?' Klausen understands, 'offering to the gods no vain prayers, but such as shall bring with them an accomplishment,' and he adds, "*τελεσφόρος* est omnis res, quae satis valet, ut bonum eventum adducat." But this is, in effect, to make prayers accomplish or fulfil themselves; whereas Clytemnestra says (Ag. 946). *Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει.* Prof. Conington thinks the sense of these two difficult verses is this:—'Pray that thou mayest obtain blessings for the future, by the ratification of the prayers which thou preferrest.' Partly therefore he agrees with Klausen. For *τὰ λοιπὰ* as the *object* of *τυγχάνειν*, he compares inf. 698, *τυγχάνειν τὰ πρόσφορα.*

207. *ὧνπερ ἐξηύχου*, sc. *ὧνπερ εἰς ὄψιν ἐλθεῖν ἐξηύχου.*

208. *σύνοισθα.* The compound implies that he could not know the purport of her prayers unless by being made a partner in them. Hence the argument really runs thus: 'It is impossible that you (being a stranger) can know my private aspirations.'—'I know that you have a great veneration for Orestes, and therefore I infer that you have desired and prayed to see him, though I may not actually *know* it.' Compare, for the construction of *ξυνειδέναι*, Xen. Conviv. iv. 62, *καὶ τί ξύνοισθά μοι, ὦ Σώκρατες, τοιοῦτον εἰργασμένῳ;* Plat. Phaed. p. 92, D, *ἐγὼ τοῖς διὰ τῶν εἰκότων τὰς ἀποδείξεις ποιουμένοις λόγους ξύνοιδα οὖσιν ἀλαζόσιν*, 'I know that they are cheats as well as they know it themselves.' Like *καὶ πῶς, καὶ τίς* is often used to express doubt, objection, or incredulity, as inf. 210. Agam. 271. But, as Aeschylus rarely, if ever, uses a dactyl at the beginning of a senarius except in proper names, it may be questioned if we should not here read *τίνα ξύνοισθα*, or *τίνα δὲ σύνοισθα.*—*ἐκπαγλουμένην*, Schol. *ἐκπάγλως θαυμάζουσαν.* Compare the use of this participle in Eur. Hec. 1157. Orest. 890. Troad. 929.

211. *μάστευ'.* Herm., Dind., Blomf., Franz read *μάτευ'* from Aldus and MS. Guelf.

ΗΛ. ἀλλ' ἦ δόλον τιν', ὦ ξέν', ἀμφί μοι πλέκεις;
ΟΡ. αὐτὸς καθ' αὑτοῦ τἄρα μηχανορραφῶ.
ΗΛ. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις.
ΟΡ. κἀν τοῖς ἐμοῖς ἄρ', εἴπερ ἔν γε τοῖσι σοῖς.
ΗΛ. ὡς ὄντ' Ὀρέστην † ταῦτά σε προσεννέπω;
ΟΡ. αὐτὸν μὲν οὖν ὁρῶσα δυσμαθεῖς ἐμέ·
κουρὰν δ' ἰδοῦσα τήνδε κηδείου τριχὸς
ἰχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς
ἀνεπτερώθης κἀδόκεις ὁρᾶν ἐμέ.
σκέψαι τομῇ προσθεῖσα βόστρυχον τριχὸς

214. ἐν κακοῖσι γελᾶν. More usually ἐγγελᾶν κακοῖς, with the notion of derision not *in*, but *at*, misfortunes.

215. For εἴπερ—γε see sup. 190. inf. 490. Suppl. 338. Elmsley and Porson on Med. 814. Phoen. 725. Ar. Ach. 307, εἴπερ ἐσπείσω γ' ἅπαξ. Oed. Col. 27, ναὶ, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος. Indeed, this is a very common and significant Attic combination. Plat. Protag. p. 357, D, νῦν ἂν ἡμῶν καταγελᾶτε, καὶ ὑμῶν αὐτῶν καταγελάσεσθε.

216. ταῦτά σε προσεννέπω; The MSS. give τάδ' ἐγώ σε προὐννέπω, whence τάδε σ' ἐγὼ προσεννέπω has been generally admitted from Arnaldus. Hermann's emendation is (metrically) a more probable one, γάρ σ' ἐγὼ προσεννέπω; (ἄρα σ' ἐγὼ Dind.) Still, ἐγὼ seems superfluous, and is likely to have been thrust in after the common corruption of ταῦτα into τάδε. Perhaps, ὡς ἂν Ὀρέστης ταῦτά μοι (or με) προσεννέπεις; 'Do you say this in the character of Orestes?' i.e. as personifying or representing him? To which he replies, 'I *am* Orestes.' For the σε made long before πρ. see Suppl. 618. Prom. 677. Pers. 778. Theb. 1060. Ag. 1418. Inf. 596. Not very different is Eur. Hel. 842, τύμβου 'πὶ νώτῳ σὲ κτανὼν ἐμὲ κτενῶ. In ὡς ὄντα there is a little ambiguity, since it might mean 'as really being,' or 'under the character of.' In the latter sense Orestes seems to understand it, for he says, 'Nay rather seeing me myself (emphatic) you are slow in recognizing me' (i. e. him in me),—where ἐμὲ may depend on the sense of δυσμαθεῖς (= χαλεπῶς μανθάνεις) or on ὁρῶσα. Schol. ἀπιστεῖς.—The Med. has μὲν νῦν, whence Hermann and Franz give με νῦν with Schütz.

219—22. These verses are differently disposed in the Med. and in ed. Rob., which latter places 222 before 220. The order in the text is that of Herm., Dind., and Franz. Klausen, who also follows the Med., has raised a just objection to ξυμμέτρου applied to the hair, the resemblance of which consisted not in size, but in colour. But his own version, which makes τῷ σῷ κάρᾳ = σοι, is not less open to objection, though he is followed by Prof. Conington. Euripides, El. 532 seqq., where the present passage is satirized, applies it much more aptly to the size of the foot,—σὺ δ' εἰς ἴχνος βᾶσ' ἀρβύλης σκέψαι βάσιν, εἰ ξύμμετρος σῷ ποδὶ γενήσεται, τέκνον. Compare μετρούμεναι sup. 201. Hence I formerly conjectured, and still adhere to the opinion, that Aeschylus wrote ποδὶ, and that κάρᾳ is a correction forced upon some grammarian by the accidental transposition of the verses. The original reading seems therefore to have stood thus:—

κουρὰν δ' ἰδοῦσα τήνδε κηδείου τριχὸς,
ἰχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς
σαυτῆς ἀδελφοῦ ξυμμέτροις τῷ σῷ ποδὶ,
ἀνεπτερώθης κἀδόκεις ὁρᾶν ἐμέ.

Which is the order of the verses in ed. Rob.

221. τομῇ, 'the stump,' i. e. the place whence the lock was cut. The meaning is, 'apply the lock you have just found to what remains of it on the head, to see if it fits and coincides, and therefore if it was really I who cut it off.' Eur. El. 520, σκέψαι δὲ χαίτην προστιθεῖσα σῇ κομῇ, εἰ χρῶμα ταὐτὸν κουρίμης ἔσται τριχός. For this sense of τομὴ see Il. i. 235. Theocr. x. 46. Plat. Symp. p. 190, E. Thucyd. ii. 76.

σαυτῆς ἀδελφοῦ ξυμμέτρου τῷ σῷ † κάρᾳ,
ἰδοῦ δ' ὕφασμα τοῦτο, σῆς ἔργον χερὸς,
σπάθης τε πληγὰς, εἰς δὲ θήρειον γραφὴν
*   *   *   *   *
ἔνδον γενοῦ· χαρᾷ δὲ μὴ 'κπλαγῇς φρένας·
τοὺς φιλτάτους γὰρ οἶδα νῷν ὄντας πικρούς.
ΗΛ. ὦ φίλτατον μέλημα δώμασιν πατρὸς,
δακρυτὸς ἐλπὶς σπέρματος σωτηρίου,
ἀλκῇ πεποιθὼς δῶμ' ἀνακτήσει πατρός.
ὦ τερπνὸν ὄνομα, τέσσαρας μοίρας ἔχον

224. σπάθης πληγὰς, 'the ridges made by the batten' (a wooden instrument to drive close the woof). Hence λίαν σπαθᾶν, Ar. Nub. 55, is to use it too freely, and so to consume more wool than is necessary.—θήρειον, so Herm., Dind., Franz for the vulg. θηρίων, the Med. having θηρίον. The poet had in view, perhaps, as the Schol. suggests, the description of Ulysses' woollen cloak embroidered with a fawn and a dog, Od. xix. 228. Herod. iii. 47, θώρηκα—ἐόντα μὲν λίνεον καὶ ζῴων ἐνυφασμένων συχνῶν, κεκοσμημένον δὲ χρυσῷ καὶ εἰρίοισι ἀπὸ ξύλου. Compare also Theocr. xv. 82. So 'beluata tapetia,' Plaut. Pseud. 147.—After this verse Hermann marks a lacuna of one line. It had been before suggested by the present editor that something was lost, from the abruptness of the next verse. But Hermann adds an equally cogent argument, viz. that the speech of Orestes probably contained *eleven* verses like that of Electra which follows, since each of them speaks *nine* verses next in order. (See on Ag. 1603.) Hence we may suppose the passage to have stood in some such way as this,—

εἰς δὲ θήρειον γραφὴν
βλέπουσα, κόσμον χρυσεοστόλου χλιδῆς,
ἔνδον γενοῦ κ.τ.λ.

Weil also supposes a line to have been lost after 224; but he places 222 to follow the lacuna, and 225—6 to follow 235.—The ridicule of Euripides (Electr. ut sup.) is well known, that Orestes the man could not have worn the same shirt as Orestes the boy. It may be replied, that pieces of embroidery regarded as a family κειμήλιον might have been removable, and tacked on to many successive new garments, especially with a view to establishing an identity at some future time. We see this actually used as a proof of parentage in Eur. Ion 1417 seqq. And this is the explanation of the Schol., οὐ πάντως ἐν τῷ νῦν χιτῶνι, ἀλλ' εἰκὸς αὐτὸν ἔξωθεν ἔχειν παιδικὸν σπάργανον. To which however the sensible remark of Klausen must be opposed, "patet ex illo loco (El. 541 seqq.), tempore Euripidis nondum incertum fuisse, utrum pallium an fascias ostenderet Orestes, et quum is haud dubie actam viderit fabulam, sane non aliter atque ille possumus interpretari locum." He adds, "Cur vero non misisset Oresti pallium Electra?"

225. ἔνδον γενοῦ, 'be collected;' 'be yourself.' So φρενῶν οὐκ ἔνδον ὢν, Eur. Heracl. 709. "Monet Orestes Electram de odio eorum, qui aedibus imperant, ne laeta se prodat." *Klausen.*

228. σπέρμα σωτήριον is the seed by which a family is perpetuated. Cf. inf. 496.

229. ἀλκῇ πεποιθώς. ''Tis by trusting to your strength (i. e. by the sword alone) that you will recover your father's house;' or, 'trust only to your valour, and you shall regain,' &c. Cf. ἀλκᾷ πίσυνος, Suppl. 346.

230. ὄνομα. So Dind., Herm. for ὄμμα. The words are elsewhere confused, as in Theb. 573, and the context here favours, if it does not absolutely require, the alteration: 'O fond name (of brother,) comprising as it does to me three other relations, of father, mother, and sister.' Literally, 'containing four shares,' or parts, viz. what ought to have been shared by three others beside. The father and the sister are dead, and the mother cannot be loved; the brother therefore inherits the affection due to each severally. Weil and Conington re-

ἐμοί· προσαυδᾶν δ' ἔστ' ἀναγκαίως ἔχον
πατέρα τε, καὶ τὸ μητρὸς ἐς σέ μοι ῥέπει
στέργηθρον,—ἣ δὲ πανδίκως ἐχθαίρεται—
καὶ τῆς τυθείσης νηλεῶς ὁμοσπόρου·
πιστὸς δ' ἀδελφὸς ἦσθ' ἐμοὶ σέβας φέρων.
μόνον Κράτος τε καὶ Δίκη ξὺν τῷ τρίτῳ
πάντων μεγίστῳ Ζηνὶ συγγένοιτό σοι.

ΟΡ. Ζεῦ, Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενοῦ·
ἰδοῦ δὲ γένναν εὖνιν αἰετοῦ πατρὸς
θανόντος ἐν πλεκταῖσι καὶ σπειράμασι
δεινῆς ἐχίδνης. τοὺς δ' ἀπωρφανισμένους
νῆστις πιέζει λιμός· οὐ γὰρ ἐντελὴς
θήραν πατρῴαν προσφέρειν σκηνήμασιν.
οὕτω δὲ κἀμὲ τήνδε τ', Ἠλέκτραν λέγω,
ἰδεῖν πάρεστί σοι πατροστερῆ γόνον,
ἄμφω φυγὴν ἔχοντε τὴν αὐτὴν δόμων.

tain ὄμμα, with Franz, Klausen, and Peile, in the sense of 'object,' comparing Ajac. 977. 1004. El. 903. Dr. Peile would read ἔχων for ἔχον, and thus in some degree remove the objection arising from the ὁμοιοτέλευτον in the next verse.

231. προσαυδᾶν δ'. Schol. ὁ δὲ ἀντὶ τοῦ γάρ. See on Prom. 410.

232. τὸ μητρὸς στέργηθρον, 'my natural fondness for my mother.'

234. The somewhat rare form τυθεὶς occurs in Herod. i. 216. vi. 57.

235. ἦσθ'. 'You were ever a brother in whom I placed confidence, and whom I venerated, even before you assumed the additional relations just enumerated.' (Dr. Peile's version of ἦσθα, 'you are proved to be,' cannot be maintained; this would have been ἦσθ' ἄρα.)

236. μόνον. The Med. has μόνος, which Klausen and Franz retain, the latter giving Κράτος δὲ for Κράτος τε. But one can hardly doubt that μόνον is right; cf. μόνον φύλαξαι Suppl. 989. οἷον μή τις ἄγα κνεφάσῃ Ag. 130. 'Only may Might, Justice, and Zeus the Preserver, conspire to assist, and all will be well.' Here κράτος is invoked as giving strength to the combatant (ἀλκῇ πεποιθὼς v. 229), δίκη as justifying the attempt, Zeus the Preserver as bringing him safely out of the contest.—For μοι Hermann rightly edits σοι, after Stanley. On τρίτος Σωτὴρ see Suppl. 26. Ag. 237 1358.

238. πρηγμάτων MSS. πημάτων Herm. and Schneidewin,—a probable correction.

239. ἰδοῦ γένναν εὖνιν. For ἰδοῦ ἡμᾶς ὡς γένναν εὖνιν, as the Schol. remarks; the persons being *identified* with the simile instead of being only compared. See Suppl. 221. Ag. 57. 939. But the poet adds οὕτω δὲ in 244, as if he had described a real eagle, without a figure of speech. Cf. Ag. 60.

241. ἐχίδνης. So Clytemnestra is called inf. 981. Cf. Ag. 1204. Aristot. Hist. An. ix. 1, ἔστι δὲ ἀετὸς καὶ δράκων πολέμια· τροφὴν γὰρ ποιεῖται τοὺς ὄφεις ὁ ἀετός. Hence σπείραμα may be explained both of the coils of the snake and of the enveloping mantle, inf. 987.

242. οὐ γὰρ ἐντελής. 'For it (γέννα, v. 239) is not old enough to bring to the nest the prey which its parent used to provide.' Or perhaps, 'the prey which its parent had attempted to bring,' viz. the snake itself. So Soph. Phil. 1108, οὐ φορβὰν ἔτι προσφέρων. Compare Homer, Il. xii. 222, ἄφαρ δ' ἀφέηκε, πάρος φίλα τέκνα ἱκέσθαι, οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἑοῖσιν. The Med. gives θῆρα πατρῷα, as inf. 472, τοιάδε for τοιάνδε. The Schol. has preserved the accusative and so ed. Rob.

245. οὕτω δέ. Compare Ag. 60. 390.

ΗΛ. καὶ τοῦ θυτῆρος καί σε τιμῶντος μέγα
πατρὸς νεοσσοὺς τούσδ' ἀποφθείρας πόθεν
ἕξεις ὁμοίας χειρὸς εὔθοινον γέρας;
οὔτ' αἰετοῦ γένεθλ' ἀποφθείρας πάλιν
πέμπειν ἔχοις ἂν σήματ' εὐπειθῆ βροτοῖς·
οὔτ' ἀρχικός σοι πᾶς ὅδ' αὐανθεὶς πυθμὴν
βωμοῖς ἀρήξει βουθύτοις ἐν ἤμασιν.
κόμιζ'· ἀπὸ σμικροῦ δ' ἂν ἄρειας μέγαν
δόμον δοκοῦντα κάρτα νῦν πεπτωκέναι.

ΧΟ. ὦ παῖδες, ὦ σωτῆρες ἑστίας πατρός,
σιγᾶθ', ὅπως μὴ πεύσεταί τις, ὦ τέκνα,
γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε
πρὸς τοὺς κρατοῦντας· οὓς ἴδοιμ' ἐγώ ποτε
θανόντας ἐν κηκῖδι πισσήρει φλογός.

ΟΡ. οὔτοι προδώσει Λοξίου μεγασθενὴς

247. Hermann is probably right in assigning these verses to Electra. Thus both she and Orestes would speak *nine* verses. A new line of argument is here introduced, appropriate to a new speaker. Orestes has appealed to the compassion of Zeus; Electra adds, that it is his *interest* to listen and save.—The idea in 249 is repeated in 253, but with a change of metaphor. 'As, if you allow the young eaglets to perish, you will not have a winged messenger to convey omens to mankind, so, if you allow *us* to perish, the offspring of a religious sire, you will not find another to honour you alike.' It was superfluous to add, 'Nor will this royal stock if wholly withered up (πᾶς αὐανθείς, see on Ag. 939) support (Theb. 14) your altars on sacrificial days.' But the simile of a tree is resumed from 196, and the poet continues in the same figure, 'Take care of it, and you may yet rear up from its lowly condition a family which seems now to have been quite laid low.' Both κομίζειν and αἴρειν (for which Sophocles has ἐξαίρειν, Trach. 147) are used in reference to the φιτυποίμην, or nurseryman (Eum. 871), who tenderly rears a vine or an olive shoot to maturity. For the general sense of 'caring for' κομίζειν is used in Pind. Ol. ii. 14. Pyth. iv. 106. But in πεπτωκέναι there is probably no other allusion than to the ruin of a material edifice.

257—8. πεύσεται—ἀπαγγείλῃ. On the change of moods see sup. 80, though here it would be vain to suppose any subtle difference of meaning was intended.—γλώσσης χάριν, 'for the sake of gossip,' i.e. from mere love of telling tales, and without any deliberate malice against you. So δειλίᾳ γλώσσῃ χαρίζει Eur. Orest. 1514, χαριτογλωσσεῖν Prom. 302. Theocr. xxv. 188, γλώσσης μαψιδίοιο χαριζόμενον παρεοῦσιν.

260. ἐν κηκῖδι πισσήρει, i.e. dead and burning in the spurting pitch of the pyre of pine-wood. See inf. 378.

261 seqq. Orestes, in a remarkable and very difficult soliloquy, nerves himself for the deed by a review of the motives which urge him to execute it. These are (1) the positive injunctions and denunciations of Apollo; (2) his own sense of wrong as an injured son; (3) public considerations. Under the first of these heads he enlarges upon the fearful penalties attached to the non-performance of the filial duty of revenge. Disease, nightly fears, political and religious disabilities, and, in fine, a wretched and ignominious death, are held out to him as the certain consequences of disobedience.—οὔτοι προδώσει, 'will not abandon me,' will not leave me without justification. For in proportion to the urgency of the command is his confidence in the promises of the god, which are ultimately realized in the Eumenides.

χρησμὸς κελεύων τόνδε κίνδυνον περᾶν,
κἀξορθιάζων πολλά, καὶ δυσχειμέρους
ἄτας ὑφ' ἧπαρ θερμὸν ἐξαυδώμενος,
εἰ μὴ μέτειμι τοῦ † πατρὸς τοὺς αἰτίους·
τρόπον τὸν αὐτὸν ἀνταποκτεῖναι λέγων,
ἀποχρημάτοισι ζημίαις ταυρούμενον·
αὐτὸν δ' ἔφασκε τῇ φίλῃ ψυχῇ τάδε
τίσειν μ' ἔχοντα πολλὰ δυστερπῆ κακά.
τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα

264. ὑφ' ἧπαρ θερμόν. The epithet is rhetorically added for the sake of the antithesis with δυσχειμέρους, 'chilling.' See Ag. 792. Antig. 88, θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις. Philoct. 1194, ἀλύοντα χειμερίᾳ λύπᾳ. The notion in the mind of the speaker is that of a cold chill at the vitals (κρύος, Eum. 155).

265. τοὺς αἰτίους. "Breviter dictum pro τοῦ πατρὸς τοῦ φόνου τοὺς αἰτίους." Dind. It is very harsh to supply δίκας to govern τοῦ πατρὸς, as Dr. Peile proposes to do. More probably πατρὸς is a gloss which expelled the genuine word φόνου. Cf. inf. 820. Weil, who places 267 to follow 264, here puts a comma at αὐτὸν, and a full stop at λέγων. His version is a strange one, "Nisi patris poenas a noxiis repeterem pares similesque, caede caedem rependens." Dindorf encloses 266—288 as spurious.

266. τρόπον τὸν αὐτόν. Cf. v. 547, ὡς ἂν δόλῳ κτείναντες ἄνδρα τίμιον δόλῳ τε καὶ ληφθῶσιν. Translate, 'bidding me kill them in return in the very same way, made savage by the loss of my property' (losses leaving me destitute of property). Indignation at his own wrongs was to act as a spur to the vengeance undertaken as a duty. The above meaning of ἀποχρήματος is confirmed by v. 293 inf. So also v. 128, ἐκ δὲ χρημάτων φεύγων 'Ορέστης ἐστίν. Compare ἀπόπολις Ag. 1383, with ἀπότιμος, ἀπόσιτος, ἀπόμουσος, ἄφιππος, and their compounds with α, ἄτιμος, &c. Hermann also translates, after Schütz, *bonorum jactura exasperatum*. The Schol. seems to have read ταυρούμενος, but his gloss is very obscure.

268. αὐτὸν — τῇ φίλῃ ψυχῇ. That, as I had already lost the χρήματα, so I should forfeit my very life if I omitted to exact vengeance.—τάδε τίσειν, sc. τὸ μὴ μετιέναι, v. 265.—δυστερπῆ, cf. Suppl. 667.

270—1. These difficult verses have been variously altered and as variously explained. Hermann, adopting μηνίματα from Lobeck on Ajac. 757, thus edits,

τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μηνίματα
βροτοῖς πιφαύσκων εἶπε, τάσδ' αἰνῶν
νόσους,

where αἰνῶν, 'mentioning,' is compared with Ag. 98 and 1458. This is plausible; but then the antithesis between βροτοῖς, the Argives generally, and νῷν, Orestes and Electra, may have been intended. Klausen takes μειλίγματα in nearly the same sense as μηνίματα, and δυσφρόνων of the angry spirits of the dead, who cause the Furies to send blight, sterility, and pestilence, Eum. 754. He translates, "venena quibus infensi contra mortales utuntur." The Schol. is perhaps in favour of this strange interpretation, τοὺς μὲν γὰρ πολίτας λιμώξειν ἐκ γῆς ἔφασκε πρὸς ἀφοσίωσιν 'Αγαμέμνονος, ὡς μὴ ἐκδικήσαντας, ἡμᾶς δὲ σωματικῶς φθαρῆναι. Now the Furies could be appeased by offerings taken from Mother Earth (Oed. Col. 466 seqq.); and δύσφρονες, like the contrary title Εὐμενίδες, may reasonably be referred to the 'nameless goddesses' in their capacity of avengers. Unless therefore we are to read τῶν μὲν γὰρ ἐκ γῆς δυσφρόνων (i.e. blight, &c.), the sense of the passage will be as follows:—'For while declaring to mortals earth-born propitiations of hostile powers, he foretold to us two the following diseases,' &c. Or perhaps τὰ δύσφρονα are here 'distempers' or physical maladies of any kind, which Apollo, as the prophet and physician-god, is telling human beings (βροτοὶ) how to cure by herbs culled from the earth. So παραλύει δυσφρόνων, 'relieves

βροτοῖς πιφαύσκων εἶπε τάσδε νῷν νόσους,
σαρκῶν ἐπαμβατῆρας ἀγρίαις γνάθοις
λιχῆνας ἐξέσθοντας ἀρχαίαν φύσιν·
λευκὰς δὲ κόρσας τῇδ' ἐπαντέλλειν νόσῳ.
ἄλλας τε φωνεῖν προσβολὰς 'Ερινύων
ἐκ τῶν πατρῴων αἱμάτων τελουμένας
ὁρῶντα λαμπρὸν ἐν σκότῳ νωμῶντ' ὀφρύν.
τὸ γὰρ σκοτεινὸν τῶν ἐνερτέρων βέλος
ἐκ προστροπαίων ἐν γένει πεπτωκότων,

from discomforts,' Pind. Ol. ii. 52. In either case the general sense is the same. All were to suffer if Agamemnon's death were not avenged; but the people were not left without the means of propitiation, whereas his own children would have no rest or ease. Prof. Conington remarks that the oracle of Apollo takes the form, not of a special denunciation, but of the declaration of a general law (see especially v. 283). And hence that βροτοῖς is in fact the most appropriate term, where we might otherwise have expected ἀστοῖς. On the same principle he condemns νῷν, as introducing a speciality, and proposes βλαστάνειν for τάσδε νῷν, 'he told us that the products of the Earth were wont to bring forth diseases, namely, leprosy,' &c. If νῷν be liable to suspicion, it is rather on this ground, that Electra is made to share in penalties which seem properly to pertain only to Orestes. But the Schol. clearly recognizes it in ἡμᾶς. Weil reads τὰς δειλῶν νόσους, "vindictae pericula expaventium praedicavit morbos."

273. λιχῆνας. A species of leprosy, causing the hair to turn white. Dobree (Adv. ii. p. 27) agrees with the Schol. in understanding by v. 274 that the disease should continue till old age. The well-known obstinacy of the malady is forcibly described in the words 'eating away the old constitution' of the patient, and gradually occupying every part that was sound. Cf. Plat. Gorg. p. 518, D, προσαπολοῦσιν αὐτῶν καὶ τὰς ἀρχαίας σάρκας. The commentators quote Leviticus, xiii. 10. Celsus, v. 28. Pliny, N. H. xxv. 1. Strabo speaks of a spring in Elis which was a specific for various forms of leprosy, ἀλφοὺς δὲ καὶ λεύκας καὶ λιχῆνας ἰᾶται τὸ ἐντεῦθεν λουτρόν.

276. Hermann thinks something may have been lost after this verse; and Dobree (Adv. ii. p. 27) had supplied by conjecture (τοιαῦτα πέμψειν εἶπε τὸν κατὰ χθονὸς) ὁρῶντα λαμπρὸν κ.τ.λ. Weil also marks a *lacuna* of three lines. Blomfield, Hermann, Franz, and Dindorf endeavour to remove the difficulty of the passage by transposing ὁρῶντα λαμπρὸν κ.τ.λ., to follow v. 280. Others adopt from Auratus ἐφώνει (MSS. φωνεῖ). With these changes, the sense will be, 'And other assaults of the Furies he spoke of as destined to be brought to pass from the (unavenged) blood of my father; for the dark weapon of the powers below, coming from dead suppliants of kindred race, and madness, and groundless fear at nights, disturb and harass him who sees clearly while he moves his eyebrow in the dark,' i.e. him who can see the spectral forms of Furies even while asleep, according to the Pythagorean doctrine in Eum. 104, εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται. Prof. Conington however has done better in reading ἄλλας τε φωνεῖν κ.τ.λ., and retaining the old order of the verses:—'and that he (Agamemnon) summons (against me) other onsets of the Furies (beside the above maladies), brought to pass from the blood of a slain father, seeing clearly while he moves his eye in darkness,' i.e. though in Hades, being still conscious of affairs on earth, he sends against me madness and other evils for neglecting to avenge him.

279. προστροπαίων ἐν γένει. So we must construe, for τῶν ἐν γένει, or τῶν ἐγγενῶν. For even if πεσεῖν ἐν γένει could be used for ὑπὸ τῶν ἐν γένει, still the point is, not that the suppliants have been murdered *by* relations (which may or may not be the case), but that they send visitations *to* their surviving friends to urge them to vengeance. Weil says,

καὶ λύσσα, καὶ μάταιος ἐκ νυκτῶν φόβος
κινεῖ, ταράσσει· καὶ διώκεσθαι πόλεως
χαλκηλάτῳ πλάστιγγι λυμανθὲν δέμας.
καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος
εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβὸς,
βωμῶν τ' ἀπείργειν οὐχ ὁρωμένην πατρὸς
μῆνιν· δέχεσθαι *δ' οὔτε συλλύειν τινά.
πάντων δ' ἄτιμον κἄφιλον θνήσκειν χρόνῳ

"construe τῶν ἐνερτέρων ἐν γένει πεπτωκότων ἐκ προστροπαίων." But this seems impossible; nor is the sense clear. The word προστρόπαιος appears to have a legal and technical sense when applied to those who call for vengeance from their nearest relatives. Klausen refers to Plat. Legg. p. 866, ἐὰν δ' ὁ προσήκων ἐγγύτατα μὴ ἐπεξίῃ τῷ παθήματι, τὸ μίασμα ὡς εἰς αὐτὸν περιεληλυθὸς, τοῦ παθόντος προστρεπομένου τὴν πάθην, ὁ βουλόμενος ἐπεξελθὼν τούτῳ δίκην πέντε ἔτη ἀποσχέσθαι τῆς αὑτοῦ πατρίδος ἀναγκαζέτω. Compare Photius in v. παλαμναῖος.

281. καὶ διώκεσθαι. Prof. Conington understands ὥστε καὶ διώκεσθαι. But the narrative may be regarded as resumed from v. 276, the words τὸ γὰρ—ταράσσει being parenthetical and explanatory of the προσβολαὶ 'Ερινύων. Weil reads λύσσαν τε καὶ—κινεῖν, ταράσσειν. Hermann gives διώκεται with Turn., Vict., and Blomf., and takes it for a middle verb, as Od. xviii. 8, ὃς ῥ' ἐλθὼν 'Οδυσῆα διώκετο οἷο δόμοιο. For the use of the genitive cf. also βάθρων ἵστασθε, Oed. R. 142. Antig. 418, χθονὸς τυφὼς ἀείρας σκηπτόν.

283. τοῖς τοιούτοις. As above remarked, a *general* law is here stated; though in 285—7 the application is to the particular case. Apollo warned Orestes of the usual consequences of an unfilial apathy, and left him to act on the warning. Schol. ἀπὸ κοινοῦ τὸ ἔφησεν (εἶπε, v. 271).—μέρος, the accusative as in Ag. 490, μεθέξειν φιλτάτου τάφου μέρος. See the note on Iph. T. 1229, and compare Oed. Col. 1484. Ar. Plut. 226. The general treatment of parricides was to be excluded from the table and all social converse with man; see Orest. 46. Iph. Taur. 947 seqq. Dem. Androt. p. 593, εἰ συνέβη τότε ἁλῶναι (scil. δίκην ὡς ἀπέκτονα τὸν πατέρα)—τίς ἢ φίλος ἢ ξένος εἰς ταὐτό ποτ' ἐλθεῖν ἠθέλησεν ἐμοί; and the same is here denounced as the penalty of neglect. As if Apollo had said, 'You need not fear the consequences of a just vengeance; for the same consequences, and worse, will befall you for neglect.'

284. φιλοσπόνδου λιβὸς, a periphrasis for σπονδῆς, may be exactly compared with γῆς φιλαίματοι ῥοαὶ, Eur. Phoen. 174. φιλοθύτων ὀργίων, Theb. 168.—λιβὸς (λὶψ), for λοιβῆς, a rare word, of which the accusative λίβα is read (conjecturally) in Eum. 54.

286. δέχεσθαι δ'. The δὲ is wanting in the MSS., and was inserted by Schütz and Elmsley. The meaning of the passage is uncertain; the most plausible translation is that after the Schol., συγκλύειν (συγκαταλύειν), συνοικεῖν, 'and that no one was to receive me nor to lodge with me,' i. e. in the ξυνοικίαι mentioned Suppl. 936. For the negative to be supplied before δέχεσθαι, cf. Ag. 490, Πάρις γὰρ οὔτε συντελὴς πόλις. Eur. Troad. 477, οὓς Τρῳὰς οὐδ' 'Ελληνὶς οὐδὲ βάρβαρος γυνὴ κ.τ.λ. Hermann, after Bothe, understands it of setting sail in the same ship, comparing Theb. 598, and Hor. Od. iii. 2, 86, *retabo qui Cereris sacrum Vulgarit arcanae, sub iisdem Sit trabibus, fragilemque mecum Solrat phaselon.* Muller conjectures τοῦ τε συλλύειν, i. e. ἀπείργειν βωμῶν, ὥστε μὴ δέχεσθαι ἐμὲ εἰς αὐτοὺς, τοῦ τε συλλύειν τινὰ ἐμοί. Porson (ap. Burges, Append. ad Troad. p. 195) ingeniously and plausibly proposed τοῦ τε συνθύειν τινά. Compare Herc. F. 1283, εἰς ποῖον ἱερὸν ἢ πανήγυριν φίλων εἶμ'; οὐ γὰρ ἄτας εὐπροσηγόρους ἔχω. Eur. frag. 885, ὅστις δὲ τὸν φύσαντα μὴ τιμᾶν θελῃ, μή μοι γένοιτο μήτε συνθύτης θεοῖς κ.τ.λ.—The use of οὐ before the infinitives in this passage is to be noticed. See the notes on Eur. Hipp. 507. Ion 1314. Phoen. 86. For ἔφη οὐκ εἶναι &c. is equivalent to οὐκ ἔφη εἶναι &c.

κακῶς ταριχευθέντα παμφθάρτῳ μόρῳ.
τοιοῖσδε χρησμοῖς ἆρα χρὴ πεποιθέναι;
κεἰ μὴ πέποιθα, τοὔργον ἔστ' ἐργαστέον·
πολλοὶ γὰρ εἰς ἓν ξυμπίτνουσιν ἵμεροι,
θεοῦ τ' ἐφετμαὶ, καὶ πατρὸς πένθος μέγα,
καὶ πρὸς πιέζει χρημάτων ἀχηνία,
τὸ μὴ πολίτας εὐκλεεστάτους βροτῶν,
Τροίας ἀναστατῆρας εὐδόξῳ φρενὶ,
δυοῖν γυναικοῖν ὧδ' ὑπηκόους πέλειν.
θήλεια γὰρ φρήν· εἰ δὲ μὴ, τάχ' εἴσεται.

ΧΟ. ἀλλ' ὦ μεγάλαι Μοῖραι, Διόθεν
τῇδε τελευτᾶν,

288. ταριχευθέντα. Shrivelled up like a mummy, or salted and pickled flesh. Plato, Phaed. p. 80, C, συμπεσὸν γὰρ τὸ σῶμα καὶ ταριχευθὲν, ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες, ὀλίγου ὅλον μένει ἀμήχανον ὅσον χρόνον.

289. ἆρα χρή. Schol. κατὰ ἀπόφασιν ἀναγνωστέον, 'to be read as a negative' ('shall she *not*' &c.). See inf. 427. It matters little whether we take ἆρα = *nonne?* or for *sane*.

292. θεοῦ τ' ἐφετμαί. He had just said that the deed must be done on other considerations apart from the χρησμοί. Hence we must here translate, '*Beside* the orders of the god, my great grief for my father,' &c. The *inclusive* enumeration of the Greeks is well known.—πρὸς πιέζει, the reading of Abresch for προσπιέζει. The compound means 'to press closely,' which is here out of place.

294. τὸ μὴ, ὥστε μὴ, Ag. 15. 552. 'All these motives,' says Orestes, putting a *public* service prominently forward as a πρόσχημα and πρόφασις of an invidious and not disinterested deed, 'conspire to one conclusion, that the noble Argive people should be freed from the yoke of two tyrants, of whom one is a woman, the other a man in sex but not in mind' (ἄναλκις, Ag. 1195. Soph. El. 301).

297. τάχ' εἴσεται. 'If he is *not* a coward (let him fight, and) he shall soon know the result.' On this formula see Ag. 1627, γνώσει τάχα. Theb. 656, τάχ' εἰσόμεσθα τοὐπίσημ' ὅποι τελεῖ. Eur. Suppl. 580, γνώσει σὺ πάσχων. Heracl. 65, γνώσει σύ. Ib. 269, πειρώμενος δὴ τοῦτό γ' αὐτίκ' εἴσομαι. Iph. A. 970, τάχ' εἴσεται σίδηρος. Phoen. 253, μάχης—ἂν Ἄρης τάχ' εἴσεται. Theocrit. xxii. 63. xxvi. 19, τάχα γνώσει, πρὶν ἀκούειν. So also Il. vii. 220. viii. 405. In all the passages the context involves the same sense. It is a mistake to suppose that εἴσεται is here used passively.

298. The long Commatic ode which follows is in great part an invocation of Agamemnon as a δαίμων, the theme being the necessity of justice, the majesty of the deceased, the ignominiousness of his end, his present powerless because neglected condition, and the unhappy state of the house deprived of his protection. The chorus use every argument to excite the passionate grief of the children, at the same time intimating that by energetic action there are hopes of restoration. Electra and Orestes alternately represent their own unpitied estate, appeal to their father for the recovery of their rights, and denounce the accursed conduct of their mother. The sister acts as informant of the brother, who was absent from the scene; and the hesitating mind of Orestes is thus finally confirmed in its resolution. —The introductory anapaests, usual in this kind of verse, but not forming part of it (Pers. 625. Theb. 818), constitute the προοίμιον, and appropriately commence with a statement of the ancient laws of Justice. The other systems of anapaests (at v. 332. 364. 392) serve to divide the Κομμοὶ into four distinct portions.

299. τελευτᾶν, sc. δότε, as Theb. 75. The Schol. explains, τούτῳ τῷ τρόπῳ εἴη ἀποβαίνειν. Prof. Conington thinks τελευτᾶν is rather for τελεῖτε, 'accomplish

ᾗ τὸ δίκαιον μεταβαίνει.
Ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ
γλῶσσα τελείσθω (τοὐφειλόμενον
πράσσουσα Δίκη μέγ' ἀϋτεῖ),
Ἀντὶ δὲ πληγῆς φονίας φονίαν
πληγὴν τινέτω. Δράσαντι παθεῖν,
τριγέρων μῦθος τάδε φωνεῖ.
ΟΡ. ὦ πάτερ αἰνόπατερ, τί σοι στρ. ά.
φάμενος ἢ τί ῥέξας
τύχοιμ' ἂν ἕκαθεν οὐρίσας,
ἔνθα σ' ἔχουσιν εὐναὶ,
σκότῳ φάος ἰσόμοιρον;

the matter on the side which Justice takes.'—Διόθεν, because Zeus is the consummator or perfecter of every thing which happens to mortals (Suppl. 802. Ag. 946. 1463), and the Fates are not here regarded in the same light as the ἀνάγκη or ἡ πεπρωμένη to which Zeus himself is subject, Prom. 526.—μεταβαίνει, Schol. ἐπινεύει. Justice holds the scale between two contending parties; she stands midway between them, favouring neither; but she *passes over* to that cause, and becomes its ξύμμαχος (Suppl. 337. 390), which is proved to have the right on its side. Thus in Ag. 750, she leaves guilty wealth and *comes over to* (προσέμολε) piety. Cf. Ar. Ran. 641, χωρεῖς γὰρ εἰς τὸ δίκαιον. Plat. Phaedr. p. 265, C. ὡς ἀπὸ τοῦ ψέγειν πρὸς τὸ ἐπαινεῖν ἔσχεν ὁ λόγος μεταβῆναι.

305. τινέτω, sc. τις, or ὁ φονεύσας implied in the context. The same law of retaliation is similarly, but rather more obscurely expressed in Ag. 1537 seqq., ὄνειδος ἥκει τόδ' ἀντ' ὀνείδους, φέρει φέροντ', ἐκτίνει δ' ὁ καίνων. See ibid. 516. Pers. 809. There is no special reference to the ἐχθρὰ γλῶσσα of Clytemnestra; a general law is enunciated, at the same time applicable, in the form of a verdict, to the guilty usurpers.—τριγέρων μῦθος, cf. παλαίφατος γέρων λόγος Ag. 727. Aristotle (Eth. Nic. v. ch. 8 init.) gives this as τὸ Ῥαδαμάνθυος δίκαιον, Εἴ κε πάθοι τά τ' ἔρεξε, δίκη κ' εὐθεῖα γένοιτο.

307. αἰνόπατερ, Schol. δεινὰ παθὼν, who appears to have read αἰνοπαθής ('ill-starred father,' Peile, who compares, after others, the Homeric δύσπαρι, αἰνότοκος, μήτηρ δυσμήτηρ, Od. xxiii. 97, to which we may add δύσδαμαρ, Ag. 1290).—The difficulty in the following sentence consists chiefly in the uncertainty whether οὐρίζειν has an active or a neuter sense, and φάος is the accusative after it or the nominative in apposition to εὐναί. Conington, Hermann, Blomfield, and Peile incline to the former of both these alternatives, and translate, 'By saying or doing what can I waft (convey) to you from afar, to where your resting-place (the grave) holds you, a light proportionate to your darkness.' And the sentiment, thus obscurely worded, must be explained by that double meaning or play on φάος and σκότος, of which we have an example in Ag. 23 and 505, ἥκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων, viz. the light of filial love, family sorrow, and consolation, as opposed to the darkness of grief, neglect, or despair. It is the object of Orestes to do honour to the unhonoured manes of his father, and thus as it were to infuse light into his darkness. On οὐρίζειν see Prom. 986. Pers. 604. Eum. 132. It is clearly active Oed. R. 695. Androm. 610, and perhaps also in Trach. 827.—Hermann prefers to construe τί σοι φάμενος ἢ τί ῥέξας τύχοιμ' ἂν, which may be compared with v. 410, τί δ' ἂν φάντες τύχοιμεν; See on v. 12. Weil, who makes the next clause a new sentence, and reads ἀντίμοιρον, here edits ἄγκαθεν, and renders, "quid tam recte dictum factumve e locis superis usque ad sedes tuas transmiserim?"

311. ἰσόμοιρον. The old reading is ἰσοτίμοιρον, which most of the recent

χάριτες δ' ὁμοίως
κέκληνται γόος εὐκλεὴς
προσθοδόμοις Ἀτρείδαις.
ΧΟ. τέκνον, φρόνημα τοῦ στρ. β'.
θανόντος οὐ δαμάζει
πυρὸς μαλερὰ γνάθος,
φαίνει δ' ὕστερον ὀργάς.
ὀτοτύζεται δ' ὁ θνήσκων,
ἀναφαίνεται δ' ὁ βλάπτων·
πατέρων τε καὶ τεκόντων
γόος ἔνδικος ματεύει
τὸ πᾶν ἀμφιλαφὴς ταραχθείς.
ΗΛ. κλῦθί νυν, ὦ πάτερ, ἐν μέρει ἀντ. ά.

editors have changed to ἀντίμοιρον after Erfurdt. The word ἰσο written above ἀντίμοιρον was the origin of the error, the next transcriber having supposed it was meant as a correction of ἀν, instead of ἀντί. There is a passage so remarkable in the coincidence of terms, given as a Pythagorean dogma by Laertius, Vit. Pyth. xix. 26, ἰσόμοιρα εἶναι ἐν τῷ κόσμῳ φῶς καὶ σκότος, that the chances seem in favour of ἰσόμοιρον being the true reading. The ἰ in ἰσο is made long by epic licence, as in ἰσόνειρον Prom. 558.

312. ὁμοίως. Yet all the same (whether I succeed or not in my wish) a laudatory lamentation is held to be acceptable to the former lords of the house, the Atridae. —γόος εὐκλεὴς, a dirge or lament intended to do honour.—κέκληνται is used for εἰσὶ or ἔσονται because this was a proverbial saying. In fact, there is here a confusion between the general and the special. Schol. χάριτας δὲ νεκρῶν πάντες φασὶ τὸν γόον. Eur. Hel. 176, δάκρυα πέμψειε Φερσεφάσσᾳ,—χάριτας ἵν' ἐπὶ | δάκρυσι παρ' ἐμέθεν ὑπὸ μέλαθρα | νύχια παιᾶνας | νέκυσιν ὀλομένοις λάβῃ.

314. προσθοδόμοις. Schol. τοῖς πρότερον ἐσχηκόσι δόμον. νῦν γὰρ οὐκ εἰσὶ δόμοι· φροῦδα γὰρ τάδ' ἤδη (Med. 139). The compound is very anomalous, if it really means nothing more than τοῖς πάλαι Ἀτρείδαις. Blomfield thinks the sense is 'standing as protectors before the house.'

315 seqq. The chorus acquiesces in the doctrine propounded by Orestes, and exhorts him to persevere; for that the spirit retains resentment (or consciousness) beyond the pyre, and is therefore gratified by the prospect of being avenged. A just lamentation for parents is by no means useless; for when the murdered man is duly bewailed, he becomes thereby an avenging power, βλάπτων. (So Weil.)

321. πατέρων καὶ τεκόντων γόος, a mere redundancy for γονέων πένθος. Cf. πατρὸς πένθος μέγα, v. 292.—ἔνδικος, opposed to μάταιος, i.e. undertaken with good reason and in a just cause.—ἀμφιλαφὴς ταραχθεὶς, not 'troubled on all hands' (Peile), but 'abundantly and unsparingly raised.' On this peculiar use of ταράσσειν (*vocem ciere*), see Donaldson on Pindar, Pyth. xi. 42. Soph. Oed. R. 486, δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτας. So ταράσσειν φόνον, Eur. Bacch. 797. Properly, 'not to suffer (a thing or person) to rest.'—ματεύει τὸ πᾶν (παντελῶς), 'tracks out, investigates, the murderer thoroughly.' Cf. Ag. 1062, ματεύει δ' ὧν ἀνευρήσει φόνον. Weil, Hermann, and Klausen give ῥοπὰν for τὸ πᾶν, after Lachmann, and interpret *discrimen*, viz. the balance to be struck between the amount of vengeance due to the father, and of punishment to the mother. The Schol. has ζητεῖ παντελῶς ταρασσομένη τὴν ἐκδίκησιν,—but the last word is a supplement of his own, for it is clear that he took τὸ πᾶν in the usual adverbial sense. Weil reads πατέρων τε καππεσόντων κότος ἔνδικον ματεύει ῥοπὰν, "manium ira, planctibus excitata, justam vindictam expetit."

324. ἐν μέρει, i.e. taking up the strain. See Ag. 1163. Eum. 556.

πολυδάκρυτα πένθη.
δίπαις ὅδε σ' ἐπιτύμβιος
θρῆνος ἀναστενάζει.
τάφος δ' ἱκέτας δέδεκται
φυγάδας θ' ὁμοίως.
τί τῶνδ' εὖ; τί δ' ἄτερ κακῶν;
οὐκ ἀτρίακτος ἄτα;
ΧΟ. ἀλλ' ἔτ' ἂν ἐκ τῶνδε θεὸς χρήζων
θείη κελάδους εὐφθογγοτέρους·
ἀντὶ δὲ θρήνων ἐπιτυμβιδίων
παιὼν μελάθροις ἐν βασιλείοις
νεοκρᾶτα φίλον κομίσειεν.
ΟΡ. εἰ γὰρ ὑπ' Ἰλίῳ   στρ. γ'.
πρός τινος Λυκίων, πάτερ,

326. ὅδε. The common reading is τοι σ', the MSS. giving τοῖς ἐπιτυμβιδίοις (probably from v. 334). But τοῖς is likely to be nothing more than the article intruded (one of the commonest of errors) when the verse had been metrically corrupted. Both sense and metre strongly suggest ὅδε. Hermann has given δίπαις δέ σ' ὅδ' ἐπιτύμβιος. The sense is, 'hear now in turn (from me) our tearful woes; for here are two of your own children calling on you at your tomb.'

328. ἱκέτας φυγάδας τε, 'receives us in the double relation of suppliants and exiles,' — the tomb being regarded as having the sanctity of a βωμὸς, sup. 99. Cf. Suppl. 77, ἔστι δὲ κἀκ πολέμου τειρομένοις βωμὸς ἀρᾶς φυγάσιν ῥῦμα.

331. ἀτρίακτος, 'invincible,' from the three throws of a wrestler. See Eum. 559. So τριακτὴρ 'a conqueror,' Ag. 165.

332. χρήζων, i.e. θέλων. The Schol. wrongly has χρησμῳδῶν.

334. ἀντὶ θρήνων. In allusion to ἐπιτύμβιος θρῆνος above. The chorus, as usual, soothes and consoles.

335. παιών. The MSS. give παίων. Most editors adopt παιὰν from Blomf., but see on Pers. 607. Ag. 238. Photius, παιῶνας, ἰατρούς· καὶ ἀλαλαγμούς. καὶ παιωνίζειν, τὸ ἀλαλάζειν.—κομίσειεν is Porson's for κομίζει. It is possible that the poet wrote φιλίαν νεοκρᾶτα κομίζοι, but not very likely that Franz has rightly edited ἀρθμὸν ν. κομίζοι. On the phrase κίρνασθαι φιλίαν, here alluded to, as in Ag. 771, properly 'to ratify friendship by mixing wine,' see Monk on Hippol. 254. Etymol. M. p. 537, νεοκρᾶτας σπονδὰς Αἰσχύλος τὰς νεωστὶ ἐγχυθείσας. Eur. Frag. Antiop. 209 (where εὐκρὰς is not from κάρα, but κεράννυμι). Hesych. νεοκράς· νεωστὶ κεκρασμένας (l. κεκρασμένος). The meaning is, 'instead of dirges a joyful paean in the royal house will bring back a newly-pledged friend.' Schol. Ὀρέστην τὸν νεωστὶ συγκραθέντα ἡμῖν. But several other comments are added, rightly referring the metaphor to wine. Compare for the same figurative expression, Ar. Pac. 995—8. So κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν, Il. vi. 528. Weil supplies κρητῆρα with νεοκρᾶτα φίλοι, "libationes laetas."

337 seqq. The case would have been different, Orestes now adds, if Agamemnon had died gloriously at Troy; for then he would have left behind him a high renown, after having lived a life in the path of which his children might have worthily walked. 'You would not, indeed,' he argues, 'have been laid in your ancestral tomb; but a barrow of foreign earth would have been raised high over your remains; and your friends could have borne *that*.' The idea of the passage is similar to that in Od. i. 236 seqq. Cf. Eur. Androm. 1182, εἴθε σ' ὑπ' Ἰλίῳ ἦιαρε δαίμων.

δορίτμητος κατηναρίσθης,
λιπὼν ἂν εὔκλειαν ἐν δόμοισιν,
τέκνων τ' *ἐν κελεύθοις
ἐπιστρεπτὸν αἰῶ κτίσας,
πολύχωστον ἂν εἶχες
τάφον διαποντίου γᾶς
δώμασιν εὐφόρητον.
ΧΟ. φίλος φίλοισι τοῖς   ἀντ. β'.
ἐκεῖ καλῶς θανοῦσιν,
κατὰ χθονὸς ἐμπρέπων
σεμνότιμος ἀνάκτωρ,
πρόπολός τε τῶν μεγίστων
χθονίων ἐκεῖ τυράννων,
βασιλεὺς γὰρ ἦν, ὄφρ' ἔζη,

341. ἐν was added by Wellauer. Prof. Conington construes τέκνων αἰῶ ἐπιστρ. ἐν κελεύθοις (which is rather against the order of the words, though supported by the Schol., ὡς τοὺς ὑπαντῶντας ἐπιστρέφεσθαι πρὸς θεὰν ἡμῶν), 'having made the life of thy children a thing to be gazed on in the public ways.' But we have τέκνων βίου κέλευθον in Herc. F. 431, and hence it seems better here to translate, 'having established a life to be pursued in your children's journey' (by your children in their journey or course from youth upwards). Cf. Suppl. 974, ὥραν ἐχούσας τήνδ' ἐπιστρεπτὸν βροτοῖς.—αἰῶ for αἰῶνα is Hermann's correction, adopted by Klausen, Franz, Conington, Weil, Dindorf. Bekk. Anecd. p. 363. 17, αἰῶ τὸν αἰῶνα κατὰ ἀποκοπὴν Αἰσχύλος εἶπεν. The antistrophe being doubtful, we cannot be sure that the remark refers, or even is applicable, to the present passage.

343. πολύχωστον, a tomb raised into a barrow by the heaping up of foreign earth. Cf. Eur. Rhes. 414, οἱ μὲν ἐν χωστοῖς τάφοις κεῖνται πεσόντες. Theb. 1025, καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα.—εὐφόρητον, viz. though heavy in itself, it would have been light to bear.

346. φίλος κ.τ.λ. The chorus, in assenting, anticipates an objection that might be raised to such a burial, as unworthy of Agamemnon's dignity. 'He would have lain there endeared to his comrades who had met with a common fate, and he would at least have been a King in Hades, since he was King of Kings on earth.' This implies, that his present condition in Hades is unhonoured, since he died τρόποισιν οὐ τυραννικοῖς, inf. 470, and was buried in silence and ignominy (inf. 422).—The words φίλος ἦν τοῖς φίλοις are said to have been inscribed on the tomb of Darius; see Strab. lib. xv. p. 730. Eur. Suppl. 867, φίλοις τ' ἀληθὴς ἦν φίλος. Ibid. 1006, ἥδιστος γάρ τοι θάνατος συνθνήσκειν θνήσκουσι φίλοις. Cf. Iph. A. 344. Iph. T. 610. Orest. 424.

348. κατὰ χθονὸς ἀνάκτωρ. Kings on earth were believed to be Kings even among the dead. See Pers. 687. Herm. on Soph. El. 131. Antig. 25. Eur. Alc. 746. Thus Ulysses addresses the ghost of Achilles in Hades, Od. xi. 484, πρὶν μὲν γάρ σε ζωὸν ἐτίομεν ἶσα θεοῖσιν Ἀργεῖοι· νῦν αὖτε μέγα κρατέεις νεκύεσσιν.—πρόπολος, an attendant or minister of Pluto and Persephone. The term was properly applied to such inferior demons as accompanied the greater gods, e.g. to those who stood in the relation of the Satyrs and Sileni to Bacchus, or the Curetes to Cybele, of whom Strabo writes (x. p. 466), τούτους γάρ τινας δαίμονας ἢ προπόλους θεῶν τοὺς Κουρῆτάς φασι, and in p. 471 he expressly distinguishes them as such, because by some writers οὐ πρόπολοι θεῶν μόνον, ἀλλὰ καὶ αὐτοὶ θεοὶ προσηγορεύθησαν. Compare Herod. ii. 64.

352. ἔζη. So Hermann for ἔζης, a

μόριμον λάχος πιπλάντων
χεροῖν πεισίβροτόν τε βάκτρον.

ΗΛ. μηδ' ὑπὸ Τρωΐας — ἀντ. γ΄.
τείχεσι φθίμενος, πάτερ,
μετ' ἄλλῳ δουρικμῆτι λαῷ
παρὰ Σκαμάνδρου πόρον τεθάφθαι·
πάρος δ' οἱ κτανόντες
νιν οὕτως δαμῆναι *φίλοις,
θανατηφόρον αἶσαν
πρόσω τινὰ πυνθάνεσθαι

reading which, he well observes, arose from there being no mark of a new speaker at 346, so that these words were wrongly taken as part of Orestes' address to his father. Hence also the Med. has ἦν with ς superscribed. Translate, nearly with Dr. Peile, 'for he was a King, while he lived, over those who in their hands administered what Fate had apportioned to them, even the sceptre which commands the obedience of mortals.' The phraseology is not so much obscure as awkward from its brevity; for he intended to say, πιπλάντων μόριμον λάχος (sc. βασιλείας), καὶ νωμώντων χεροῖν σκῆπτρον. For the omission of the article before πιπλάντων compare Pers. 247, δεινά τοι λέγεις ἰόντων τοῖς τεκοῦσι φροντίσαι.—The title of 'King of Kings' is applied to Agamemnon after the Persian custom. So on the tomb of Cyrus was inscribed (Strabo *ut sup.*) ἐνθάδ' ἐγὼ κεῖμαι Κῦρος βασιλεὺς βασιλήων. See on Pers. 24.

355. μηδ' ὑπὸ Τρωΐας, κ.τ.λ. Schol. γυναικικῶς οὐδὲ τούτῳ ἀρέσκεται, ἀλλὰ τῷ μηδὲ τὴν ἀρχὴν ἀνῃρῆσθαι. The manly wish of Orestes, that his father had died in the war, is modified by the more feminine feelings of Electra, whose meaning appears to be this:—'I had rather that my father had not died even that glorious death; but (since he *is* dead, and that by an ignominious end,) rather let us wish that his murderers had been killed in the same way by *their* friends (i. e. Clytemnestra by Orestes) far away from home, that one might *hear* of their fate without the dreadful necessity of being present at it.' In fact, she takes up the idea of dying far away from home, from v. 337, and applies it to her mother, whom she would rather have had punished out of her sight than in the palace.—For the dative after μετὰ (rare in Attic Greek) see Pers. 615.—τεθάφθαι for τεθάψαι is a necessary correction (since the Greeks never say εἴθε μὴ τέθνηκας), and one justified both by the context, which requires an infinitive to precede δαμῆναι, and the scholium on the former word, λείπει τὸ ὤφειλες. Dr. Peile, who endeavours to defend μὴ τεθάψαι, and introduces ὤφελον in 359 without restoring the metre, cannot be considered successful in his explanation of the passage; nor is it easy to approve Hermann's τεθάφθαι πέπρωσο· πάρος δ' οἱ κτανόντες, κ.τ.λ.

360. Prof. Conington acutely suggests, from a gloss in the Med. τοῖς ἐκείνων, that the word lost after δαμῆναι must have been φίλοις. And in truth this exactly suits both sense and metre. Cf. Ξέρξᾳ κταμέναν, Pers. 907. δάμεν Ἕκτορι δίῳ, Il. xx. 103.—πάρος, not 'before the murder of Agamemnon,' but 'rather,' 'in preference to the other wish.' So the word is used in Il. viii. 166, and so πρόπαρ in Suppl. 771. Hermann on Med. 650, "πάρος, πρὶν, et similia, ut apud Germanos, saepe nihil aliud quam *potius* significant." Weil reads πάρος δ' ἢ κτανόντεσσιν οὕτως δαμῆναι, κείνων θανατηφόρον κ.τ.λ., objecting with some reason to νιν, where a direct address has preceded.—τινὰ, Schol. ἐμέ.—The infinitives τεθάφθαι and δαμῆναι depend, not on ὤφελες or ὤφελον omitted, but on the epic construction pointed out by Ahrens, αἲ γὰρ—τοῖος ἐὼν οἷός ἐσσι—παῖδά τ' ἐμὴν ἐχέμεν, Od. vii. 311. xxiv. 376—380. Hence εἰ γὰρ must be supplied from v. 337.

362. πρόσω, themselves keeping aloof, and taking no part in the coming struggle.

τῶνδε πόνων ἄπειρον.

ΧΟ. ταῦτα μὲν, ὦ παῖ, κρείσσονα χρυσοῦ,
μεγάλης δὲ τύχης καὶ Ὑπερβορέου
μείζονα φωνεῖς· δύνασαι γάρ.
ἀλλὰ διπλῆς γὰρ τῆσδε μαράγνης
δοῦπος ἱκνεῖται· τῶν μὲν ἀρωγοὶ
κατὰ γῆς ἤδη· τῶν δὲ κρατούντων
χέρες οὐχ ὅσιαι στυγερῶν τούτων·
παισὶ δὲ μᾶλλον γεγένηται.

ΗΛ. τοῦτο διαμπερὲς οὖς — στρ. δ΄.
ἵκεθ', ἅπερ τε βέλος.
Ζεῦ, Ζεῦ, κάτωθεν ἀμπέμπων
ὑστερόποινον ἄταν
βροτῶν τλάμονι καὶ πανούργῳ
χειρί·—τοκεῦσι δ' ὅμως τελεῖται.

So ἑκὰς ἐὼν, Pind. Pyth. ii. 54. πρόσω, ibid. iii. 111.

365. Ὑπερβορέου. The felicity of the Hyperboreans, a race supposed to have inhabited the mild sun-lands beyond the regions from which the north wind blows, was proverbial. See on Prom. 812, and Mr. Blakesley on Herod. iv. 42. Pind. Pyth. x. 30.

366. δύνασαι γάρ. Schol. ῥᾴδιον γὰρ τὸ εὔχεσθαι. The sense is, 'You are indulging in delightful dreams, for you can imagine what you please.' The Med. has φωνεῖ. ὁ δυνᾶσαι γὰρ, which Hermann admirably restored, the ὁ being only an error for C.

367. ἀλλὰ—γάρ. 'But (a truce to mere dreams), for the sound of this beating of our breasts is reaching the ears of those below: of these children indeed there are by this time assistants below the earth; but of the rulers, those hateful ones, the hands are unholy (i. e. their prayer is impious and will not be heard), so that to the children rather the victory has come.'—διπλῆς μαράγνης δοῦπος is the noise of the heavy blows dealt by the two hands one after the other (ἐπασσυτεροτριβῆ inf. 418) on the breast; see on Pers. 124.—ἱκνεῖται, sc. is making its way down to the regions below, and Agamemnon is becoming sensible that honour (sup. 313) is being done to his hitherto neglected spirit. Cf. Theb. 558, ἱκνεῖται λόγος διὰ στηθέων. Hence ἤδη ἀρωγοὶ means, that already he is sufficiently reinstated in his power as a δαίμων, by virtue of his children's lament (sup. 143), to bring them efficient aid. Whereas the impiety of the rulers makes it impossible that their petitions or offerings should be received by him. Thus the intended libations of Clytemnestra have been turned into an occasion of securing the favour of the deceased against her.

370. στυγερῶν τούτων. Hermann reads στυγερῶν γ' ὄντων. But the Schol. seems right, τοῦτο ἰδίᾳ ἀναπεφώνηται, τῶν ἄγαν στυγερῶν τούτων.—*Regnantibus vero impurae sunt manus, odiosis istis.*—The nominative to γεγένηται is rather a general one from the nature of the proposition. We might even translate, in familiar English, 'The children have the best of it.' So ἔσται Λάχητι νυνὶ, Ar. Vesp. 240. For μᾶλλον is the result of balancing the respective positions of the injured and the guilty aggressors. The two children are assisted by their father, the usurpers have neither gods nor demons who will favourably hear their requests.—Weil reads στυγερῶν .τούτῳ and γεγένηνται, apparently supplying στυγεροί.

377. τελεῖται. There is an aposiopesis, as sup. 186. Electra would have said, Ζεῦ, ὃς ποινὰν ἀναπέμπεις πανούργοις βροτοῖς, τέλει (τὰς ἀρὰς, or τὴν δίκην), ἐκείνοις, καίπερ γονεῦσιν οὖσιν. Weil, "vindicta diis placita mortalium manu

ΧΟ. ἐφυμνῆσαι γένοιτό μοι *πυρᾷ στρ. ε'.
πευκάεντ' ὀλολυγμὸν ἀνδρὸς
θεινομένου γυναικός τ'
ὀλλυμένας. τί γὰρ κεύθω, φρενὸς οἷον ἔμπας
ποτᾶται; πάροιθεν δὲ πρῴρας
δριμὺς ἄηται κραδίας
θυμὸς, ἔγκοτον στύγος.
ΟΡ. καὶ πότ' ἂν ἀμφιθαλὴς ἀντ. δ'.

misera et atroci exigitur, sed tamen pro parente." Thus he makes ἄτα the subject of τελεῖται. Hermann gives τελοῖτο, *in patris gratiam pariter* (ὁμῶς) *haec perficiantur*. The Schol. remarks on τοκεῦσι, ἵνα τὸ ὅμοιον καὶ ἴσον τῷ πατρί μου φυλαχθῇ, whence Hermann supposes he found τοκεῦσιν ὅπως τελῆται. But he seems to explain ὅμως by τὸ ὅμοιον, whatever he intended to paraphrase by φυλαχθῇ.

378. *πυρᾷ. On Hermann's hint, that something must have been lost both here and in the antistrophe, a word has been supplied which is not only suited, but almost necessary to the context. It is allowed by all that πευκήεις ὀλολυγμὸς, taken alone, is a very strange phrase for 'a shout over a pine-wood pyre;' but besides this, the ἐπὶ in composition requires a dative (cf. λαμπάδι ἐπορθιάζειν Ag. 29. δώμασιν ἐπορθιάζειν ib. 1089. ἐπισπένδειν νεκρῷ ib. 1366), and the poet's meaning is fairly to be inferred from v. 260 sup., οὓς ἴδοιμ' ἐγώ ποτε θανόντας ἐν κηκῖδι πισσήρει φλογός. Franz, Weil, and Dindorf give πυκάεντ', but though this suits the metre, it is very doubtful whether the roots πευκ and πυκ are identical. Some translate 'shrill,' 'piercing,' as Homer uses πικρὸς, and we find ὀξεῖα βοὴ, ὀξὺ ἀϋτεῖν (Pers. 1037), ὀξυπευκὲς ξίφος inf. 629. Yet πευκάενθ' Ἥφαιστον, Antig. 123, and πευκῆεν σκάφος, Androm. 863, are nearly conclusive against this. On the sacrificial shout ὀλολυγμὸς, see Theb. 257. Ag. 577. The Schol. explains πανηγυρικὸν, λαμπρὸν, which, Prof. Conington thinks, shows that he took it as a derivative from Πνὺξ, and perhaps found πνυκάεντ' or πυκνάεντ'.

379. ἀνδρὸς θεινομένου. At the moment when the victims are slain, to be burnt as a sacrificial offering on the fire. Thus they are regarded as standing πρὸς σφαγὰς πυρὸς, Ag. 1024. Compare ib. 1087, where Clytemnestra is spoken of as θῦμα λεύσιμον.—ὀλλυμένας, a mild term for φονευομένης. See on v. 376.

381. τί γὰρ κεύθω; 'For why should I try to conceal what nevertheless flits in my mind? For at the prow of my heart a storm of stern indignation blows, and angry loathing.' For οἷον the Med. and the old copies give θεῖον, corrected by Hermann, and for κραδίας the common reading is καρδίας. The sentence commences as if he had intended to say οἷον στύγος ποτᾶται, but the substantive comes in at the end, and by way of an *epexegesis* of θυμός. Compare, for the figure in ποτᾶται φρενὸς (which is the genitive of place), Ag. 948. The comment of the Scholiast is singular: ὅμως τὸ εἱμαρμένον περιΐπταται πάντας, καὶ οὐκ ἂν ἐπιβουλευθείη παρὰ τὸ μοιρίδιον. Perhaps therefore he read τί γὰρ κεύθω φρεσὶν, and endeavoured to paraphrase the next clause, θεῖον ἔμπας ποτᾶται, which he supposed to convey a similar sense with v. 95.—The evident allusion to a ship at sea, before adopted at v. 194, should have preserved ἄηται intact from alteration. Klausen aptly quotes Il. xxi. 386, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο.

386. καὶ πότε is, perhaps, like καὶ πῶς Ag. 1169, καὶ τίνα sup. v. 208, an expression of incredulity, as Bamberger understood it, rather than a wish:—'How is it likely that Zeus will ever slay our enemies? Would that confidence *might* be (thus) restored to the land!'—*Contingat mihi fidere posse civibus*, Hermann, who compares Od. xi. 456, ἐπεὶ οὐκέτι πιστὰ γυναιξίν. Weil, κάρανα δαΐξαι πιστὰ γένοιτο χώρᾳ, 'O that I could make a compact with the people to smite the heads of the land,' i. e. the chiefs. ἀμφιθαλὴς Ζεὺς, Schol. ὁ ποιήσων ἄμφω ἡμᾶς ἀναθηλῆσαι. The epithet here stands in place of an attribute, like Ζεὺς Ξένιος κ.τ.λ., meaning, primarily, the god who protects children with both parents alive (Il. xxii. 496), or who, in default of them, fulfils the office of natural guardians. Hence he is the σωτὴρ or patron of orphans. Dr. Peile goes beyond the sense of the word in understanding 'the giver of domestic increase.' Weil, "refero ad duplicem quam chorus præsagivit caedem."—δαΐξας, viz. with his vengeful bolt: cf. Theb. 626.

Ζεὺς ἐπὶ χεῖρα βάλοι,
φεῦ, φεῦ, κάρανα δαΐξας;
πιστὰ γένοιτο χώρᾳ·
δίκαν δ' ἐξ ἀδίκων ἀπαιτῶ.
κλῦτε δὲ Γᾶ χθονίων τε τιμαί.
ΧΟ. ἀλλὰ νόμος μὲν φονίας σταγόνας
χυμένας εἰς πέδον ἄλλο προσαιτεῖν
αἷμα· βοᾷ γὰρ Λοιγὸν Ἐρινὺς
παρὰ τῶν πρότερον φθιμένων ἄτην
ἑτέραν ἐπάγουσαν ἐπ' ἄτῃ.
ΗΛ. πόποι δᾶ, νερτέρων τυραννίδες *τ', στρ. ϛ'.
ἴδετε πολυκρατεῖς Ἀραὶ τεθυμένων,
ἴδεσθ' Ἀτρειδᾶν τὰ λοίπ' ἀμηχάνως

391. Γᾶ χθονίων τε τιμαί. So Franz and H. L. Ahrens, by a very successful conjecture for τὰ χθονίων τετιμέναι. In the Med. the last word is written
ἐν
τετιμαι. Dindorf has adopted the correction. Hermann, who formerly proposed τὰ χθονίων τιτηνὰ (Hesych. τιτῆναι· βασιλίδες), has now given πρότιμα. Neither he nor Klausen seems to have been aware of an emendation which may be said to settle the reading finally. Cf. Pers. 643, ἀλλὰ σύ μοι, Γᾶ τε καὶ ἄλλοι χθονίων ἁγεμόνες. Ibid. 630, ἀλλὰ χθόνιοι δαίμονες ἁγνοὶ Γῆ τε καὶ Ἑρμῆ, βασιλεῦ τ' ἐνέρων.

392. νόμος. See sup. 301.

394. βοᾷ Λοιγὸν Ἐρινύς. 'The Fury loudly summons Havoc to the calamity of those formerly killed, which is bringing on a new calamity as a consequence of the former.' This accords with the Greek idea, that those murdered are like helpless spirits in Hades, and require the aid of the living to assist them. And τῶν φθιμένων ἄτη here must be taken for the hapless estate of the dead, and so for the dead themselves. For the use of βοᾶν τι or τινὰ see Phoen. 1155, βοᾷ πῦρ καὶ δικέλλας, and for βοᾶν παρά τινα, 'to summon to one's side,' or by way of aid, compare Herod. ix. 57, βοηθέοι ὀπίσω παρ' ἐκείνους, and the compound παραβοηθεῖν. The allusion is to the death of the children of Thyestes, and more recently of Agamemnon; and this ἄτη is said ἐπάγειν ἑτέραν ἐπ' ἄτῃ, viz. the deaths of *his* murderers, much as we have πόνος πόνῳ πόνον φέρει, Ajac. 866. δόσιν κακὰν κακῶν κακοῖς, Pers. 1020. The majority of editors follow Schütz in reading βοᾷ γὰρ λοιγὸς Ἐρινύν. Klausen, retaining the vulgate, explains παρὰ by *propter*. "Clamat Furia stragem propter priorem perniciem, quæ alteram adducit." This, though not quite accurate, is not far from the poet's meaning.

397. ποῖ, ποῖ δὴ, "*Quo abierunt?*" is retained by Klausen and Weil. But the common reading does not satisfy the metre. Hermann gives τί ποῖ δή. Perhaps πόποι δᾶ, as in Ag. 1039. This is confirmed by the fact, that the metre requires the addition of τε at the end of the verse, 'Earth and ye powers of the shades below.'

398. Ἀραὶ, i. e. Ἐρινύες, Eum. 395.—The vulg. φθιμένων is corrupt, probably from the eye of the transcriber catching the word in 395. Hermann plausibly reads τεθυμένων. Cf. Eum. 316, ἐπὶ δὲ τῷ τεθυμένῳ τόδε μέλος. Weil gives φθινομένων, *morientium*.

ἔχοντα καὶ δωμάτων
ἄτιμα. πᾶ τις τράποιτ' ἄν, ὦ Ζεῦ;
ΧΟ. πέπαλται δ' αὖτέ μοι φίλον κέαρ ἀντ. έ.
*οἰκτρὸν τόνδε χέουσαν οἶκτον·
καὶ τότε μὲν δύσελπις,
σπλάγχνα δέ μοι κελαινοῦται πρὸς ἔπος κλυούσᾳ·
ὅταν δ' αὖτ' ἐπ' ἀλκᾶς ἐπάρῃ
*ἐλπὶς, ἀπέστασεν ἄχος
προσφανεῖσά μοι καλῶς.
ΟΡ. τί δ' ἂν φάντες τύχοιμεν ἢ τάπερ ἀντ. ς'.
πάθομεν ἄχεα πρός γε τῶν τεκομένων;
πάρεστι σαίνειν, τὰ δ' οὔτι θέλγεται·
λύκος γὰρ ὥστ' ὠμόφρων,
ἄσαντος ἐκ ματρός ἐστι θυμός.
ΧΟ. ἔκοψα κομμὸν Ἄριον· ἔν τε Κισσίας στρ. ζ'.

401. ἄτιμα, ἀπότιμα, ἐστερημένα.

403. For κλύουσαν I have ventured to give χέουσαν, which is the accusative after πέπαλται, 'is alarmed at,' as πάλλοντ' ὄψιν ἀήθη, Suppl. 561. The vulgate crept in from 406.—οἰκτρὸν is added on the conjecture of Hermann. Cf. Suppl. 57.

406. πρὸς ἔπος κλυούσᾳ. 'At the word as I hear it,' Scholef.

407. ἐπ' ἀλκᾶς ἐπάρῃ ἐλπίς. 'But when again hope has elated me with confidence (raised me upon strength), it at once removes my grief, appearing to me with favourable aspect.' Prof. Conington has adopted the conjecture proposed in the former edition of this work, ἐπάρῃ for θραρέ (ΕΠΑΡΕΙ for ΘΡΑΡΕ). So ἐλπίσι λαμπραῖς ἐπαιρομένην, Plut. Reg. Apoph. Phocion. 12. Eur. Rhes. 189, ἀλλ' οὔ σ' ἐπάρας ψεύσομαι. He suggests that we should rather read ἐπάρῃ μ' ἐλπὶς κ.τ.λ. For the sentiment compare Agam. 100—3. The insertion of ἐλπὶς is necessary to the context, as Blomf. and Bamberger perceived. The Schol. has πρὸς τὸ καλά μοι ἐννοεῖν. Bamberger conjectured προσφανεῖσα, which has been admitted as not very improbable. The compound however has little authority. Prof. Conington proposes προφθάνουσα.

410. φάντες. So Bothe and Bamberger for πάντες. The Schol. explains τί δεινὸν εἰπόντες κατὰ Κλυταιμνήστρας τύχοιμεν τῆς σῆς συμμαχίας, ὦ πάτερ; The sense however is rather, 'What subject is so fitted to rouse our dead sire as the griefs we have suffered, and that truly (γε) from parents?' Peile seems rightly to take τί—ἢ for τί ἄλλο ἤ. It is rather singular that φημὶ has met with such hard treatment from transcribers. Thus we have τύφω δὲ for τί φῶ sup. 79, θήσας for φήσας Eum. 765.

412. πάρεστι σαίνειν. Müller explains this of the possibility of Orestes conciliating his mother by submission; Weil, of Clytemnestra trying to propitiate Agamemnon and his children; and so the Schol. πάρεστι τῇ μητρὶ σαίνειν τὸν Ἀγαμέμνονα. Rather, πάρεστι τῇ μητρὶ σαίνειν ἡμᾶς,—'she may use' (as she does use, inf. 882 seqq.) 'persuasion and blandishments to escape her fate, but our resentment is not to be soothed by our mother in this way.' Compare Suppl. 1040, σὺ δὲ θέλγοις ἂν ἄθελκτον. Others explain ἐκ ματρὸς θυμὸς to mean 'our mother's feelings towards us;' which falls in well enough with Müller's view of the passage.

415. κομμὸν Ἄριον. Schol. Περσικόν. The Arians were famed for their skill as professional mourners, like the Mariandyni (Pers. 920), and the people called *Cissii* (Pers. 17) appear to have been not less so (Pers. 124). Hesych. ἰηλεμιστρίας·

νόμοις ἰηλεμιστρίας
ἀπριγκτόπληκτα πολυπλάνητα δ' ἦν ἰδεῖν
ἐπασσυτεροτριβῆ τὰ χερὸς ὀρέγματα,
ἄνωθεν, ἀνέκαθεν· κτύπῳ δ' ἐπιρροθεῖ
κροτητὸν ἀμὸν καὶ πανάθλιον κάρα.
ΗΛ. [ἰὼ,] ἰὼ δαΐα
πάντολμε μᾶτερ, δαΐαις ἐν ἐκφοραῖς,
ἄνευ πολιτᾶν ἄνακτ',
ἄνευ δὲ πενθημάτων
ἔτλης ἀνοίμωκτον ἄνδρα θάψαι.
ΟΡ. τὸ πᾶν ἀτίμως ἔλεξας, οἴμοι· στρ. ή.
πατρὸς δ' ἀτίμωσιν ἆρα τίσει
ἕκατι μὲν δαιμόνων,
ἕκατι δ' ἀμᾶν χερῶν;
ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν.

θρηνητρίας, whence Hermann long ago restored the reading in the text for νόμοισιλεμιστρίας. The chorus at this point (as above at v. 367) commence a beating of the breast. The aorist ἔκοψα, followed by the imperfect ἦν ἰδεῖν, represents an action almost simultaneous with the words, so that we may translate, 'I strike an Arian stroke, and in the measure (i. e. time or tune) of a Cissian mourner you might behold the outstretchings of my hands from above, from arm's length, in quick succession, dealing blows with rendings of hair; and with the noise of the beating resounds my battered and unhappy head.' So ἔτευξα τύμβῳ μέλος, Theb. 831. To avoid the difficulty of ἦν ἰδεῖν, immediately followed by the present ἐπιρροθεῖ, Hermann gives πολυπλάνητ' ἄδην ἰδεῖν (MSS. πολυπλάγκτα δὴν or πολυπάλαγκτα δὴν) after Bamberger, while others correct ἐπερρόθει. The actual beating however probably had just ceased when the words were uttered. Müller (Dissert. on the Eum. p. 205) refers these verses to the lament of the chorus at the funeral of the King, at which they were allowed, as slaves, to attend, while no citizen (inf. 423) was permitted to be present. Weil reads ἦ 'κοψα, and makes the whole passage interrogative; but εἴτε can hardly thus be defended for ἤ. According to the view given above, the *planctus* is meant as a late tribute in honour of the dead, because he did not obtain it on the occasion of the funeral.

417. ἀπριγκτόπληκτα. So Blomf. for ἄπριγκτοι πληκτά. Cf. Pers. 1042, ἄπριγδ' ἄπριγδα μάλα γοεδνά. Ajac. 310, κόμην ἀπρὶξ ὄνυξι συλλαβὼν χερί.—On ἀνέκαθεν see Ag. 4.

421. δαΐα, 'hostile,' strongly opposed to φίλη or πιστὴ, as she should have been. The sense of 'wretched' seems questionable, in Aeschylus at least.

425. ἀνοίμωκτον. Cf. Eur. Troad. 446, ἦ κακὸς κακῶς ταφήσει νυκτὸς, οὐκ ἐν ἡμέρᾳ, ὦ δοκῶν σεμνόν τι πράσσειν, Δαναΐδων ἀρχηγέτα.

426. τὸ πᾶν ἀτίμως. The sense is, πάνυ (κατὰ πάντα) ἀτίμως τὰ περὶ τὸν θάνατον αὐτοῦ πεπρᾶχθαι ἔλεξας,—a short way of speaking, on which see Ag. 1215. Ibid. 1530, καταθάψομεν οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκου κ.τ.λ.—ἆρα τίσει, 'shall she not—?' i. e. she shall assuredly pay for,—see sup. 289. Here for the first time, Klausen observes, Orestes boldly declares his resolve to slay his mother, being excited beyond control at the mention of these complicated indignities. Weil transposes these five verses to follow 446.

430. νοσφίσας, ἀποκτείνας, Theb. 981.

ΧΟ. ἐμασχαλίσθη δέ γ', ὡς τόδ' εἰδῇς. ἀντ. ή.
ἔπρασσε δ' ᾇπέρ νιν, ὧδε θάπτει,
μόρον κτίσαι μωμένα
ἄφερτον αἰῶνι σῷ.
κλύεις πατρῴους δύας ἀτίμους.
ΗΛ. λέγεις πατρῷον μόρον· ἐγὼ δ' ἀπεστάτουν ἀντ. ζ'.
ἄτιμος, οὐδὲν ἀξία·
μυχῷ δ' ἄφερκτος πολυσίνου κυνὸς δίκαν
ἑτοιμότερα γέλωτος ἀνέφερον λίβη,
χέουσα πολύδακρυν γόον κεκρυμμένα·

431. ἐμασχαλίσθη δέ γ'. On the curious superstition of cutting off the extremities of a murdered man and tying them with a band (μασχαλιστὴρ) round the waist, see Herm. on Soph. El. 437. Photius in v. μασχαλίσματα. The object was to deprive him of the power of doing harm to his murderers, just as the living body is rendered powerless by such mutilation. Some years ago suicides were interred in England with a stake through the body, in order (it is said) to 'lay the ghost.' Müller (Dissert. p. 122 and 205, ed. 2) calls it an expiatory act, ἀφοσίωσις, as if it were the offering of the ἀπαρχὴ of a victim. In the latter case (for the two reasons assigned are wholly distinct) we may compare the consecration of a person to Hades by cutting off a lock of hair, Alcest. 75, 76. Perhaps this will explain why the *extremities* were cut off from the children of Thyestes, Ag. 1572. —ὡς τόδ' εἰδῇς has been restored by Hermann and others from the reading of the Med. τωστοστείδης. Klausen gives ὡς τόσ' εἰδῇς.

432. ἔπρασσε — νιν. 'As she treated him, so she buries him, desiring to make his death intolerable to your life,'—i.e. in order to render his assistance from the grave impossible, and so to drive you to despair of vengeance. The Greek is unusual (but see on Ag. 1261) for οἷα ἐποίει αὐτόν. The Schol. here is obscure. We should read, ἔπρασσε· κατεσκεύασε τὸ μασχαλισθῆναι αὐτὸν ἡ Κλυταιμνήστρα. ἢ καὶ οὕτως· ἀτίμως αὐτὸν θάψασα δυστυχίαν μεγίστην κατασκευάζουσα τῷ σῷ βίῳ, ὦ Ὀρέστα: where the latter clause seems to be one of two explanations that had been given of ὧδε θάπτει κ.τ.λ.—κτίσαι for κτεῖναι is Stanley's correction; and Hermann says the ν is written (doubtless for σ) in an erasure in the Med.—To Stanley also we owe the correction δύας ἀτίμους for δυσατίμους.

436—41. These verses are assigned by Klausen to the chorus, by Peile, Dindorf, Weil, Conington, Müller, and Franz to Electra; while Hermann gives the whole (as far as v. 446) to Hemichorion β', and the strophe (415—25) to the Hemichorion ά. He reads ἔχεις (for λέγεις) πατρῷον μόρον, "patris necem accepisti." And this is adopted by Weil. Klausen's comment seems reasonable:—"Chorus—affirmat revera eam (caedem) esse perpetratam ita, ut dixerit Electra: adfuisse enim se, sed opitulando invalidam, minis Clytaemnestrae retrusam a loco caedis, terrore coactam ad simulandam laetitiam." But Prof. Conington observes, that the chorus have no importance beyond the present occasion, and therefore no right to describe the treatment *they* were subjected to at the time of the murder.

438. μυχῷ. So Stanley and Hermann for μυχοῦ. The sense seems rather, 'shut up *in* the interior,' than 'excluded *from* the interior;' for thus only is there any force in κεκρυμμένα v. 440.

439. ἀνέφερον. 'I gave free vent to tears which came more readily than a smile of delight.' Cf. ἀγελάστοις ξυμφοραῖς sup. 28. For ἀναφέρειν, see Herod. iii. 102, οὗτοι οἱ μύρμηκες ποιεύμενοι οἴκησιν ὑπὸ γῆν, ἀναφορέουσι τὴν ψάμμον. Hippocrat. περὶ διαιτ. lib. 2 init., τὸ πνεῦμα ὃ ἀναφέρομεν. Weil, "I gave vent to ready tears of laughter, while I secretly wept" (κεκρυμμένον). But γέλωτος λίβη, *risus guttulas*, seems very far-fetched.

440. χέουσα. So Herm., Franz, Dind., with Dobree, for χαίρουσα. Cf. Suppl. 852.

τοιαῦτ' ἀκούων * * ἐν φρεσὶν γράφου.
ΧΟ. δι' ὤτων δ' ἔσω
τέτραινε μῦθον ἡσύχῳ φρενῶν βάσει.
τὰ μὲν γὰρ οὕτως ἔχει,
τὰ δ' αὐτὸς †ὄργα μαθεῖν.
πρέπει δ' ἀκάμπτῳ μένει καθήκειν.
ΟΡ. σέ τοι λέγω, ξυγγενοῦ, πάτερ, φίλοις. στρ. θ'.
ΗΛ. ἐγὼ δ' ἐπιφθέγγομαι κεκλαυμένα.
ΧΟ. στάσις δὲ πάγκοινος ἅδ' ἐπιρροθεῖ·
ἄκουσον ἐς φάος μολών,
ξὺν δὲ γενοῦ πρὸς ἐχθρούς.
ΟΡ. Ἄρης Ἄρει ξυμβαλεῖ, Δίκα Δίκᾳ. ἀντ. θ'.

441. Something has been lost from this verse. "Fortasse ejusmodi quid scriptum erat, τοιαῦτ' ἀκούων τῶνδ' ὑβρίσματ' ἐν φρεσὶν γράφου." Herm. Rather perhaps, either σαῖσιν ἐν φρεσὶν, or ἐν φρεσὶν γράφου σέθεν. Compare Soph. Phil. 1325, καὶ γράφου φρενῶν ἔσω. Schol. πρὸς τὸν Ὀρέστην φησί.—The accuracy of antistrophic metre is well shown in these senarii, where every foot occupies precisely the same place in the corresponding lines.

442. δ' ἔσω. So Bamberger for δὲ σύν. See on Ag. 1019. Others read δι' ὤτων δὲ σῶν, Herm. δι' ὤτων τέ σοι, while Peile and Blomfield endeavour to explain the compound συντέτραινε (Herod. ii. 11. Strabo, vii. p. 317).—In τέτραινε we see clearly the primary meaning of the word, 'to carry through,' or 'cause to pass through,' as an auger is made to go through a board. Schol. διατόρει, διακόμιζε.

443. ἡσύχῳ φρενῶν βάσει. The sense is, 'hear the account without giving way to violent indignation,' i.e. reserve your wrath for the fitting occasion, ἥσυχος βάσις signifying 'a quiet and sedate step,' opposed to the ὁρμὴ or impetuosity of one going to do a hasty and ill-considered act. Again (see v. 334) the chorus takes the office of soothing and consoling.

445. ὄργα μαθεῖν. 'Be eager to learn.' The Schol. read ὀργᾷ, with the MSS. and old edd., and so Franz, Klausen, and Dindorf. Hermann and Peile give ὄργα after Pauw. The sense is, 'Let the words you have already heard about your father's death stimulate you to further investigation.' Compare 323. Hesych. ὀργᾷ· ἐπιτεταμένως ἐπιθυμεῖ. One Scholiast explains ὀργᾷ by ἐπιθυμεῖ δὲ τὰ λοιπὰ γνῶναι ὁ πατὴρ, another by μάθε τῷ τρόπῳ σου, which is a confusion of two glosses on the verb ὄργα and the substantive ὀργᾷ respectively. The reading is doubtful. Weil gives τὰ δ' αὖθις ὥρα μαθεῖν, 'some things will be better learnt hereafter.'

446. καθήκειν, 'to come down to the contest,' 'to enter the lists.' Lat. *in arenam descendere*. Eum. 998. Inf. 714. Trach. 504, ἐπὶ τάνδ' ἄρ' ἄκοιτιν τινὲς ἀμφίγυοι κατέβαν πρὸ γάμων. Schol. πρέπει δέ σοι ἀμετακινήτῳ δυνάμει ὁρμᾶν κατ' αὐτῶν. See inf. 714.

447. σέ τοι λέγω. Orestes has now made up his mind to act, and invokes his father to assist his friends, i.e. his rightful avenger. But the words πρὸς ἐχθροὺς are left to be added by the chorus (451).—κεκλαυμένα, *lacrymis suffusa*. See inf. 718. Oed. R. 1490, ποίας δ' ἑορτὰς, ἔνθεν οὐ κεκλαυμέναι πρὸς οἶκον ἵξεσθ'; Il. xvi. 7, τίπτε δεδακρύσαι; Od. xx. 353, δεδάκρυνται δὲ παρειαί. And so Theb. 810, τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα.

449. πάγκοινος, acting wholly in concert with them (Electra and Orestes).

452. ξυμβαλεῖ. 'Shall engage,'—a promise to act, rather than (as Klausen says) a *prediction*. The sense is, '*My* prowess and the justice which is on *my* side shall join issue with theirs, and decide which is to win.' For even Clytemnestra and Aegisthus pleaded δίκη (e.g. Ag. 1407. 1555) in defence of the murder. Porson read ξυμβάλοι, the

ΗΛ. ἰὼ θεοί, κραίνετ' ἐνδίκως *δίκας.
ΧΟ. τρόμος μ' ὑφέρπει κλύουσαν εὐγμάτων.
τὸ μόρσιμον μένει πάλαι,
εὐχομένοις δ' ἂν ἔλθοι.
ΗΜ. Α'. ὦ πόνος ἐγγενής, στρ. ί.
καὶ παράμουσος Ἄτας
αἱματόεσσα πλαγά.
ἰὼ δύστον' ἄφερτα κήδη·
ἰὼ δυσκατάπαυστον ἄλγος.
ΗΜ. Β'. δώμασιν ἔμμοτον ἀντ. ί.
τῶνδ' ἄκος, οὐκ ἀπ' ἄλλων
ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν
διώκειν ἔριν αἱματηράν.
θεῶν *τῶν κατὰ γᾶς ὅδ' ὕμνος.

MSS. giving ξυμβάλλει. Possibly the form ξυμβολεῖ should be introduced from Theb. 344, ξυμβολεῖ φέρων φέροντι.

453. *δίκας.* This word was supplied by Hermann, and has been generally admitted. The *double* homoeoteleuton, as Prof. Conington observes, was probably intentional.

455. *τὸ μόρσιμον.* Schol. πέπηγε μὲν καὶ ὥρισται πάλαι ὑπὸ Μοιρῶν τὸ τὴν Κλυταιμνήστραν ἀνδροκτονήσασαν ἀναιρεθῆναι.—'Vengeance has long been abiding its time, and will come at their prayer.'

457. *ὦ πόνος ἐγγενής.* Schol. συγγενής, ὃν ὑπὸ συγγενῶν ἐπάθομεν. But the poet means 'family troubles' in a wider sense, those, namely, which are inherent in it through the original curse. This strophe and antistrophe are sung by Hemichoria I. and II., while 454—6 and 467—9 are recited by the leader of the chorus. Others assign the strophe to Electra and the antistrophe to Orestes. It seems however quite natural that the long Commatic ode should terminate with an address to the two children from the chorus, encouraging them, exhorting them, and praying for their success.

458. *παράμουσος*, 'ill-sounding,' 'jarring,' in reference to the noise of a scourge, which Atè is conceived to apply.

462. *ἔμμοτον ἄκος.* 'The remedy to the house for staunching these evils, is' &c. Like ἄκος τομαῖον inf. 530, this is probably a term complete in itself, derived from the treatment of wounds by lint. See on Prom. 488. The MSS. give τῶνδ' ἑκὰς οὐδ' ἀπ' κ.τ.λ., which Franz and Dindorf retain: 'it is a salve for the house to prosecute this quarrel (not) apart from these nor by the aid of others.' See sup. 286 for the omitted negative. Dr. Donaldson reads τῶνδ' ἄγος. Prof. Conington thinks there is a reference to the preceding δυσκατάπαυστον, and translates, 'Ay, but the house has lint to staunch that wound.' On the whole, ἄκος, the correction of Schütz, seems the best reading, and it has been adopted by Klausen and Peile under the mistaken impression that it is found in the Med. The gloss of the Schol. ἔνουλον, βαθύτατον, seems to show that he did not find ἄκος. Weil reads ἰὼ δάκος ἔμμοτον αἵμασιν, "O vulnus quod sanguine expletur, neque alieno, sed proprio et domestico."—For οὐδ' ἀπ' ἄλλων I have given οὐκ, and Hermann has suggested, though not admitted the same. But οὐκ would necessarily have been altered to οὐδ' by a transcriber who found ἑκὰς instead of ἄκος.

465. *διώκειν ἔριν.* So Hermann for the corrupt reading of the Med. αιωμαναιρειν. Franz and Weil adopt Klausen's conjecture δι' ὠμὰν ἔριν, which Peile changes to δι' ἀμὰν ἔριν. That ἔριν is right is clear from the Schol., ἣν ἤρισε πρὸς τὸν πατέρα.

466. *τῶν κατὰ γᾶς.* The article was added by Hermann. The sense is, 'So ends our invocation of the gods below,' viz. to regard the cause of just vengeance.

ΧΟ. ἀλλὰ κλύοντες, μάκαρες χθόνιοι,
τῆσδε κατευχῆς πέμπετ' ἀρωγὴν
παισὶν προφρόνως ἐπὶ νίκῃ.
ΟΡ. πάτερ, τρόποισιν οὐ τυραννικοῖς θανών,
αἰτούμενός μοι δὸς κράτος τῶν σῶν δόμων.
ΗΛ. κἀγώ, πάτερ, τοιάνδε σου χρείαν ἔχω,
φυγεῖν, †μέγαν προσθεῖσαν Αἰγίσθῳ *μόρον.
ΟΡ. οὕτω γὰρ ἄν σοι δαῖτες ἔννομοι βροτῶν
κτιζοίατ'· εἰ δὲ μή, παρ' εὐδείπνοις ἔσει

Compare Ἀΐδᾳ ἐχθρὸν παιᾶνα Theb. 862. And these words are taken up by the Hegemon in conclusion, ἀλλὰ κλύοντες κ.τ.λ., 'So hear this petition, ye blessed powers (i.e. Agamemnon) beneath the earth, and cheerfully send the children such assistance as shall be for victory.' Schol. ταῦτα τὰ ᾄσματα τοῖς κατὰ γῆς θεοῖς πρέπει καὶ οὐ τοῖς οὐρανίοις. In fact, a Commos can only be called 'a song of the infernals,' since the celestials have nothing to do with funeral dirges. Hence the propriety of the term becomes manifest, even though the actual appeal to the powers below has only been made at v. 374 and 398.

471 seqq. The Commos being at length concluded, the brother and sister unite in a prayer in which *vengeance*, considered as a duty, is for a time laid aside, and the prominent idea is *disgrace to be wiped away.* Nothing short of a restoration to their rights will enable the survivors and lawful successors to make amends for the ignominy of an unkingly death. This then may be called the *argumentum ad pudorem* (ὀνείδη, v. 486), as contrasted with those preceding *ad misericordiam* and *ad justitiam.*—*αἰτούμενος.* Here used passively, as αἰτεύμενος οὐκ ἀνανεύων, Theocr. xiv. 63. Plat. Theaet. p. 146, ἓν αἰτηθεὶς πολλα δίδως. Cf. Pind. Isthm. vii. 5. Later editors, except Klausen and Peile, give αἰτουμένῳ with Turnebus.

472. *τοιάνδε.* The Med. has τοιάδε, which Klausen has preserved, *idem sentiens.* He compares κἀγὼ τοιοῦτός εἰμι Ag. 1331.

473. *μόρον.* In Turn. Vict. this word is supplied by conjecture, a word having dropped out from the end of the line, as in v. 453. Hermann gives τοιῶνδέ σου χρείαν ἔχω τυχεῖν, μέγαν προσθεῖσαν Αἰγίσθῳ φθόρον. The Schol. however read φυγεῖν, for he has ὥστε φυγεῖν τὰς ἐπιβουλὰς Αἰγίσθου, τιμωρησαμένην αὐτὸν, which accords with the reading in the text; for his object was to supply an accusative to φυγεῖν. Canter conjectured λαμπρὸν, and Franz, misled by the scholium, has edited τυχεῖν με λαμπρὰς θεῖσαν Αἰγίσθῳ παγάς. The verse seems in some way corrupt. The Greeks do not say προστιθέναι τινὶ μόρον, but rather προστιθέναι τινὰ μόρῳ, for προσθεῖναι is *addicere*, 'to devote,' Eur. Phoen. 964. Androm. 1016. Iph. Aul. 540. Hec. 368. From the comment of the Schol. (τιμωρησαμένην αὐτὸν) we might conjecture πράξασαν Αἰγίσθῳ φόνον. The word μέγαν seems corrupt: perhaps φυγεῖν δόλους (Schol. τὰς ἐπιβουλάς), or even φυγεῖν μόνον. Weil reads φυγεῖν μέγαν πως θεῖσαν Αἰγίσθῳ δόλον.

475. Translate: 'But otherwise you will be unhonoured at the savoury burnt funeral-offerings of the country,' viz. the αἱμακουρίαι and ἐναγισμοὶ offered to other heroes. The argument of Orestes runs thus:—'In this case, i.e. if the death of Aegisthus be pronounced deserved and lawful, men will offer to my deceased father the customary offerings, because this is virtually to declare his murder to have been an unjust one; but otherwise, he will remain unhonoured, because his death will be regarded as justifiable tyrannicide.' Orestes cannot mean, that by getting possession of his house, offerings will be made as a direct consequence, for the offerings he speaks of are public, not private ones (βροτῶν and χθονός). Beside which, Electra immediately adds, that she will contribute her share as a private individual. The allusion therefore is to some public recognition of Agamemnon as entitled to heroic honours by a formal decision of the people.

ἄτιμος ἐμπύροισι κνισωτοῖς χθονός.
ΗΛ. κἀγὼ χοάς σοι τῆς ἐμῆς παγκληρίας
οἴσω πατρῴων ἐκ δόμων γαμηλίους·
πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον.
ΟΡ. ὦ Γαῖ', ἄνες μοι πατέρ' ἐποπτεῦσαι μάχην.
ΗΛ. ὦ Περσέφασσα, δὸς δ' ἔτ' εὔμορφον κράτος.
ΟΡ. μέμνησο λούτρων οἷς ἐνοσφίσθης, πάτερ.
ΗΛ. μέμνησο δ' ἀμφίβληστρον ὡς ἐκαίνισας.
ΟΡ. πέδαις γ' ἀχαλκεύτοισι θηρευθεὶς, πάτερ.
ΗΛ. αἰσχρῶς τε βουλευτοῖσιν ἐν καλύμμασιν.
ΟΡ. ἆρ' ἐξεγείρει τοῖσδ' ὀνείδεσιν, πάτερ;

476. *ἐμπύροισι.* So Canter for *ἐν πυροῖσι*, which Klausen and Peile retain with the Schol., *ἄτιμος ἐν πυροῖσι κνισωτοῖς ἔσῃ παρ' εὐδείπνοις χθονὸς, ὃ ἐστι παρὰ κατοιχομένοις δείπνῳ τιμώμενος* (l. *τιμωμένοις*). But *ἔμπυρα εὔδειπνα* are 'burnt funeral-offerings,' the additional epithet *κνισωτὰ* showing that meat, not merely perfumes, oil, &c., is meant. Hesych. *εὔδειπνα· θυσία τις Ἀθήνησι· — καὶ αἱ τοῖς νεκροῖς ἐπιφερόμεναι σπονδαὶ, ἤγουν χοαί.* It was a very ancient custom to give a funeral entertainment, as Achilles slaughtered oxen, sheep, goats, and pigs, over the tomb of Patroclus, the blood being poured round the tomb, the meat consumed by those present. The former act is alluded to in Eur. Tro. 382, *οὐδὲ πρὸς τάφους ἔσθ' ὅστις αὐτοῖς αἷμα γῇ δωρήσεται.* In this case the allusion may be to a custom peculiar to Argos. Plutarch, Quaest. Graec. § xxiv. *Τί τὸ παρ' Ἀργείοις λεγόμενον ἔγκνισμα; τοῖς ἀποβαλοῦσί τινα συγγενῶν ἢ συνήθων ἔθος ἐστὶ μετὰ πένθος εὐθὺς τῷ Ἀπόλλωνι θύειν, ἡμέραις δὲ ὕστερον τριάκοντα τῷ Ἑρμῇ. νομίζουσι γὰρ ὥσπερ τὰ σώματα τῶν ἀποθανόντων δέχεσθαι τὴν γῆν, οὕτω τὰς ψυχὰς τὸν Ἑρμῆν. τοῦ δ' Ἀπόλλωνος τῷ ἀμφιπόλῳ κριθὰς διδόντες λαμβάνουσι κρέας τοῦ ἱερείου. καὶ τὸ πῦρ ἀποσβέσαντες ὡς μεμιασμένον, παρ' ἑτέρων δ' ἐναυσάμενοι, τοῦτο τὸ κρέας ὀπτῶσιν, ἔγκνισμα προσαγορεύοντες.*

477. *χοὰς τῆς ἐμῆς παγκληρίας.* 'Libations *of* (i. e. offered out of) my entire substance,' or inheritance, 'on the event of my marriage.' Not, as Dr. Peile translates, 'the entire portion of my goods—will I offer in libations to you.'

479. *πρῶτον* is here the neuter. At least, if we take it as the masculine it is a mere pleonasm with *πρεσβεύσω* = *προτιμήσω.*

481. *δὸς δ' ἔτ'.* So I formerly edited for *δὸς δέ τ'.* Cf. Od. iii. 60, *δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι οὕνεκα δεῦρ' ἱκόμεσθα.* Hermann gives *δὸς δέ γ'.*—*εὔμορφον*, i. e. *καλὸν, τερπνόν.* Klausen compares *εὐῶπα πέμψον ἀλκὰν* Oed. R. 190.

483. *ᾧ σ' ἐκαίνισαν* MSS. Blomfield and Peile give *ὡς ἐκαίνισαν*, 'how they put it to a new and strange use,' like *καίνισον ζυγὸν*, Ag. 1038. Prof. Conington ingeniously suggests *ὡς ἐκαίνισας.* Cf. Eur. Tro. 889, *τί δ' ἔστιν; εὐχὰς ὡς ἐκαίνισας θεῶν.* By adopting this we may emend the unmetrical verse that follows, *πέδαις δ' ἀχαλκεύτοις ἐθηρεύθης, πάτερ.* "Nihil mutandum. *Ἐκαίνισαν* est *imbuerunt, initiarunt* i. e. primum exceperunt." Hermann. There seems a material difference between *καινίζειν τι* and *καινίζειν τινί τινα.*

484. *πέδαις ἀχαλκεύτοισι.* 'Fetters not forged of brass,' but the entangling and shackling garment called *ποδιστὴρ πέπλος* inf. 987. Cf. Eur. frag. Peirith. iv. *πέδαις ἀχαλκεύτοισιν ἔζευκται πόδας.* On the metre see Pers. 354.

485. *βουλευτοῖσιν*, 'devised,' *ἐπ' αἰσχύνῃ ἐξευρημένοις*, not *ἐπιβουλευτοῖς*, as the Schol. explains. Possibly we should read *αἰσχρῶς γε.*

486. Eur. Orest. 1238, *οὔκουν ὀνείδη τάδε κλύων ῥύσει τέκνα; ibid.* 1231, *ὦ πάτερ, ἱκοῦ δῆτ', εἰ κλύεις ἔσω χθονὸς τέκνων καλούντων, οἳ σέθεν θνήσκουσ' ὕπερ.*

ΗΛ. ἆρ' ὀρθὸν αἴρεις φιλτάτοις τὸ σὸν κάρα;
ΟΡ. ἤτοι Δίκην ἴαλλε σύμμαχον φίλοις,
ἢ τὰς ὁμοίας ἀντίδος λαβὰς λαβεῖν,
εἴπερ κρατηθείς γ' ἀντινικῆσαι θέλεις.
ΗΛ. καὶ τῆσδ' ἄκουσον λοισθίου βοῆς, πάτερ.
ἰδὼν νεοσσοὺς τούσδ' ἐφημένους τάφῳ
οἴκτειρε θῆλυν ἄρσενός θ' ὁμοῦ γόνον·
καὶ μὴ 'ξαλείψῃς σπέρμα Πελοπιδῶν τόδε.
οὕτω γὰρ οὐ τέθνηκας οὐδέ περ θανών.
παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
θανόντι· φελλοὶ δ' ὣς ἄγουσι δίκτυον,
τὸν ἐκ βυθοῦ κλωστῆρα σῴζοντες λίνου.

487. The old reading *φίλτατον τὸ σὸν κάρα* is objected to, on account of the position of the article, by Dr. Donaldson, who reads *φιλτάτοις.* It is more usual to say *τὸ σὸν φίλτατον κάρα*, but the following passages would justify the vulgate, though on the whole *φιλτάτοις* seems highly probable:—Eur. El. 1006, *μῆτερ, λάβωμαι μακαρίας τῆς σῆς χερός;* Androm. 98, *στερρόν τε τὸν ἐμὸν δαίμον', ᾧ ξυνεζύγην.* Orest. 86, *σὺ δ' ἡ μακαρία μακάριός θ' ὁ σὸς πόσις.*—For the idea of a departed person raising his head,—as if roused from the torpor of death,—in answer to invocations, see Pers. 662.

489. *λαβάς.* The MSS. give *βλάβας.* Canter's correction has been admitted by Hermann and Franz. For the very next line proves that the metaphor is borrowed from the palaestra. Suidas, *ὁμοίας λαβάς· ἀντὶ τοῦ μεταλήψεις καὶ ἀντιμεταθέσεις.* Similarly Photius in vv. Plutarch, Reg. et Imp. Apophtheg. de Alcibiade, § 1, *Ἀλκιβιάδης ἔτι παῖς ὢν ἐλήφθη λαβὴν ἐν παλαίστρᾳ.* Plat. Phaedr. p. 236, B, *περὶ μὲν τούτου, ὦ φίλε, εἰς τὰς ὁμοίας λαβὰς ἐλήλυθας.* The proverb was used of those who after a fall, or when they had got out of the ring, resumed the contest by taking the same grasp of the adversary as before. So *λαβὴν παραδοῦναι*, Ar. Nub. 551. Here the sense is, 'Either send justice to assist your friends, or enable them in turn to get the like grasp of your adversaries,' viz. as your adversaries did of you. Weil, from the scholium *ἢ σὺ κόλασον αὐτοὺς*, gives *ἢ τὰς ὁμοίας αὐτὸς ἀντίδος βλάβας.*

493. *ἄρσενος γόνον.* Hermann adopts Bamberger's correction *γόον.* But Klausen remarks that the Greeks thought a son was the offspring of the father, a daughter of the mother; so that *ἄρσενος γόνον* is in fact the same as *ἄρσενα γόνον.* See Suppl. 797. Eum. 629.

494. *ἐξαλεῖψαι*, 'to expunge as a picture,' lit. 'to smear out,' occurs Ag. 1300.

494—5. Weil gives this couplet, and also 499—500, to Orestes; and this arrangement is very plausible.

496. *κληδόνες σωτήριοι.* Schol. *διὰ φήμης σῴζοιέν σε.* It would be easy to correct *κληδόνος*, but the children themselves are *κληδόνες*, inasmuch as by calling on the father's name (*κληδόνας πατρῴους*, Ag. 220), and talking about him, they rescue him from neglect and oblivion. Translate, 'For children are as voices to a man that preserve his memory when he is dead; and as corks they bear up (i. e. they are as corks bearing up) the net, keeping the twisted flaxen line from sinking in the deep.' According to this simile, the deceased is, as it were, at once alive on earth and dead in Hades, as a net is both in the water and out of it. Pind. Pyth. ii. 79, *ἅτε γὰρ εἰνάλιον πόνον ὀχοίσας βαθὺ σκευᾶς ἑτέρας, ἀβάπτιστός εἰμι, φελλὸς ὣς ὑπὲρ ἕρκος.* Soph. frag. 783, *μολιβδὶς ὥστε δίκτυον κατέσπασεν.*

498. *τὸν ἐκ βυθοῦ.* For *τὸν ἐν βυθῷ σῴζει ἐκ βυθοῦ.* Compare sup. v. 99. Ag. 521, *κῆρυξ Ἀχαιῶν χαῖρε τῶν ἀπὸ στρατοῦ.* Soph. El. 135, *οὔτοι τόν γ' ἐξ Ἀΐδα παγκοίνου λίμνας πατέρ' ἀνστάσεις.* Theocr. vi. 18, *καὶ τὸν ἀπὸ γραμμᾶς κινεῖ*

ἄκου'· ὑπὲρ σοῦ τοιάδ' ἔστ' ὀδύρματα·
αὐτὸς δὲ σώζει τόνδε τιμήσας λόγον.
ΧΟ. καὶ μὴν ἀμεμφῆ τόνδ' ἐτείνατον λόγον,
τίμημα τύμβου τῆς ἀνοιμώκτου τύχης.
τὰ δ' ἄλλ', ἐπειδὴ δρᾶν κατώρθωσαι φρενί,
ἔρδοις ἂν ἤδη δαίμονος πειρώμενος.
ΟΡ. ἔσται· πυθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου,
πόθεν χοὰς ἔπεμψεν, ἐκ τίνος λόγου
μεθύστερον τιμῶσ' ἀνήκεστον πάθος.
θανόντι δ' οὐ φρονοῦντι δειλαία χάρις
ἐπέμπετ'· οὐκ ἔχοιμ' ἂν εἰκάσαι τόδε·

λίθον. Lycophron v. 480, καὶ τὸν ἐκ βόθρου σπάσει βῶλον. Xen. Anab. v. 2. 24, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. Dem. Androt. p. 609, τοὺς ἐκ τῆς ἀγορᾶς ἀδίκως ἀπῆγον. The Schol. rightly explains λίνου κλωστῆρα by κλωστὸν λίνον. The same expression is quoted from Euripides by Pollux, vii. 31.

500. σώζει. In direct allusion to σωτήριοι, v. 496. Though in Hades, Agamemnon is said σώζεσθαι, to escape from oblivion and a state of nothingness, and to regain his position as a hero-king (sup. 348), by hearing the appeal of his son to send vengeance, and assist him in executing it.—τιμήσας λόγον, Schol. ἀντὶ τοῦ, ἐπακούσας ἡμᾶς. *His precibus obsequutus*, Pflugk on Herc. F. 608.

501. ἀμεμφῆ. Long as your addresses to your father have been, you cannot be blamed for them, since they were meant as a recompense for the unlamented condition (plight) of his tomb. That is, 'It is time to leave off talking, and to proceed to action; I have no wish to reprove the one, but only to urge on the other.' There is the usual antithesis between λόγος and ἔργον (504), and perhaps there is an allusion to the ἐπιτύμβιος αἶνος, or funeral oration, Ag. 1525. Weil gives πανοιμώκτου, from the Schol. πολυθρυλήτου. But cf. 425. Hermann, with ed. Rob., places 502 after 500, and reads σῶζε for σώζει. But there is no difficulty whatever in the vulgate.

503. τὰ δ' ἄλλ'. 'As for the rest,'—(see on Ag. 891.)—κατώρθωσαι, 'now that you have had your mind set right for action,' i.e. your doubts removed, by the arguments alleged in the course of the preceding Commos, or by the assurance from Apollo.—δαίμονος πειρώμενος, taking your chance of success; trying how far fortune will assist you. See on Ag. 1641.

505. οὐδὲν ἔξω δρόμου. 'It is very much to the purpose (not out of course) to learn,' &c. Cf. Prom. 902. Inf. 1011. Orestes suspects some extraordinary warning has been given to his mother, and wishes to judge whether it is favourable to his enterprise.

508. θανόντι οὐ φρονοῦντι. 'To one who, being dead, could not feel or appreciate it, the sorry favour was sent;' or briefly, 'To the dead man not caring for it,'—an epexegesis of μεθύστερον τιμῶσα. We cannot explain 'not being conscious of it,' without contradicting the Greek doctrine about the souls in Hades. They were in a state of half-consciousness only, φρένες οὐκ ἐνὶ πάμπαν, Hom. Il. xxiii. 104. All that the poet means is, that Agamemnon was not likely to heed an offering sent too late, and as a remedy for what admitted of no remedy. See sup. 39—41.

509. οὐκ ἔχοιμ' ἄν. 'I cannot guess the reason, or real motive, of this act.' Cf. inf. 963. He doubts if it could be a voluntary wish to do honour to the deceased. He adds, as an additional reason for rejecting the idea, 'Besides, the offering is altogether inadequate to the offence.' To this (510) verse refers the scholium on 513, ὁ δὲ ἀντὶ τοῦ γάρ. See on Prom. 410. The real object of the χοαὶ was not as a compliment to the dead, but to avert impending evil (ἀπότροπον κακῶν, v. 38), the evil namely which she foresaw would result from the dreaded return of Orestes.

τὰ δῶρα μείω δ' ἐστὶ τῆς ἁμαρτίας·
τὰ πάντα γάρ τις ἐκχέας ἀνθ' αἵματος
ἑνός, μάτην ὁ μόχθος· ὧδ' ἔχει λόγος.
θέλοντι δ', εἴπερ οἶσθ', ἐμοὶ φράσον τάδε.
ΧΟ. οἶδ', ὦ τέκνον· παρῆ γάρ· ἔκ τ' ὀνειράτων
καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη
χοὰς ἔπεμψε τάσδε δύσθεος γυνή.
ΟΡ. ἦ καὶ πέπυσθε τοὔναρ, ὥστ' ὀρθῶς φράσαι;
ΧΟ. τεκεῖν δράκοντ' ἔδοξεν, ὡς αὐτὴ λέγει.
ΟΡ. καὶ ποῖ τελευτᾷ καὶ καρανοῦται λόγος;
ΧΟ. ἐν σπαργάνοισι παιδὸς ὁρμίσαι δίκην.
ΟΡ. τίνος βορᾶς χρῄζοντα, νεογενὲς δάκος;
ΧΟ. αὐτὴ προσέσχε μαστὸν ἐν τὠνείρατι.

511. τὰ πάντα ἐκχέας, pouring out as offerings (πέλανον, v. 84) every thing that the earth produces fit for such a purpose.

512. μάτην ὁ μόχθος. A change of construction for μάτην μοχθεῖ. Cf. Theb. 678, ἀνδροῖν δ' ὁμαίμοιν θάνατος ὧδ' αὐτόκτονος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος, sc. οὐ γηράσκει μίασμα ὄν. The principle is the same in the idiom noticed sup. 403. In the one case the subject belongs to a verb intended to be expressed, but afterwards resolved into an equivalent periphrasis; in the other, the object is governed by the sense of a verb conveyed in such periphrasis. See the note on Theb. 280.—ὧδ' ἔχει λόγος, 'that is what I have to say about the matter,' i. e. my opinion of its uselessness. Cf. Ag. 565. Or perhaps, 'So men say.'

517. πέπυσθε, 'have you been told the dream,' from herself or others, so as to give me a correct account? Cf. ὡς τορῶς φράσαι, Ag. 1562.

519. καὶ ποῖ. This, as Prof. Conington well remarks, is a remarkable exception to the general use of καὶ ποῖ, καὶ πῶς, &c., to express an objection; here it having obviously the sense of ποῖ καὶ κ.τ.λ. See Ar. Equit. 1322. Ran. 618. Soph. Trach. 68.—καρανοῦται, 'is concluded,' 'brought to a point.' Inf. 693, τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις. Hes. Opp. 106, εἰ δ' ἐθέλεις, ἕτερόν τοι ἐγὼ λόγον ἐκκορυφώσω. Ar. Plut. 650, τὰ πράγματα ἐκ τῶν ποδῶν ἐς τὴν κεφαλήν σοι πάντ' ἐρῶ.

520. ὁρμίσαι. 'That she put it to rest like a child in swathing bands.' Schol. ὡς παῖδα αὐτὸν ἐκτεῖναι ἐδόκει ἐν τοῖς σπαργάνοις. Hesych. ὅρμισον· δῆσον, ἀνάπαυσον. The infinitive depends on λέγει implied in the preceding λόγος, or rather, perhaps, on ἔδοξεν. The vision of the serpent was borrowed by Aeschylus from Stesichorus. Plutarch, de sera Numinum Vindicta, § 10, affirms τὸ τῆς Κλυταιμνήστρας ἐνύπνιον ἀποπλάττεσθαι τὸν Στησίχορον, οὑτωσί πως λέγοντα·

τᾷ δὲ δράκων μὲν ἔδοξε μολεῖν βεβροτωμένος ἄκρον,
ἐκ δ' ἄρα τοῦ βασιλεὺς Πλεισθενίδας ἐφάνη.

Sophocles relates a different dream, Electr. 420.

521. τίνος βορᾶς. Hermann, Peile, and Scholefield retain τινὸς, *cujuspiam*. But the indefinite τις placed at the beginning of a verse requires to be confirmed by certain examples; and the following reply seems (though Dr. Peile thinks the contrary) more appropriate to τίνος than τινὸς,—'Wanting what food? viz. that fit for a snake, or that for a child.'—'Wanting the breast, which she accordingly gave it.'—The old reading, μαζὸν, is retained by Peile and Klausen; and Homer uses it of a female breast, Il. xxii. 80. In the Attic writers it is commonly supposed (though it may be only a whim of the grammarians) that μαζὸς and μαστὸς differ as to sex. Elmsley on Eur. Bacch. 700. decides that the tragic writers never used μαζὸς, the Homeric form.

ΟΡ. καὶ πῶς ἄτρωτον οὖθαρ ἦν ὑπὸ στύγους;
ΧΟ. ὥστ' ἐν γάλακτι θρόμβον αἵματος σπάσαι.
ΟΡ. οὔτοι μάταιον ἀνδρὸς ὄψανον πέλει.
ΧΟ. ἡ δ' ἐξ ὕπνου κέκραγεν ἐπτοημένη.
πολλοὶ δ' ἀνῆθον, ἐκτυφλωθέντες σκότῳ,
λαμπτῆρες ἐν δόμοισι δεσποίνης χάριν·
πέμπει τ' ἔπειτα τάσδε κηδείους χοάς,
ἄκος τομαῖον ἐλπίσασα πημάτων.
ΟΡ. ἀλλ' εὔχομαι γῇ τῇδε καὶ πατρὸς τάφῳ
τοὔνειρον εἶναι τοῦτ' ἐμοὶ τελεσφόρον.
κρίνω δέ τοί νιν ὥστε συγκόλλως ἔχειν·
εἰ γὰρ τὸν αὐτὸν χῶρον ἐκλείπων ἐμοὶ
οὔφις †ἔπειτα σπαργάνοις ὡπλίζετο,

523. οὖθαρ ἦν. So Pauw for οὐχαριν (originally —ην) of the Med. Hesych. οὖθαρ· τῶν ζῴων τὸ κατὰ τοὺς μαστούς. Idem, οὔθατα· μαστοί. Photius, οὔθαρ, τὸ γονιμώτατον μέλος (μέρος?).—οὔθατα, οἱ μαζοὶ τῶν προβάτων.—For καὶ πῶς see Ag. 532. 1169. 'Surely her breast was not unhurt by the loathsome thing?'—στύγους is Schütz's correction for στυγὸς, which others refer to an obsolete synonym στύξ. Schol. τοῦ μισητοῦ θηρίου.

524. ὥστ'. Sc. οὐκ ἦν ἄτρωτον, ἀλλ' ἐτρώθη, ὥστε κ.τ.λ.

525. ἀνδρὸς ὄψανον. Schol. τὸ ἐκ τοῦ ἀνδρὸς Ἀγαμέμνονος φάντασμα. Hermann and Klausen acquiesce in this; but Scholefield gives a different sense, ''Tis the dream of a man (not of a beast), and no vain one,' which Peile and Conington prefer. The other is satisfactory, provided οὔτοι be taken strictly to negative μάταιον. 'This dream must have been sent from her husband, and it has a deep import of vengeance in store for her.' Cf. Soph. El. 460, οἶμαί τι καὶ κείνῳ μέλον πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' ὀνείρατα.

526. κέκραγεν, 'shrieks,' in the present sense, as Prom. 762, σὺ δ' αὖ κέκραγας, κἀναμυχθίζει. The Med. gives κέκλαγεν, an anomalous form, which Franz alters to κέκλαγγεν, but Klausen retains, as he does ἀνῆλθον, instead of the certain correction of Valckenaer, ἀνῇθον, in the next verse, where the Schol. gives ἀνέλαμψαν. Cf. Ajac. 285, ἡνίχ' ἕσπεροι λαμπτῆρες οὐκ ἔτ' ᾖθον. Peile, Wellauer, and Dindorf also give ἀνῆλθον.

529. κηδείους. The word is applied to any thing done in connexion with the death of a relative, as κουρὰ κηδείου τριχὸς, v. 218, and κήδειοι χοαί, v. 79. Schol. τὰς πρὸς εὐμένειαν Ἀγαμέμνονος. We have no English equivalent for an adjective which implies the care and affection due to the living continued to them even after death.

530. ἄκος τομαῖον, a potent or effectual cure. So ἐντέμνων ἄκος Ag. 17, a metaphor from culling simples.

531. γῇ καὶ τάφῳ. For they were to send up Agamemnon; cf. 480. 709—12.

533. κρίνω κ.τ.λ. 'And I interpret it so that the parts hang well together,' i.e. so that the dream and the person to whom it applies suit each other in every particular, and form, as it were, one consistent whole. Cf. Suppl. 305, καὶ ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί.

534. τὸν αὐτὸν χῶρον ἐμοί. Schol. τὴν γαστέρα τῆς Κλυταιμνήστρας.

535. οὔφις ἔπειτα. In the Med. the verse is corruptly written οὔφεισεπασασπαργανηπλείζετο, the restoration of which has exercised the ingenuity of critics without any very satisfactory result. The Schol. has ἐπιμελείας ἠξιοῦτο, and it is important to observe (as Prof. Conington has done) that Hesychius so explains κομίζειν. Hence he probably found κομίζετο. Butler proposed οὔφις τε παῖς ὣς, an anonymous critic οὔφις ὅπως παῖς σπαργάνοις ὡπλίζετο. Klausen comes nearest to the MSS., οὔφις ἐπ' ἀμὰ σπάργαν' ἦδ' ὅπλ' ἵζετο, on

καὶ μαστὸν ἀμφέχασκ' ἐμὸν θρεπτήριον,
θρόμβῳ δ' ἔμιξεν αἵματος φίλον γάλα,
ἡ δ' ἀμφὶ τάρβει τῷδ' ἐπῴμωξεν πάθει,
δεῖ τοί νιν, ὡς ἔθρεψεν ἔκπαγλον τέρας,
θανεῖν βιαίως· ἐκδρακοντωθεὶς δ' ἐγὼ
κτείνω νιν, ὡς τοὔνειρον ἐννέπει τόδε.
τερασκόπον δὲ τῶνδέ σ' αἱροῦμαι πέρι.
ΧΟ. γένοιτο δ' οὕτως. τἄλλα δ' ἐξηγοῦ φίλοις,
τοὺσδ' ἔν τι ποιεῖν, τοὺς δὲ μή τι δρᾶν λέγων.
ΟΡ. ἁπλοῦς ὁ μῦθος· τήνδε μὲν στείχειν ἔσω·
αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς·
ὡς ἂν δόλῳ κτείναντες ἄνδρα τίμιον
δόλῳ τε καὶ ληφθῶσιν ἐν ταὐτῷ βρόχῳ

which Franz endeavours to improve, οὔφις ἐπ' ἀμὰ σπάργαν' ἡρπαλίζετο (MS. Guelf. giving ὁ πλείζετο, but the ὁ by an insertion). It should be added, that ἁρπαλίζειν is an Aeschylean word, Theb. 232. Eum. 937. Hermann and Weil follow Porson, οὔφις ἐμοῖσι σπαργάνοις ὡπλίζετο. Peile and Martin independently conjecture ἔπειτα, which is about as likely as the rest. Perhaps (ἀπ— and ἐπ— being often confused) we should read ἄπαστος, 'unfed,' in reference to the next verse, and to v. 521, τίνος βορᾶς χρῄζοντα; On the final ις in ὄφις see inf. 914. Suppl. 176. Prom. 1105. Photius, ὄφις· ἐκτείνουσι κατὰ τὸ ἑνικόν.—ἀμφέχασκε, 'took into its yawning jaws.' So Hom. Il. xxiii. 79, ἀλλ' ἐμὲ μὲν κὴρ ἀμφέχανε στυγερή.

538. ἀμφὶ τάρβει. So ἀμφὶ θυμῷ, *prae ira*, Soph. frag. 147. See sup. 32. Eur. Orest. 825, θανάτου γὰρ ἀμφὶ φόβῳ Τυνδαρὶς ἰάκχησε τάλαινα.

539. ὡς ἔθρεψεν, i.e. ὡς βιαίως ἔθρεψεν, οὕτω καὶ βιαίως θανεῖν. Schol. ὥσπερ δι' αἵματος ἔθρεψε τὸν δράκοντα, δεῖ αὐτὴν θρέψαι τῷ ἰδίῳ γάλακτι (f. ὃν ἔδει αὐτὴν θρέψαι κ.τ.λ.).

540. ἐκδρακοντωθείς. 'Turned into a serpent,' i.e. playing the part of the serpent in the dream. Verbs of this sort are regularly compounded with ἐκ and terminate in —όομαι, implying the transition out of a former state into a new one. Cf. ἐξανδροῦσθαι, ἐκθηριοῦσθαι, ἐκτυφλοῦσθαι, sup. 527, ἐξανεμοῦσθαι, ἐκταυροῦσθαι, &c.—κτείνω νιν, for ἐγώ εἰμι ὁ κτείνων. Cf. Eur. Ion 1019, σὺ δ' ὁ κτείνων ἔσει.

542. σε, i.e. the leader of the chorus, who is appealed to by Orestes as to whether he has rightly interpreted the portent.—ἐξηγοῦ, see sup. 110.

544. τούσδ' ἔν τι ποιεῖν. 'Telling these (Electra and Pylades) to act a particular part (to do so and so), others (meaning, in fact, any one whom it may concern) what they are *not* to do,' viz. not to raise an alarm. Cf. Ag. 1320. Blomfield, Dind., and Franz adopt Stanley's correction τοὺς μέν τι. Hermann transposes this and the next line, leaving only 543 to the chorus, and reading λέγω for λέγων. He is followed by Weil.

546. τάσδε, the chorus here. If we suppose τήνδε (addressed to Electra, who, as a woman, is ordered to retire) and τάσδε accompanied by some act of pointing, it will be unnecessary to make τάσδε agree with συνθήκας, though that is undoubtedly the more obvious construction. Compare inf. v. 572. On αἰνῶ for παραινῶ see Suppl. 175. From the primary sense, 'to mention' (Ag. 1458), there is an easy transition to that of speaking, ordering, enjoining, praising, &c. In the compound, παρὰ has the same force as in παρειπεῖν, on which see Prom. 132.

548. δόλῳ τε καὶ ληφθῶσιν. The τε here takes the part of the more usual εἶτα in connecting the subsequent action of a verb with a preceding participle, and καὶ merely means 'also.' So Ag. 98, τούτων λέξασ' ὅτι καὶ δυνατὸν καὶ θέμις αἰνεῖν, παιών τε γενοῦ τῆσδε μερίμνης. Ar. Nub. 624, ἀνθ' ὧν λαχὼν Ὑπέρβολος τῆτες ἱερομνημονεῖν, κἄπειθ' ὑφ' ἡμῶν τῶν θεῶν

θανόντες, ᾗ καὶ Λοξίας ἐφήμισεν,
ἄναξ Ἀπόλλων, μάντις ἀψευδὴς τὸ πρίν.
ξένῳ γὰρ εἰκὼς, παντελῆ σάγην ἔχων,
ἥξω ξὺν ἀνδρὶ τῷδ' ἐφ' ἑρκείους πύλας
Πυλάδῃ, ξένος τε καὶ δορύξενος δόμων.
ἄμφω δὲ φωνὴν ἥσομεν Παρνησσίδα,
γλώσσης ἀϋτὴν Φωκίδος μιμουμένω.
καὶ δὴ θυρωρῶν οὔτις ἂν φαιδρᾷ φρενὶ
δέξαιτ', ἐπειδὴ δαιμονᾷ δόμος κακοῖς·
μενοῦμεν οὕτως, ὥστ' ἐπεικάζειν τινὰ
δόμοις παραστείχοντα, καὶ τάδ' ἐννέπειν·
Τί δὴ πύλαισι τὸν ἱκέτην ἀπείργεται

τὸν στέφανον ἀφῃρέθη. Others connect δόλῳ τε καὶ ἐν ταὐτῷ βρόχῳ, or δόλῳ κτείναντες δόλῳ τε θανόντες. Had the poet meant the latter, he would undoubtedly have made ληφθῶσιν and θανόντες change places. Hermann gives δόλῳ δὲ καὶ κ.τ.λ. One might suggest, ὡς ἂν δόλοις—δόλοισι καὶ ληφθῶσιν.

551. παντελῆ σάγην, Schol. τελείαν πανοπλίαν. Rather, 'the complete outfit of a wayfarer,' where σάγην is for σκευήν.

553. ξένος τε καὶ δορύξενος. I as a stranger, he as a guest of the family, i.e. as a representative of Strophius. As if he had said ἥξομεν. See Ag. 853. Inf. v. 661.

554. ἄμφω, viz. not only Pylades, who naturally spoke an Aeolo-Doric patois, Strophius his father being a Phocian, Ag. 854.—ἥσομεν. The MSS. give οἴσομεν, which Klausen and Peile retain; but the confusion of οι and η is not unfrequent; and the choice here between φέρειν γλῶσσαν and ἱέναι γλῶσσαν is not perplexed by γλῶσσαν εὔφημον φέρειν in 572, where the sense is simply 'to carry a silent tongue.' Cf. Ar. Ach. 747, ἡσεῖτε (ἥσετε) φωνὴν χοιρίων μυστηρικῶν. Thuc. iii. 112, Δωρίδα γλῶσσαν ἱέντας. In the concerted speech of Orestes, 661 seqq., we find the Attic, not the Aeolic dialect which he here seems to promise. In truth, the admission of a ῥῆσις in the latter tongue would have violated all ideas of tragic propriety. Such a licence was reserved for the comic stage alone. It may be remarked also, that all which is really professed here is, that the two companions will *converse* in that patois, in order to gain admission by deceiving the door-keepers. There is no pledge to address Clytemnestra or Aegisthus in a feigned dialect.—Παρνησσίδα, Schol. Φωκικήν. Eur. Troad. 10, ὁ γὰρ Παρνάσσιος Φωκεὺς Ἐπειός.

556. καὶ δή. 'Suppose now that no one will admit us cheerfully, on the plea that the house is possessed by present troubles.' See on Eum. 854, καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει; '*fac me accepisse quod obtulisti*,' &c.—ἐπειδή, 'on the plea that the family is possessed by evils,' or under evil and malignant influences. Cf. Theb. 995, ἰὼ δαιμονῶντες ἄτᾳ. To admit a guest in the time of mourning or trouble was unusual; see Eur. Alcest. 751. By κακοῖς, as Prof. Conington observes, he alludes to the supernatural terror which had just been caused by Clytemnestra's dream. It would be absurd to suppose that no guests had been entertained since the murder of Agamemnon.

558. ὥστ' ἐπεικάζειν τινά. To form conjectures as to the reason, to the disparagement of Aegisthus; since the violation of hospitality was a discredit to the wealthy Greek. See inf. 643. Eur. Alcest. 558. He means, that if Aegisthus insists on not admitting them, they will appeal to the public feeling, and excite odium against him; for the public knew nothing of the plea anticipated in v. 557.

560. ἀπείργεται. 'Why does Aegisthus have one who is a Suppliant kept off him by (shut) doors?' For this seems the true force of the dative. Cf. Ar.

Αἴγισθος, εἴπερ οἶδεν ἔνδημος παρών;
εἰ δ' οὖν ἀμείψω βαλὸν ἕρκειον πυλῶν,
κἀκεῖνον ἐν θρόνοισιν εὑρήσω πατρὸς,
ἢ καὶ μολὼν ἔπειτά μοι κατὰ στόμα
ἀρεῖ, σάφ' ἴσθι, καὶ κατ' ὀφθαλμοὺς βαλεῖ,
πρὶν αὐτὸν εἰπεῖν, Ποδαπὸς ὁ ξένος; νεκρὸν
θήσω ποδώκει περιβαλὼν χαλκεύματι.
φόνου δ' Ἐρινὺς οὐχ ὑπεσπανισμένη
ἄκρατον αἷμα πίεται, τρίτην πόσιν.
νῦν οὖν σὺ μὲν φύλασσε τἀν οἴκῳ καλῶς,
ὅπως ἂν ἀρτίκολλα συμβαίνῃ τάδε·
ὑμῖν δ' ἐπαινῶ γλῶσσαν εὔφημον φέρειν,

Eccl. 420, ἢν δ' ἀποκλείῃ τῇ θύρᾳ. Vesp. 775, οὐδείς σ' ἀποκλείσει θεσμοθέτης τῇ κιγκλίδι. Sallust. Cat. 28, 'janua prohibiti.' Hor. Sat. i. 2, 67, 'exclusus fore.' Others read ἀπείργετε.

562. εἰ δ' οὖν. 'But if I *should* pass,' &c. See on Ag. 1009. Franz, Conington, and Hermann read ἑρκείων with Stanley; cf. ἑρκείους πύλας v. 552, ἑρκείας θύρας v. 640. Klausen gives ἑρκίον with the Med. (Rob. ἕρκιον), but Hermann says the ι has been altered from ει in the former, which also gave θηρίον for θήρειον in v. 224.

564. ἢ καὶ μολὼν κ.τ.λ. 'Or if afterwards coming and meeting me face to face he shall raise his eyes and again drop them,' i.e. so as to afford me one single moment for action when he is not watching me. He seems to think that Aegisthus may possibly recognize him, and be ashamed to look him in the face. Thus the words Ποδαπὸς ὁ ξένος; will be a mere feint on his part to disguise his chagrin. The common reading is ἐρεῖ, which Hermann and Bamberger alter to ἀρεῖ, and Franz and Dindorf follow them. Weil reads ἕξει—βαλεῖν, from which it is difficult to extract any clear sense. To ἐρεῖ Hermann with truth objects, that the word is never used in the simple sense of *conversing*, but requires that the purport of the speech should be added. But αἱρεῖ, ἀρεῖ, are often interchanged, and ε and αι constantly so. So αἱρούμεθα and ἐρούμεθα Ag. 1631, αἷρεσθαι and ἐρεῖσθε Suppl. 927, are confused in the MSS. The intransitive βαλεῖ (βαλεῖν MSS.), 'shall present himself to my view,' might perhaps be defended by Ag. 1143, ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ. For the use of κατὰ στόμα, *coram*, see Antig. 760. Androm. 1064. Ar. Ran. 626, besides other passages given by Blomfield.—σάφ' ἴσθι, as the Schol. observes, belongs to νεκρὸν θήσω.

567. περιβαλών. The term is taken from a hunter's net, or perhaps from a chain, as Pers. 744, καὶ πέδαις σφυρηλάτοις περιβαλὼν κ.τ.λ. So ἀρκύων ξίφους, Med. 1278. Schol. τῷ ταχεῖ ξίφει· ὡς ἐπὶ ἐμψύχου δὲ εἶπεν. The use of ποδώκης for the simple ὠκὺς may be compared with οἰόφρων πέτρα, Suppl. 775. The epithet is *distinctive*, as αὐτόκωπα in v. 157, a 'nimble steel' (as we should say) being contrasted with an inert mass like a chain.

569. τρίτην πόσιν. Schol. ὡς εἰ ἔφη τοῦ τρίτου κρητῆρος, μετὰ Ἀγαμέμνονα τῶν δύο τούτων τὸ αἷμα. This is one of the frequent allusions in Aeschylus to the third libation at a banquet. See sup. 236. Ag. 237. 1357. Ζεὺς Σωτὴρ is indirectly hinted at as the saviour of the family after the deed of retribution. But the *three* draughts are probably the blood of Thyestes' children, that of Agamemnon, and now of Clytemnestra and her paramour.

570. νῦν οὖν σὺ μέν. Schol. ὦ Ἠλέκτρα. The Med. has σὺν οὖν, which was corrected by Blomf.—τάδε, the plan for surprising Aegisthus. For ἀρτίκολλα see Theb. 368. The similar word συμβαίνῃ implies that each part to be performed must coincide, so that no *contretemps* may occur to hinder the execution of the scheme.

σιγᾶν θ' ὅπου δεῖ, καὶ λέγειν τὰ καίρια.
τὰ δ' ἄλλα τούτῳ δεῦρ' ἐποπτεῦσαι λέγω
ξιφηφόρους ἀγῶνας ὀρθώσαντί μοι.
ΧΟ. πολλὰ μὲν γᾶ τρέφει δεινὰ δειμάτων ἄχη, στρ. ά.
πόντιαί τ' ἀγκάλαι
κνωδάλων ἀνταίων
βρύουσι· πλάθουσι καὶ πεδαίχμιοι
λαμπάδες πεδάοροι·
πτανά τε καὶ πεδοβάμον' ἀπ' ἀνεμοέντων

573. *λέγειν τὰ καίρια.* To speak only when occasion requires it. Dindorf thinks this verse spurious, since Aulus Gellius, xiii. 18, quotes it as from the Prometheus Πυρφόρος. Cf. Theb. 615, *φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.* Such proverbial verses may have occurred in more than one play.

574. *τούτῳ.* Schol. *τῷ Πυλάδῃ*, which Hermann pronounces right. Others with less probability understand Apollo or Hermes, a statue of whom is supposed to be appealed to.—*ὀρθώσαντι*, Schol. *συμπράξαντι.* 'For the rest, I bid Pylades come with me to watch the issue, and direct for me aright the conflict of our swords.' The metaphor is from a training master in the palaestra, to which allusion is also made in vv. 331. 446. 851, &c. The word *ἐποπτεύειν* (sup. 480) seems to have been used of the director who kept his eye on the combatants to see that blows were rightly dealt, &c., but it is commonly applied to a god, as sup. v. 1. Ag. 1557.—*δεῦρο*, shortly put for *δεῦρ' ἐλθεῖν ἐποπτεύσοντα*, as *πρὸς ἡμᾶς ὀπτῆρες εἶεν*, Suppl. 181. Weil thinks that Agamemnon's presence is invoked.

576. The subject of the following ode is the infatuated love of women, which leads them to destroy even their nearest relatives. And the moral is, that the anger of the god sooner or later falls on the guilty; that even men detest such criminals; and that justice wields the sword to slay them.

580. *βρύουσι.* This is Hermann's correction. MSS. *ἀνταίων βροτοῖσι πλάθουσι, βλαστοῦσι καὶ κ.τ.λ.* As a gloss to *βρύουσι*, *βλαστοῦσι* may easily have crept into the text. To explain it, as it commonly stands, is well-nigh hopeless; and to admit Butler's ingenious correction *βλάπτουσι* still leaves the metre at fault. Franz also has omitted *βλαστοῦσι*, but he makes the construction to be *πόντιαί τ' ἀγκάλαι τρέφουσι πολλὰ ἄχη κνωδάλων ἀνταίων βροτοῖσι*, which will hardly be defended by those conversant with the style of Aeschylus.—*πλάθουσι* is not for *πλήθουσι* (*πλᾶθος* for *πλῆθος* is not a Doric word), but for *πελάζουσι, σκήπτουσι.* So Soph. Phil. 727, *ἵν' ὁ χάλκασπις ἀνὴρ πλάθει πᾶσιν.* And if there is truth in this remark, it follows that *βροτοῖσι* must be an interpolation, and must have superseded the verb on which the genitive *κνωδάλων* depended. Translate: 'And mid-air meteors (seen) between heaven and earth approach (i. e. to hurt us), and creatures winged and walking on earth can declare the wrath of stormy tornadoes.' Some idea was in the poet's mind about the bright upper air (*αἰθὴρ*) and the heavenly bodies whose influence was thought to reach the earth. This is the *ἄστρων ὑπέρτατον βέλος* of Eur. Hipp. 531. The common reading is *πεδάμαροι*, which the Schol. explains *καθημεριναί*, but adds as a conjecture *οἶμαι πέδουροι, ἵν' ᾖ τὸ σημαινόμενον μετέωροι.* And *πεδάοροι* is the reading given by Hermann, Franz, Blomfield, Weil, Dindorf, after Stanley. Though it seems clear from the gloss *καθημεριναὶ* that *πεδάμαροι* is a mere error for *πεδάμεροι* (i.e. *μεθήμεροι*), Klausen retains it, and persuades himself that a word *μετήμαρον* existed, derived from *ἀμαρύσσειν*, 'to flash,' or 'twinkle;' and Dr. Peile "most unhesitatingly follows" him.

582. *πτανὰ κ.τ.λ.* If these adjectives form the subject to *φράσαι*, as the poet appears to have meant, we have no choice but to read either *ἀπ' ἀνεμοέντων* with Hermann and Klausen, or *ἂν ἀνεμοέντων* with Franz, for *κἀνεμοέντων*,—unless in-

αἰγίδων φράσαι κότον.
ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι ἀντ. ά.
καὶ γυναικῶν φρεσὶν
τλημόνων παντόλμους
ἔρωτας ἄταισι συννόμους βροτῶν;
ξυζύγους δ' ὁμαυλίας
θηλυκρατὴς ἀπέρωτος ἔρως παρανικᾷ
κνωδάλων τε καὶ βροτῶν.
ἴστω δ' ὅστις οὐχ ὑπόπτερος στρ. β΄.
φροντίσιν, τὰν δαεῖσ' ἁ παιδολυ-
μὰς τάλαινα Θεστιὰς μήσατο

deed the epic *κε* was employed in this single passage, as it often is by Pindar. The Scholiast, taking *φράσαι* for the imperative, *ἐννόησον*, regarded *πτηνὰ κ.τ.λ.* as the accusative after *βλαστοῦσι*, which he explains by *γεννῶσι καὶ αὔξουσι*, and again, *πολλὰ τίκτει ὁ ἀὴρ ἐκ τῆς ἡλιακῆς ἀκτῖνος πτηνὰ καὶ ἑρπετά. εἰσὶ γὰρ ὄφεις ἐξ ἀέρος πίπτοντες.* (He probably had in mind the *πτερωτοὶ ὄφεις* of Herod. ii. 75. Dr. Peile seems to be mistaken in proposing to restore *ὄψεις ἐξ ἀέρος πίπτουσαι.*)—For the masculine *ἠνεμοέντων* the commentators compare *δρόσοι τιθέντες*, Ag. 545. Weil and Conington make *κότον* as well as *πτηνὰ*, &c., depend on *βλαστοῦσι*, and regard *φράσαι* as an exegetical infinitive, 'for a man to tell of.'

585. *τίς λέγοι.* Cf. Ag. 535, *τὰ μέν τις εὖ λέξειεν εὐπετῶς ἔχειν.* Ibid. 1345. Soph. Antig. 604, *τεὰν, Ζεῦ, δύνασιν τίς ἀνδρῶν κατάσχοι;* Antipho, p. 112, init., *πρὸς τίνας οὖν ἔλθοι τις βοηθούς;* where Bekker says, "*ἔλθοι* libri omnes." Hermann gives *τίς λόγῳ καὶ γυναικῶν φράσει κ.τ.λ.* But *φρεσὶν τλημόνων* may very well signify 'audacious in disposition,' 'bold in heart.' The MSS. give *φρεσσὶν*, but against the metre, as above 342 *κτίσσας*, and 362 *πρόσσω.* For the sentiment compare Eur. frag. incert. xxxii. (880 Dind.),

δεινὴ μὲν ἀλκὴ κυμάτων θαλασσίων,
δειναὶ δὲ ποταμοῦ καὶ πυρὸς θερμοῦ πνοαί,—
ἀλλ' οὐδὲν οὕτω δεινὸν ὡς γυνὴ κακόν.

In the next verse Klausen, followed by Peile, repeats *ἔρωτας* to suit the vulgate reading of the strophe, and Weil edits *αἰναῖσί τ' ἄταισι κ.τ.λ.*—*συννόμους ἄταις* is, 'intimately connected with the calamities (infatuated acts) of mankind.' Theb. 346, *ξύννομον θέλων ἔχειν.*

589. *ὁμαυλίας*, Schol. *ὁμοκοιτίας.* 'The inordinate love which sways the female both in beasts and mankind unhappily prevails over wedded fellowship,' and drives them to desert their mates for the novelty of another union. The compound *παρανικᾶν* seems *ἅπαξ λεγόμενον.* Compare however *παραπολέσθαι*, Dem. p. 543, and the many verbs like *παρορᾶν, παρακούειν, παραποιεῖν*, implying that an act is wrongly or badly done. Hermann, placing the interrogation at *ὁμαυλίας*, reads *πάρα νείκᾳ*, and calls *παρανικᾶν* "mirum verbum." There are many "mira verba" in Aeschylus. The same indeed may be said for the irregularly formed adjective *ἀπέρωτος.*

592. *οὐχ ὑπόπτερος.* Schol. *ὁ μὴ κοῦφος ἀλλ' ἀληθῶς μαθεῖν θέλων.* 'Let him who is not flighty in his thoughts remember what sort of contrivance by a lighted brand the unhappy daughter of Thestias, the destroyer of her children, cunningly devised.' The common reading is *δαεὶς τὰν κ.τ.λ.*, and the Schol. recognizes a variant *ὑποπτέροις, γινωσκέτω ὅστις ὁ παιδευθεὶς οὐχ ὑποπτέροις φροντίσιν.* Hermann has restored the metre by transposing *τὰν δαεῖσ'*, and he adds, "aptum est *δαεῖσα*, quod sic demum, quia titionis vim norat, comburere cum isto fine potuit." One cannot help suspecting, however, that *ἴστω* refers to the preceding sentiment, in proof of which the poet calls on people of sage minds to reflect on the story of Althaea. Should we then read *τὰν δαεὶς ἂν* —, 'having learnt this contrivance which,' &c.?

πυρδαῆ τινα πρόνοιαν,
καταίθουσα παιδὸς δαφοινὸν
δαλὸν ἥλικ' ἐπεὶ μολὼν
ματρόθεν κελάδησεν,
ξύμμετρόν τε διαὶ βίου
μοιρόκραντον ἐς ἆμαρ.
ἄλλαν δεῖ τιν' ἐν λόγοις στυγεῖν, ἀντ. β'.
φοινίαν Σκύλλαν, ἅτ' ἐχθρῶν ὑπαὶ

595. *πυρδαῆ τινα.* Hermann corrects *πυρδαῆτιν* (the Med. having *πυρδαῆτινα*), and in the antistrophe *χρυσοκμήτοισιν*. In defence of *πυρδαῆτις* we might adduce the similar compound *κεντροδηλῆτις*, Suppl. 556. The Schol. however connects *τὰν — τινα = ἥντινα*, and appears to have found the nominative *πυρδαής*. Hence Weil gives *πυρδαῆτις*. For the *α* made long before *πρ* see sup. 216, and compare the compound *χρυσεόστολμος* Pers. 159. It seems best to construe *ἣν πρόνοιαν ἐμήσατο, πυρδαῆ τινα οὖσαν.*

596. *καταίθουσα.* So Canter for *κ' αἴθουσα.*— *δαφοινὸν*, 'glowing,' an idea rather harshly borrowed from the bloody point of a spear. Others explain 'fatal;' but the sense of *colour* is borne out by Hesychius, *δαφοινόν· μέλαν, δεινὸν, ποικίλον, ἐρυθρὸν, πυρρόν* (quoted by Peile). See Monk, Alcest. 598. Prom. 1043, *δαφοινὸς αἰετός.*

597. *ἥλικα κ.τ.λ.*, 'of the same age with her son from the time of uttering his first cry as he came from his mother, and keeping pace with him through life to the day of his doom.' Schol. *ξύμμετρον τῷ παιδὶ δαλὸν, ἐξότε πεσὼν ἀπὸ τῆς μητρὸς ἐβόησεν.* Apollodor. i. 8, 1, *Ἐγέννησε δὲ Ἀλθαία παῖδα ἐξ Οἰνέως Μελέαγρον, ὃν ἐξ Ἄρεος γεγενῆσθαι φασί. Τούτου δὲ ὄντος ἡμερῶν ἑπτὰ παραγενομένας τὰς Μοίρας φασὶν εἰπεῖν· τότε τελευτήσει Μελέαγρος, ὅταν ὁ καιόμενος ἐπὶ τῆς ἐσχάρας δαλὸς κατακαῇ. Τοῦτο ἀκούσασα, τὸν δαλὸν ἀνείλετο Ἀλθαία, καὶ κατέθετο εἰς λάρνακα.* Ibid. § 3, *ὀργισθεὶς δὲ Μελέαγρος τοὺς μὲν Θεστίου παῖδας ἀπέκτεινε, τὸ δὲ δέρας* (sc. *κάπρου Καλυδωνίου*) *ἔδωκε τῇ Ἀταλάντῃ. Ἀλθαία δὲ λυπηθεῖσα ἐπὶ τῇ τῶν ἀδελφῶν ἀπωλείᾳ τὸν δαλὸν ἧψε, καὶ ὁ Μελέαγρος ἐξαίφνης ἀπέθανε.* Pausan. x. 31, 2, *τὸν δὲ ἐπὶ τῷ δαλῷ λόγον, ὡς δοθείη μὲν ὑπὸ Μοιρῶν τῇ Ἀλθαίᾳ, Μελεάγρῳ δὲ οὐ πρότερον ἔδει τὴν τελευτὴν συμβῆναι, πρινὴ ὑπὸ πυρὸς ἀφανισθῆναι τὸν δαλὸν, καὶ ὡς ὑπὸ τοῦ θυμοῦ καταπρήσειεν αὐτὸν ἡ Ἀλθαία, τοῦτον τὸν λόγον Φρύνιχος ὁ Πολυφράδμονος πρῶτος ἐν δράματι ἔδειξε Πλευρῶνι·*

ἐς κρυερὸν γὰρ οὐκ ἤλυξεν μόρον·
ὠκεῖα δέ νιν φλὸξ κατεδαίσατο
δαλοῦ περθομένου
ματρὸς ὑπ' αἰνᾶς κακομηχάνου.

Here therefore, as in the opening of the Persae, Aeschylus seems to have imitated his contemporary Phrynichus.

602. *ἄλλαν δεῖ.* The MSS. have *ἀλλὰ δὴ*, and so apparently the Scholiast, who supplies *ἴστω ὅστις κ.τ.λ.* Turnebus gives *δεῖ*, Pauw *ἄλλαν*, and this has been generally received. But Hermann corrects *ἄλλαν δ' ἔστιν*, and it may be questioned if the last is not most like the style of Aeschylus.

603. *ἐχθρῶν ὑπαί.* Through the means or at the instance of his enemies. Cf. Eur. Cycl. 604, *μὴ—ἀπολέσητ' Ὀδυσσέα ὑπ' ἀνδρὸς κ.τ.λ.* Med. 486, *Πελίαν ἀπέκτεινα παίδων ὑπ' αὐτοῦ.* Pausan. i. 19, 5, *ἐς τοῦτον τὸν Νῖσον ἔχει λόγος, τρίχας ἐν τῇ κεφαλῇ οἱ πορφυρᾶς εἶναι, χρῆναι δὲ αὐτὸν ἐπὶ ταύταις ἀποκαρείσαις τελευτᾶν. Ὡς δὲ οἱ Κρῆτες ἦλθον ἐς τὴν γῆν, τὰς μὲν ἄλλας ᾕρουν ἐξ ἐπιδρομῆς τὰς ἐν τῇ Μεγαρίδι πόλεις, ἐς δὲ τὴν Νισαίαν καταφεύγοντα τὸν Νῖσον ἐπολιόρκουν· ἐνταῦθα τοῦ Νίσου λέγεται θυγατέρα ἐρασθῆναι Μίνω, καὶ ὡς ἀπέκειρε τὰς τρίχας τοῦ πατρός.* Apollodor. iii. 15, 8, *ἀπέθανε δὲ καὶ Νῖσος διὰ θυγατρὸς προδοσίαν. Ἔχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα, ταύτης ἀφαιρεθείσης τελευτᾷ. ἡ δὲ θυγάτηρ αὐτοῦ Σκύλλα ἐρασθεῖσα Μίνωος ἐξεῖλε τὴν τρίχα. Μίνως δὲ Μεγάρων κρατήσας καὶ τὴν κόρην τῆς πρύμνης τῶν ποδῶν ἐκδήσας ὑποβρύχιον ἐποίησε.* Propert. iii. 19, 21, 'Tuque O Minoa circumdata, Scylla, figura, Tondens purpurea regna paterna coma.'

φῶτ' ἀπώλεσεν φίλον, Κρητικοῖς
χρυσεοδμήτοισιν ὅρμοις
πιθήσασα, δώροισι Μίνω,
Νῖσον ἀθανάτας τριχὸς
νοσφίσασ' ἀπροβούλως
πνέονθ' ἁ κυνόφρων ὕπνῳ·
κιγχάνει δέ μιν Ἑρμῆς.
ἐπεὶ δ' ἐπεμνησάμην ἀμειλίχων στρ. γ'.
πόνων,—ἄκαιρον δὲ δυσφιλὲς γαμή-
λευμ' ἀπεύχετον δόμοις
γυναικοβούλους τε μήτιδας φρενῶν
ἐπ' ἀνδρὶ τευχεσφόρῳ,
† ἐπ' ἀνδρὶ λαοῖς ἐπεικότως σέβας.

609. *ἀπροβούλως.* Schol. *ἀπρονοήτως, οὐ προσκεψαμένη τὸ ἀποβησόμενον· ὡς προδότις γὰρ τοῦ πατρὸς ἐτιμωρήθη ὑπὸ Μίνωος.* On this view it will follow that *μιν* (611) refers to Scylla, whom Hermes conducted to the dead. Those who connect *ἀπροβούλως πνέοντα*, with Weil, Klausen, and Peile, consistently take *μιν* to mean Nisus, as the Scholiast does in spite of the comment just quoted.

613. *ἀκαίρως δὲ* MSS. In this difficult passage I have edited, as the most probable, *ἄκαιρον δὲ*, with an aposiopesis as in vv. 186. 377, so that, supplying *λέγειν* from *ἐπεμνησάμην*, we may understand thus:—'And now that I have made mention of relentless family troubles caused by women (in illustration of the general truth in v. 589), I might indeed go on to describe the crime of Clytemnestra, but it is not the place to do so here,—so I only say, *I prefer a hearth unembroiled by family quarrels, and a woman's disposition which is free from daring.*' The difficulty is to find a verb to govern *γαμήλευμα* and *μήτιδας*, on the latter of which the Schol. absurdly remarks *λείπει εἰργάσατο.* Now, as the reader was prepared to expect, after *ἐπεὶ ἐπεμνησάμην κ.τ.λ.*, the apodosis *νῦν καιρός ἐστι λέγειν δυσφιλὲς γαμήλευμα*, the poet, in correcting and withdrawing this *καιρός ἐστι*, may have still left the accusative to depend mentally on *λέγειν*, or some such word. This must have been nearly the view of the Scholiast, whose note is *λείπει, μνήσομαι Κλυταιμνήστρας.* Weil suggests *παρήσω δὲ* for *ἀκαίρως δὲ κ.τ.λ.*, 'should I pass over the hated marriage?' &c. Franz has edited *ἀπεύχομαι*, Scholefield *ἐπεικότως ἔβαν*, 'I naturally come to a marriage,' &c. In either case *δὲ* would introduce the apodosis after *ἐπεὶ*, as in Il. vii. 149. Od. x. 112, &c. See Pers. 417. Ag. 196. Hermann makes the whole passage down to *αἰχμὰν* a parenthesis, and reads *ἄκαιρος δ' ὁ—σέβων—τίων τ'*, with this version:—"Quando autem mentionem feci tristium laborum (intempestivus enim, qui inimicum connubium, exsecrandum aedibus, et femineae mentis insidias viro bellatori, viro apud hostes claro structas colit, et suspicit igne carentem focum atque imbelle mulieris sceptrum): malorum autem maxime celebratur Lemnium." In favour of the above may be alleged the MSS. reading *τίων* in 618, and a certain correspondence between *σέβων* and *τίων*,—and we may perhaps say, that *ἄκαιρός ἐστιν ὁ σέβων (κακόν) τι* is equivalent to *οὐ δίκαιόν ἐστιν ἐπαινεῖν αὐτό.* But the great distance between the article and the participles, and the unnatural sense which he, in common with Klausen, gives to 618, 619, are objections to his otherwise ingenious view of the poet's meaning. This of course equally applies to Prof. Conington's view of construing *ἀκαίρως τίω.*

617. *λαοῖς ἐπεικότως σέβας.* 'Against a man who was with reason an object of veneration to his people.' Compare sup.

τίω δ' ἀθέρμαντον ἑστίαν δόμων,
γυναικείαν ἄτολμον αἰχμάν.
κακῶν δὲ πρεσβεύεται τὸ Λήμνιον ἀντ. γ΄.
λόγῳ, γοᾶται δὲ δὴ πάθος κατά-
πτυστον. ᾔκασεν δέ τις
τὸ δεινὸν αὖ Λημνίοισι πήμασιν.
θεοστυγήτῳ δ' ἄγει
βροτῶν ἀτιμωθὲν οἴχεται γένος.
σέβει γὰρ οὔτις τὸ δυσφιλὲς θεοῖς.

48. 150. *λαοσεβὴς ἥρως* Pind. Pyth. v. 89. We must understand *σέβας ὄντι* for *σεβαστῷ*, as the Schol. explains. The Greeks, it is well known, seem to have regarded such forms as *σέλας*, *σέβας*, *δέμας*, and even *γέρας*, as either indeclinable, or at least as capable of very limited inflexions. Compare also *θέμις*. So also *γέροντος τὸ μηδὲν ὄντος*, Eur. Heracl. 167. I have adopted *λαοῖς* for *δητοις* from the very similar passage in v. 49, *σέβας δι' ὤτων φρενός τε δαμίας περαῖνον*, and because 'veneration' is not the sentiment of enemies, to whom Agamemnon was simply a terror, but of his own people. So Agamemnon is *παντόσεμνος* in Eum. 607. For *ἐπεικότως* the common reading is *ἐπικότῳ*, which the metre does not admit, and even if it did, it is evidently nonsense; for Klausen's "qui venerationem ira injicit" scarcely deserves notice. Scholefield, from an anonymous conjecture, and Franz after H. L. Ahrens, have restored *ἐπεικότως*. Hermann gives *δᾴοις ἐπικλύτῳ*, comparing Apoll. Rhod. ii. 236, *εἰ δὴ ἐγὼν ὁ πρίν ποτ' ἐπίκλυτος ἀνδράσι Φινεὺς ὄλβῳ μαντοσύνῃ τε.*—*ἀθέρμαντον*, Schol. *ἀθράσυντον.*—On *αἰχμὴ* see Ag. 467.

620. *τὸ Λήμνιον.* 'But of (all) evils the Lemnian takes the first place in story; and it is bewailed indeed as an execrable crime.' See Apollodor. i. 9, 17. Herod. vi. 138, who adds, that in consequence of the double crime which had been committed in that island, *νενόμισται ἀνὰ τὴν Ἑλλάδα τὰ σχέτλια ἔργα πάντα Λήμνια καλέεσθαι.*—*πρεσβεύεται*, 'takes precedence of,' Ag. 1271. Eum. 21.

621. *πάθος.* The Med. has *δὴ ποθεὶ*, Turn. *δήπουθεν*, whence the ordinary reading *δήποθεν*, which is rendered *ubique* or *undecunque*, or *profecto*. Hermann ingeniously restores *γοᾶται δὲ γᾶ πάθος κατάπτυστον*, *terra Lemnia abominandum malum luget*, adding "*γοᾶσθαι* Attici, non, ut Homerus, *γοᾶν* dicunt." Blomfield conjectures *βοᾶται*. Cf. Herod. iii. 39, *ἐν χρόνῳ δὲ ὀλίγῳ αὐτίκα τοῦ Πολυκράτεος τὰ πρήγματα αὔξετο, καὶ ἦν βεβωμένα ἀνά τε τὴν Ἰωνίην καὶ τὴν ἄλλην Ἑλλάδα.* So also Weil, who reads *βοᾶται δ' ἀεὶ τόθεν κατάπτυστον.* By *γοᾶται* the poet may mean, that it was made a subject of recital in *θρῆνοι*, &c.

623. *αὖ.* This seems to mean, 'on every new occurrence of the like evil.' "Particula *αὖ* refertur ad id, quod modo dictum est; omnia mala hominibus videri quasi Lemnium repetitum." *Klausen.* Hermann and Weil read *ἂν* with Stanley, which, though not in a strictly correct position, is somewhat confirmed by the scholium *εἰκονίσειέ τις.* In this case it would seem that *τὸ δεινὸν* must mean *the* crime which has called forth all this moralizing, viz. that of Clytemnestra. 'One might (well) have compared the case I have just hinted at to the Lemnian woes.' On *ἂν* and *αὖ* confused see on Theb. 702.

624. *ἄγει.* So Auratus for *ἄχει.* The latter might be defended (see on Ag. 1222), and is so by Klausen and Peile; but in this place the context seems to favour the alteration. The sense is general, though the Schol. explains *γένος τὸ τῶν Λημνιάδων*, as just before he perhaps rightly limits *τὸ δεινὸν* to the crime of Clytemnestra.

626. *σέβει γάρ.* It is the odium and infamy attached to certain crimes on which the chorus here dwells, and which is conveyed by *κατάπτυστον* and *ἀτιμωθέν.* The question of divine retribution, which is next entertained, is purposely kept distinct from the punishment which awaits the impious in the detestation of

τί τῶνδ' οὐκ ἐνδίκως ἀγείρω;
τὸ δ' ἄγχι πνευμόνων ξίφος στρ. δ΄.
διανταίαν ὀξυπευκὲς οὐτᾷ
διαὶ Δίκας· τὸ μὴ θέμις γὰρ
οὐ λὰξ πέδοι πατούμενον
τὸ πᾶν Διὸς
σέβας παρεκβάντος οὐ θεμιστῶς.
Δίκας δ' ἐρείδεται πυθμήν, ἀντ. δ΄.
προχαλκεύει δ' Αἶσα φασγανουργός·
τέκνον δ' ἐπεισφέρει δόμοισιν,
* ἐκ δ' αἱμάτων παλαιτέρων
τίνει μύσος

their fellow-creatures. This feeling of hatred on the part of the chorus was before expressed, v. 103.

627. *τί τῶνδ' κ.τ.λ.* 'Which of these is not a just inference?' But editors differ as to what the inference is that is intended to be drawn. Probably, that both hatred and retribution will attend the crime of Clytemnestra: that her history will be a by-word and her fate a warning to all posterity. Prof. Conington translates, 'which of these am I adding to the heap without reason?'

628. *τὸ δ' ἄγχι πνευμόνων κ.τ.λ.* 'And already the sharp sword which is at the heart is about to deal a home-thrust at the instigation of Justice; for the irreligion of one who has lawlessly transgressed and utterly set at nought the majesty of Zeus is not trampled by her under foot on the ground' (i. e. is not slighted nor neglected). For *τὸ πᾶν* = *πάντως* see sup. 426. Ag. 969. On *διανταίαν* (*πληγὴν*) see Ag. 1316. Theb. 887. And for the sentiment, that impiety is not disregarded by heaven, as men vainly boast, Ag. 360—4.

633. *παρεκβάντος.* The MSS. and Schol. give *παρεκβάντες*, which might indeed be taken as exegetical of *τὸ μὴ θέμις* on the principle pointed out on Prom. 209. Franz reads *παρεκβάντας* depending on *οὐτᾷ*, after Müller. Weil makes *τὸ μὴ θέμις—πατούμενον* parenthetical, and reads *οὐκ ἐᾷ*, "quae (conculcari) nefas est, Justitia non sinit pedibus conculcari." Thus also *παρεκβάντας* depends on *οὐτᾷ*. But with Stanley and Hermann, it seems better to change ϵ into o. Cf. Hesiod. Opp. 226, *παρεκβαίνουσι δικαίου.*

634. *ἐρείδεται πυθμήν.* The stump or block on which the anvil is laid (or which is used as an anvil) is firmly based or planted in the ground. Or simply, perhaps, 'the tree of justice is firmly rooted,' cf. 196. 252.—*προχαλκεύει* for *προσ—* is due to Hermann. By a similar metaphor, Justice is said to whet the sword on a whetstone, Ag. 1513. The meaning here is, that Fate forges a sword *beforehand*, to be ready for the hand of Justice when she wishes to strike.

636. *δόμοισιν, ἐκ δ' αἱμάτων.* This is the correction of Hermann for the corrupt *διμάσε δωμάτων.* The words of the Schol. support his conjecture: *ἐπεισφέρει δὲ τοῖς οἴκοις τέκνον παλαιῶν αἱμάτων, ὅ ἐστι, τίκτει ὁ φόνος ἄλλον φόνον*, and hence Canter first restored *αἱμάτων.* Weil, *τέκνον δ' ἐπεισφέρει δόμοις αἱμάτων παλαιτέρων.* After *φασγανουργὸς* he inserts *νέον ξίφος.* For the doctrine of one crime begetting another, see Ag. 730 seqq. Inf. 792.

638. *ἐκτίνει μύσος.* Schol. *ἀπαιτεῖ.* 'In due time the deep-minded Fury (or family curse) when called upon pays to the uttermost (*ἐκ*) the guilt of former murders.' We might, at first sight, regarding *Ἐρινὺς* simply as the avenging Fury, have expected *ἐπεξῆλθε* or *πράσσεται*, 'exacts' rather than 'pays,' as the murderer is said to pay, *ἐκτίνει ὁ καίνων*, Ag. 1539. But the curse itself is here regarded as the Erinys of the family, which owes a debt to Justice not yet fully discharged; and *τίνειν μύσος* thus

χρόνῳ κλυτὰ βυσσόφρων Ἐρινύς.
ΟΡ. παῖ, παῖ, θύρας ἄκουσον ἑρκείας κτύπον.
τίς ἔνδον, ὦ παῖ, παῖ, μάλ' αὖθις, ἐν δόμοις;
τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ,
εἴπερ φιλόξεν' ἐστὶν Αἰγίσθου βίᾳ.

ΟΙΚΕΤΗΣ.

εἶεν· ἀκούω. ποδαπὸς ὁ ξένος; πόθεν;
ΟΡ. ἄγγελλε τοῖσι κυρίοισι δωμάτων,
πρὸς οὕσπερ ἥκω καὶ φέρω καινοὺς λόγους·—
τάχυνε δ', ὡς καὶ νυκτὸς ἅρμ' ἐπείγεται
σκοτεινὸν, ὥρα δ' ἐμπόρους μεθιέναι
ἄγκυραν ἐν δόμοισι πανδόκοις ξένων·—
Ἐξελθέτω τις δωμάτων τελεσφόρος

follows the ordinary construction of τίνειν ἀδικίαν, 'to atone for' (sup. 427).—χρόνῳ κλυτὰ is taken together by Dr. Donaldson, who compares Pind. Pyth. xi. 32, χρόνῳ κλυταῖς ἐν Ἀμύκλαις. However, κλυτὸς is a common epic epithet of gods, and in Pers. 502, θεοκλυτεῖν must mean 'to invoke the divine majesty.'—βυσσόφρων, μνήμων, Eum. 361.

640. Orestes now appears with his companion Pylades, both disguised as wayfaring men, knocking at the door of the palace. After two distinct pauses the servant (οἰκέτης) is heard to reply from within (ὑπακούειν). The attendants carrying the baggage of Orestes (σάγην, v. 551), are seen on one side of the stage, to be afterwards introduced into the house separately (v. 700).

642. τρίτον τόδ'. 'This is the third time I have had to call for some one to come out of the house, if Aegisthus keeps an hospitable one.' This impatient speech, in strict accordance with the plan formerly proposed v. 557 seqq., implies a doubt as to whether Aegisthus opens his house at all to travellers, and is intended to convey some reproach for the tardiness of the door-keeper. Klausen and Dindorf give βίᾳ, with ed. Rob., and this seems the simplest and most probable reading. The Med. has διαι, whence Franz edits διαὶ, Peile and Well. δίαι with Schütz. Hermann gives βίαν, i.e. καλῶ Αἴγισθον τρίτον τόδε ἐκπέραμα. Weil, Αἰγίσθου τέλη, i.e. 'the government.' The nearest reading to the MS. would be λίαν, 'if Aegisthus keeps such splendid hospitality' as he professes. The poet would not have used the form διαὶ except from the necessity of the metre. But we find φίλτατ' Αἰγίσθου βία inf. 879. Τυδέως βίαν Theb. 567. Πολυνείκους βίαν ib. 573. Soph. Phil. 321. So the syntax here is, εἴπερ τὰ δώματα φιλόξενά ἐστιν Αἰγίσθῳ, for εἰ ἔχει αὐτὰ φιλόξενα. And βούλιος is corrupted to δούλιος Suppl. 593.

644. εἶεν· ἀκούω. 'Well, well, I hear.' The same words occur Ar. Pac. 663, and the metrical fault is no doubt to be excused on the ground that it is a formula of familiar application.

645. ἄγγελλε — Ἐξελθέτω τις. 'Go and say to the owners of the house, to whom I am come bringing news (and be quick, for it is late, and time for travellers to rest), Let some one come forth from the house who brings authority, (be it) a woman having the command of the place (or a man), though for a man to come is more beseeming, for in that case reserve in conversation does not render words obscure. A man speaks with confidence to a man, and exhibits plain credentials (shows clearly why he has come).'

649. δόμοισι πανδόκοις. The rooms set apart for the general reception of guests,—the ἀνδρῶνες εὔξενοι of v. 699. So γυναικεῖα δώματα sup. 33, means the γυναικωνῖτις. The more proper (but not tragic) word for 'a room' is δωμάτιον.

650. τελεσφόρος. Schol. ἀρχηγὸς, διοικητής. Cf. ἀνὴρ τέλειος, Ag. 945. For τόπαρχος the Med. has ταπαρχος (a corruption from an old variant γυνή τ' ἄπαρχος or ἔπαρχος) with ό written above the first α. Hermann adopts Bamberger's not improbable but unnecessary correction στέγαρχος. Franz has γυνή τ' ἀπαρκοῦσ' after H. L. Ahrens. Weil, γυνή τ' ἂν ἀρχός.

651. ἄνδρα δ'. So ed. Turn. The rest have ἄνδρα τ'. Schol. βέλτιον ἄνδρα ἐξελθεῖν. The object of these words, which the servant is told to repeat to his master, is to induce Aegisthus to come out first, as it would have been safer to despatch him before the queen was aware of the danger. At the same time, asking for either indifferently would tend to disarm suspicion. All the editions place a full stop after ξένων in 649. For the sentiment we may compare Eur. Suppl. 40, πάντα γὰρ δι' ἀρσένων γυναιξὶ πράσσειν εἰκὸς, αἵτινες σοφαί.

652. ἐν λέσχαισιν. The MSS. give ἐν λεχθεῖσιν, but the comment of the Schol., ἐν ταῖς πρὸς γυναῖκας ὁμιλίαις, leaves no doubt of the truth of Hermann's and Emper's emendation, adopted also by Franz and Weil, who reads λόγους τίθησ', ἵν' εἶπε κ.τ.λ. For λέσχη here implies the unbusiness-like conversation which would naturally be held with a lady, while αἰδὼς is that bashfulness or feeling of restraint which hesitates to declare in her presence, plainly and at once, the purpose of the visit. The aorist participle, as Hermann truly observes, would be out of place; and he might have added, the article could hardly be omitted. The sentiment is repeated inf. 722.—The οὐκ does not negative ἐπαργέμους, but the entire clause.

γυνὴ τόπαρχος, ἄνδρα δ' εὐπρεπέστερον·
αἰδὼς γὰρ ἐν λέσχαισιν οὐκ ἐπαργέμους
λόγους τίθησιν· εἶπε θαρσήσας ἀνὴρ
πρὸς ἄνδρα, κἀσήμηνεν ἐμφανὲς τέκμαρ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ξένοι, λέγοιτ' ἂν εἴ τι δεῖ· πάρεστι γὰρ
ὁποῖά περ δόμοισι τοῖσδ' ἐπεικότα,
καὶ θερμὰ λουτρὰ, καὶ πόνων θελκτηρία
στρωμνὴ, δικαίων τ' ὀμμάτων παρουσία.
εἰ δ' ἄλλο πρᾶξαι δεῖ τι βουλιώτερον,
ἀνδρῶν τόδ' ἐστὶν ἔργον, οἷς κοινώσομεν.

654. ἐμφανὲς τέκμαρ, 'he declares his meaning plainly,' he signifies without reserve or concealment the end and object of his mission. This seems the natural sense of the word τέκμαρ (Ag. 306, τέκμαρ τοιοῦτο ξύμβολόν τε σοι λέγω), while if any *visible* token were meant, we might rather have looked for ἐδήλωσεν than ἐσήμηνεν. The idea probably is, that a woman might be cajoled by a false messenger; compare inf. 830. Ag. 467.

656. ἐπεικότα, 'fit,' 'becoming,' ἐπιεικῆ. So Ag. 888, ἀπουσίᾳ μὲν εἶπας εἰκότως ἐμῇ. Inf. 701, δώμασιν τὰ πρόσφορα.

657. MS. θελκτήρια. Weil transposes this verse to follow 701.

658. δικαίων ὀμμάτων παρουσία. These words are readily explained on the probable supposition that guests had a reluctance to fare with hosts of bad repute. There was something to a Greek even in the omen of being looked at by an honest eye. Cf. Xen. Anab. vii. 7, 46, σὺ δὲ ἐδέξω ἡδέως καὶ ὄμμασι καὶ φωνῇ καὶ ξενίοις. Ovid, Met. viii. 677, 'vultus accessere boni.' Thus we do not need H. L. Ahrens' δικαίων θ' εἱμάτων, much less Hermann's δικαίων τ' ὀμπνίων (Hesych. ὀμπνία, καρποφόρος τροφή).

659. βουλιώτερον. 'Of a more private kind,' 'more a matter for consultation.' Cf. Suppl. 593. Schol. εἰ δὲ οὐ διὰ ξενίαν ἥκετε, ἀλλὰ δι' ἄλλο τι. Klausen thinks that Clytemnestra must have overheard the remarks of Orestes about the unfitness of women for holding a conference; but the supposition is hardly necessary.

660. οἷς κοινώσομεν. To whom (if you desire it) we will communicate your wish.

ΟΡ. ξένος μέν εἰμι Δαυλιεὺς ἐκ Φωκέων·
στείχοντα δ' αὐτόφορτον οἰκείῃ σάγῃ
ἐς Ἄργος, ὥσπερ δεῦρ' ἀπεζύγην πόδας,
ἀγνὼς πρὸς ἀγνῶτ' εἶπε συμβαλὼν ἀνὴρ,
ἐξιστορήσας καὶ σαφηνίσας ὁδὸν,
Στρόφιος ὁ Φωκεύς· πεύθομαι γὰρ ἐν λόγῳ·
Ἐπείπερ ἄλλως, ὦ ξέν', εἰς Ἄργος κίεις,
πρὸς τοὺς τεκόντας, πανδίκως μεμνημένος,
τεθνεῶτ' Ὀρέστην εἰπέ· μηδαμῶς λάθῃ·
εἴτ' οὖν κομίζειν δόξα νικήσει φίλων,
εἴτ' οὖν μέτοικον εἰς τὸ πᾶν ἀεὶ ξένον
θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν·

That they *did* desire it is shown by v. 703 and 721.

662. *αὐτόφορτον*. Hesych. *αὐτόφορτοι· αὐτοδιάκονοι. κυρίως δὲ οἱ ἐν τοῖς ἰδίοις πλοίοις.* (Soph. frag. 250.) Hence, perhaps, the Schol. explains *ἐπὶ ἰδίᾳ πραγματείᾳ*. But our poet seems to have used it in the simple sense of 'self-burdened,'— not indeed that Orestes, who had attendants with him (700), is to be supposed to have carried his own bundle, but that he was accompanying his effects in their removal, instead of sending them by a separate conveyance. Cf. Plut. Apophth. Reg. Pisistr. 1, *Πεισίστρατος στρωματόδεσμον αὐτὸς κομίζων.*

663. *ὥσπερ — πόδας*, as I have now carried out my purpose by resting at Argos. "Ita instructus, ut pedibus ab itinere solutis huc adveni," Weil. Or still more simply, 'just as I had left home to come hither.' Thus *πόδας* is added quite pleonastically, as frequently in Euripides *βαίνειν*, *βῆναι*, or even *ἐλθεῖν πόδα*. Schol. *τῆς ὁδοῦ τῆς ὁδοιπορίας ἀπέλυσα ἐπὶ τῷ ξενισθῆναι παρ' ὑμῖν. ἐκ μεταφορᾶς τῶν ἀπολυομένων τοῦ ζυγοῦ ἵππων καὶ ἐπὶ φάτνην ὁρμώντων.* So Babrius, fab. 37, 6, *ὁ βοῦς μὲν ὁ γέρων εἰς νομὰς ἀπεζεύχθη*. It would seem that either the poet wrote *ἀπεζύγην ὁδοῦ* or the grammarian *τοὺς πόδας τῆς ὁδοιπορίας ἀπέλυσα*. Supra, 100, *λέγοις ἂν, ὥσπερ ᾐδέσω τάφον πατρός*. Herod. vi. 41, *ὥσπερ ὡρμήθη ἐκ Καρδίης πόλιος, ἔπλεε διὰ τοῦ Μελανος κόλπου.* Thuc. viii. 23, *Ἀστύοχος ὁ Λακεδαιμόνιος ναύαρχος τέσσαρσι ναυσὶν, ὥσπερ ὥρμητο, πλέων ἐκ τῶν Κεγχρειῶν ἀφικνεῖται ἐς Χίον.* Ibid. iii. 105. Plat. Protag. 314, B, *νῦν μέντοι, ὥσπερ ὡρμήσαμεν, ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός*. What Orestes means to say is this,—that he had not deviated from his original route in order to bring the message.

664. *συμβαλὼν*, *συντυχών*. Perhaps *συμβολῶν*, as Theb. 344.

665. *ἐξιστορήσας καὶ σαφηνίσας*. Schol. *ἐρωτήσας καὶ μαθών*. He therefore took *σαφηνίσας* as if for *σαφηνισάμενος*, 'having ascertained.' But it rather means 'having told me whither he was going.'

666. *πεύθομαι γὰρ ἐν λόγῳ*. The name of Strophius (Ag. 854), at which the ears of Clytemnestra would be anxiously opened, is thus casually mentioned, as a matter of indifference.

667. *ἄλλως*, 'at all events,'—for a purpose unconnected with the present message. Schol. *δι' ἄλλην χρείαν*. Plutarch, de Fortun. Rom. § xii., *τῶν βαρβάρων τις ἄλλως τὸν τόπον περιϊών.*

669. *εἴτ' οὖν*. The *οὖν* must here be construed separately, or the sentence will be unconnected with the preceding: 'Whether then the opinion of his friends shall prevail to bring him home, or to bury him abroad, entirely and for ever a stranger, convey these instructions to us on your return.' In the next verse *εἴτ' οὖν* forms the usual combination, meaning literally 'or whether consequently,' i. e. if the former alternative is considered as rejected. For *μέτοικον* see Pers. 321. Pind. Pyth. ix. 83. Eur. Heracl. 1033, *μέτοικος ἀεὶ κείσομαι κατὰ χθονός.*

νῦν γὰρ λέβητος χαλκέου πλευρώματα
σποδὸν κέκευθεν ἀνδρὸς εὖ κεκλαυμένου.
τοσαῦτ' ἀκούσας εἶπον· εἰ δὲ τυγχάνω
τοῖς κυρίοισι καὶ προσήκουσιν λέγων,
οὐκ οἶδα, τὸν τεκόντα δ' εἰκὸς εἰδέναι.

ΚΛ. οἲ 'γὼ, κατ' ἄκρας εἶπας ὡς πορθούμεθα.
ὦ δυσπάλαιστε τῶνδε δωμάτων Ἀρὰ,
ὡς πόλλ' ἐπωπᾷς κἀκποδὼν εὖ κείμενα
τόξοις πρόσωθεν εὐσκόποις χειρουμένη,
φίλων * δ' ἀποψιλοῖς με τὴν παναθλίαν.
καὶ νῦν Ὀρέστης—ἦν γὰρ εὐβόλως ἔχων,

674. *κεκλαυμένου*, 'defleti,' 'duly lamented.' (Ag. 429.) Compare *ᾠμωγμένον*, Eur. Bacch. 1286. The use of *κεκλαυμένος*, 'lacrymis suffusus,' sup. 448, inf. 718, is not to be confounded with this.

677. *τὸν τεκόντα*. 'His parent,'— said generally, and without reference to the question whether both or only one survived. He appears indirectly to mean, that the supposed father and lord of the house should be sent for, that he may be personally assured of the matter.

678. In ed. Rob. this speech is given to an attendant (*θερ.*). In the Med. no name is prefixed. In ed. Turn. it is assigned to Electra, and so Blomfield, Klausen, Davies, and Peile. But it does not appear that Electra is present during the scene; and the hypocritical grief and ill-disguised exultation at the reported death are well suited to Clytemnestra, to whom most editors assign the passage, after Portus.—*εἶπας* is the conjecture of the present editor, also made by Bamberger, for *ἐνπᾶσ'* of the Med. The meaning is, 'Your words have made us sensible how utterly we are left desolate,' i. e. by these tidings you have undone us. Neither *ἐνθάδ' ὡς* (Turn. Dind.) nor *ἔμπαν ὡς* (Klausen), nor *ἔμπας ὡς* (Müller) seems likely to be right. Nor is Hermann's *ἐκπαθῶς* better than Peile's *ἐμπέδως*, which he translates in homely fashion, 'clean down on the ground is the desolation of our house.'

679. *Ἀρά*. Curse or Fury of the family (Eum. 395. Ag. 1579).

680. *ὡς πόλλ' ἐπωπᾷς*. 'Upon how many things, though lying out of harm's way (viz. Orestes, supposed to be safely living with Strophius), do you set your eye, bringing them down from afar with well-aimed arrows.' The figure of speech reminds us of the Assyrian representation of the god Nisroch, who is pictured hovering over armies, &c., with a destroying bow. Compare Herod. iii. 35, *δέσποτα, οὐδ' ἂν αὐτὸν ἔγωγε δοκέω τὸν θεὸν οὕτω ἂν καλῶς βαλέειν*, and Mr. Blakesley's note. The Schol. here is corruptly edited by W. Dindorf. Read thus:—*ἐφορᾷς πολλὰ τὰ ἡμέτερα εὐτυχήματα* (MS. *ἀτυχήματα*), *καὶ τὰ πόρρωθεν καλῶς κείμενα τῶν φίλων—τοῖς τόξοις εὐστόχως ἱκνουμένη* (MS. *κινουμένη*). [*ἀποψιλοῖς*]: *ἀπογυμνοῖς με*. He wrongly took *πρόσωθεν* with *κείμενα*, and then added *τοῖς τόξοις—ἱκνουμένη* to indicate that these words must be taken together. Hermann reads *ἀποψιλοῖ*, and places this verse after 684. I have added *δὲ*, to connect this verse with the preceding: not that this is necessary, but that it is more after the manner of Aeschylus.

683. *καὶ νῦν—γάρ*. 'Thus it is then that Orestes, who had just made a lucky throw, getting his feet out of a deadly slough, certifies to us that the healing hope of a (or, the hope of healing the) goodly merriment in the house, is present before us in this urn,'—i. e. assures us that those hopes (whether our own or Electra's) have come to nought. These, as well as the following two verses, are the words which Electra had so often said to Clytemnestra, and which the latter now retorts in derisive irony, though she intends the supposed messenger to take them in their natural sense, viz. that Orestes had died at the very time when his troubles seemed at an end. The MSS.

ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα—
νῦν δ', ἥπερ ἐν δόμοισι βακχείας καλῆς
ἰατρὸς ἐλπὶς ἦν, παροῦσαν ἐγγράφει.

ΟΡ. ἐγὼ μὲν οὖν ξένοισιν ὧδ' εὐδαίμοσιν
κεδνῶν ἕκατι πραγμάτων ἂν ἤθελον
γνωστὸς γενέσθαι καὶ ξενωθῆναι· τί γὰρ
ξένου ξένοισίν ἐστιν εὐμενέστερον;
πρὸς δυσσεβείας * δ' ἦν ἐμοὶ τόδ' ἐν φρεσὶν,
τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις,
καταινέσαντα καὶ κατεξενωμένον.

ΚΛ. οὔ τοι κυρήσεις μεῖον ἀξίων σέθεν,
οὐδ' ἧσσον ἂν γένοιο δώμασιν φίλος.
ἄλλος δ' ὁμοίως ἦλθεν ἂν τάδ' ἀγγελῶν.
ἀλλ' ἔσθ' ὁ καιρὸς ἡμερεύοντας ξένους
μακρᾶς κελεύθου τυγχάνειν τὰ πρόσφορα.

give *νομίζων* and *εὐβούλως*. The former was corrected by Turnebus from the scholia, the latter by Porson. The metaphor is probably from a lucky throw of the dice, Ag. 33. Inf. 956.

686. The exact meaning of *παροῦσαν ἐγγράφει*,—if the reading be correct,—has yet to be determined. We have *ἐγγράφειν*, 'to enter on a record,' 'to inscribe,' in Suppl. 923, *ταῦτ' οὐ πίναξίν ἐστιν ἐγγεγραμμένα*, and Prom. 808, *ἐγγράφου δέλτοις φρενῶν*. Electra had often threateningly said, *παύσει σε Ὀρέστης τῆς καλῆς βακχείας*, i. e. *τῆς εἰς ἐμὲ ὕβρεως*. (Cf. v. 129, *οἳ δ' ὑπερκόπως ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα*.) Which threat is now ridiculed as having been falsified by the event. There is obvious irony, as well as ambiguity, in *βακχεία καλή*, which the messenger is to understand, 'our hopes of joy for the return of Orestes, as a remedy for past woes.' The Scholiast has this obscure comment:—*τάξον αὐτὴν ἀφανισθεῖσαν ἀρᾷ. ὡς πρὸς τὸ ἐλπὶς δ' ἀπέδωκε.* Read: *τάξον, αὐτὴν ἀφανισθεῖσαν ὁρᾷ*, that is, "Construe, *ὁρᾷ αὐτὴν (τὴν ἐλπίδα) ἀφανισθεῖσαν*." He seems therefore rightly to have taken Electra as the subject to *ὁρᾷ*. He explains *βακχείας καλῆς* equally well, *ἡ εὐφροσύνη τῶν βασιλείων οἴχεται*, though only in the non-ironical sense, viz. that in which the messenger is to understand it. Weil reads *ἥπερ ἦν δόμοισι—μήποτ' οὖσαν ἔγγραφε*. Perhaps *ἐγγράφεις*.

687. There is irony in *εὐδαίμοσιν*, as well as *κεδνῶν ἕκατι πραγμάτων*. For he speaks in reference to the intended murder. So perhaps in *καρανῶσαι φίλοις*.

690. *ξένου ξένοισιν*. 'What relation is more friendly than that of a guest towards his hosts?' The Schol. must have read *ξένῳ*, for he explains *ἢ τὸ ἀγαθὰ ἀγγεῖλαι*.—In the next verse *δὲ*, which is wanting in the MSS., was inserted by Pauw.

692. *καρανῶσαι*. Cf. v. 519.

693. Suidas, *καταινέσαντος· συγκαταθεμένου. Σοφοκλῆς* (frag. 893). Cf. Thuc. iv. 122, *Ἀριστώνυμος τοῖς μὲν ἄλλοις κατήνει*. Oed. Col. 1633. 1637. For *ξενοῦσθαι* and its compounds see on Ag. 1291.

694. *μεῖον ἀξίων*. So Blomf., Dind. after Pauw. The old copies give *ἀξίως*, which is retained by Klausen, Peile, and Hermann. 'You shall not meet with (hospitality) the less worthily of yourself.' But (1) the ellipse is very harsh, and *τυγχάνειν καλῶς* sup. 205, which Klausen compares, has *τὰ λοιπὰ* either for its subject or its object. (2) The Schol. gives *τῶν σοι* (l. *σου*) *ἀξίων τιμῶν*. (3) The terminations —*ως* and —*ων* are sometimes interchanged, as Ag. 1366, *πρεπόντων* for *πρεπόντως*. Hermann inclines to the genitive, but thinks *ἀξίως* capable of defence. *ἀξίας* Dind., Weil.

698. *μακρᾶς κελεύθου*. This may depend on *πρόσφορα*, as Eur. Hel. 508, *τὰ πρόσφορα τῆς νῦν παρούσης συμφορᾶς αἰτήσομαι*. But *ἡμερεύειν κελεύθου*, 'to spend tne day on a long journey,' 'to travel a long day's journey,' seems used as *μετοικεῖν γῆς* Suppl. 603, *ταγεῖν Ἀσίδος* Pers. 760, on the principle that the verb involves the substantive (*ἡμέρα = μῆκος ἡμέρας*). See Matth. Gr. Gr. § 338. Jelf, § 522, 2. Perhaps, as *πανημερεύειν* is used actively in Eur. Rhes. 361, we should read *μακρὰν κέλευθον*. Similar verbs are *ὀρθρεύειν* (Theocr. x. ult.), *διανυκτερεύειν, νυχεύειν*.

699. *ἄγ' αὐτόν*. This is said to an attendant, as in Eur. Alcest. 546, *ἡγοῦ σὺ, τῶνδε δωμάτων ἐξωπίους ξενῶνας οἴξας*.

700. *ὀπισθόπους τούσδε*. Hermann reads *ὀπισθόπουν τε τοῦδε καὶ ξυνέμπορον*. Dr. Peile, after Abresch, takes *ὀπισθόπους* for the nominative (Hesych. *ὑποστρέψας*), and follows Pauw in editing *τόνδε ξυνέμπορον*. But it is far from certain that Orestes and Pylades appeared alone on the stage. As in Suppl. 962, casual mention is made of attendants who take no part in the proceedings, so here it is very credible that the two wayfarers were accompanied by servants. (See the note on *αὐτόφορτον*, v. 662.) As for the *δὲ*, which Peile and Klausen regard as introducing a new proposition, we have seen that it is not unfrequently used by Aeschylus in the copulative sense; cf. Suppl. 15. For the form *ὀπίσθοπος* the commentators compare *ἀελλόπος, πούλυπος, Οἰδίπος*.

701. *δώμασιν*. Weil reads *σώμασιν*, with Voss. See on 657.

702. *ὡς ὑπευθύνῳ*. Schol. *ὡς δώσοντι δίκην, ἤν τι παρὰ τὸ δέον ποιήσῃς*. Another scholium gives *ὑποδίκῳ*. Both are clearly in favour of the reading in the text, though Klausen, singularly enough, claims them in defence of the MSS. reading *ἐπευθύνῳ*. Dr. Peile, as usual, follows him, and translates, 'I advise that this be done as it would for the eye of a master.' But the meaning surely is, 'I bid you do this, and hold you responsible for executing my orders scrupulously.' "Egregie a poeta significatur, nuntios Orestis mortem afferentes servis invisiores esse quam matri." Weil.—*αἰνῶ* for *παραινῶ*, as sup. 546.

704. *κοινώσομεν*. See v. 660.—*οὐ σπανίζοντες φίλων*. "Vides eam fretam praesidio Aegisthi pariter, ut Ag. 1357" (1411). Klausen. The idea occurs suddenly to her mind, that the death of Orestes *may* cause a revolution, and the dreaded retribution may arrive. Hence the allusion to her not unbefriended condition. Nothing can be more natural than the conduct of Clytemnestra under the circumstances. She is glad, but does not exult; inclined to believe the report, but not blindly credulous; she gives no decisive reply, and expresses no opinion, till she has talked the matter over with Aegisthus. Not less characteristic is the cold and calm look she displays to her servants, v. 725, which *they* well know to be a hypocritical one.

705. *βουλευσόμεσθα* seems ambiguous. She is supposed to consult about the question proposed sup. 670.

706. The *ἡγεμὼν* addresses the rest of the chorus. Hence the singular *δρῶ* in 718.

707. *στομάτων ἰσχὺν*, i. e. *μεγάλην φωνὴν*, a loud paean of unsuppressed joy, in place of the hitherto secret tears (v. 73) and stealthy expressions of hope (v. 124). Weil reads *φιλίαν* for *φίλιαι*.

ἄγ' αὐτὸν εἰς ἀνδρῶνας εὐξένους δόμων,
ὀπισθόπους δὲ τούσδε καὶ ξυνεμπόρους·
κἀκεῖ κυρούντων δώμασιν τὰ πρόσφορα.
αἰνῶ δὲ πράσσειν ὡς ὑπευθύνῳ τάδε.
ἡμεῖς δὲ ταῦτα τοῖς κρατοῦσι δωμάτων
κοινώσομέν τε κοὐ σπανίζοντες φίλων
βουλευσόμεσθα τῆσδε συμφορᾶς πέρι.

ΧΟ. εἶεν, φίλιαι δμωΐδες οἴκων,
πότε δὴ στομάτων
δείξομεν ἰσχὺν ἐπ' Ὀρέστῃ;

ὦ πότνια χθὼν, καὶ πότνι' ἀκτὴ
χώματος, ἣ νῦν ἐπὶ ναυάρχῳ
σώματι κεῖσαι [τῷ] βασιλείῳ,
νῦν ἐπάκουσον, νῦν ἐπάρηξον·
νῦν γὰρ ἀκμάζει Πειθὼ δολίαν
ξυγκαταβῆναι, χθόνιον δ' Ἑρμῆν
[καὶ τὸν νύχιον] τοῖσδ' ἐφοδεῦσαι
ξιφοδηλήτοισιν ἀγῶσιν.
ἔοικεν ἁνὴρ ὁ ξένος τεύχειν κακόν.
τροφὸν δ' Ὀρέστου τήνδ' ὁρῶ κεκλαυμένην.
ποῖ δὴ πατεῖς, Κίλισσα, δωμάτων πύλας;

709. ἀκτὴ χώματος, raised or elevated mound. So Soph. Antig. 1131. This supplies us with a hint as to the appearance of the tomb exhibited on the stage, viz. that it was not a ξεστὸς τάφος or built of squared stone, but only a barrow, χῶμα. So the tomb of Darius appears to have been from Pers. 660, ἔλθ' ἐπ' ἄκρον κόρυμβον ὄχθου.

713. δολίαν. The common reading is δολία, but Pauw seems rightly to have given δολίαν. For ἀκμάζει is impersonal in Theb. 95, ἀκμάζει βρετέων ἔχεσθαι, ἡβᾷ in Ag. 568, and the Med. in other places has the nominative by an error for the accusative, as θήρα πατρῴα v. 243, τοιάδε v. 472. The Schol. however also found the nominative, νῦν καιρὸν ἔχει ἡ δολία πειθὼ συναγωνίσασθαι τῷ Ὀρέστῃ.—ξυγκαταβῆναι, 'to enter the lists on the side of Orestes.' See on καθήκειν, sup. 446. Xen. Anab. iv. 8, 27, πολλοὶ κατέβησαν.

715. καὶ τὸν νύχιον. "Nihil ineptius fingi potest additamento isto καὶ τὸν νύχιον. Scripserat aliquis interpres τὸν χθόνιον καὶ τὸν νύχιον." Hermann; who however prefers to reject χθόνιον and retain νύχιόν θ', of which he regards χθόνιον as a mere synonym. The words καὶ τὸν νύχιον had been marked as spurious in a former edition of this play. Dr. Peile thinks they are used of Orestes, and translates, 'and marshal the night-faring man on his way to' &c. But ἐφοδεύειν τινὰ ἀγῶνι is a very doubtful idiom; the word seems to mean 'to inspect' in Ar. Av. 1160; but it is there used in the passive. The Schol. has συνάρασθαι πρὸς τὴν ὁδόν. The sense probably is 'to direct,' 'to see that all is right for,' *viam praeire*, Well., &c., and differs but little from ὀρθῶσαι ἀγῶνας sup. 575. There is doubtless an allusion to Hermes' titles of ὅδιος and πομπαῖος, Eum. 91.

717. ὁ ἀνὴρ ὁ ξένος, irony again: 'this (pretended) stranger appears to be causing a mischief to the family; for I see here the nurse of Orestes all in tears.' This is said alone, and in a tone intended to put the nurse off her guard. Schol. on τεύχειν, ἀντὶ τοῦ, πεποιηκέναι πένθος τῷ οἴκῳ διὰ τῆς ἀγγελίας. Certainly there is nothing in this comment to prove that a verse has been lost, which Hermann proposes to supply thus:—τυχεῖν κακὸν οἴκοισι πένθος θεὶς νέοις ἀγγέλμασιν. The meaning merely is, that the man seems to be the author and originator of mourning to the family, and the Scholiast wished to show how that could be. Cf. τεύχειν κακὰ Eum. 122.—κεκλαυμένην, see sup. 448.

719. Κίλισσα. So the Med. Γείλισσα, the reading of Robortello, is wrongly preferred by Peile and Klausen. Not only has that name no meaning (as is usual in all Greek names), but the gentile appellation is quite appropriate to one in the position of a nurse. No importance can justly be attached to the remark of the Scholiast on Pindar, that she was called Arsinoe, and by Pherecydes Laodamia.—For πύλας it is not unlikely that we should restore πέλας. The words are probably confounded in Prom. 430. Cf. Herc. Fur. 139, Λύκον περῶντα τῶνδε δωμάτων πέλας. It is a very strange phrase, πατεῖν πύλας, for ἀμείβειν βαλὸν (v. 562), or rather, for στείχειν πρὸς πύλας. Cf. Ag. 1269, πρὸς βωμὸν εὐτόλμως πατεῖς. The use of ποῖ followed by

λύπη δ' ἄμισθός ἐστί σοι ξυνέμπορος.

ΤΡΟΦΟΣ.

Αἴγισθον ἡ κρατοῦσα τοῖς ξένοις καλεῖν
ὅπως τάχιστ' ἄνωγεν, ὡς σαφέστερον
ἀνὴρ ἀπ' ἀνδρὸς τὴν νεάγγελτον φάτιν
ἐλθὼν πύθηται τήνδε. πρὸς μὲν οἰκέτας
ἔθετο σκυθρωπῶν ἐντὸς ὀμμάτων γέλων,
κεύθουσ' ἐπ' ἔργοις διαπεπραγμένοις καλῶς
κείνῃ, δόμοις δὲ τοῖσδε παγκάκως ἔχει,
φήμης ὑφ' ἧς ἤγγειλαν οἱ ξένοι τορῶς.
ἦ δὴ κλύων ἐκεῖνος εὐφρανεῖ νόον,

an accusative with πρὸς is not uncommon, 'what is your object in going to,' &c. Cf. Ar. Pac. 157, τί ποιεῖς; ποῖ παρακλίνεις τοὺς μυκτῆρας πρὸς τὰς λαύρας; As the nurse was leaving the palace to call Aegisthus, we can only render it, 'Whither are you going, that you are passing the door?'

720. ἄμισθος ξυνέμπορος. 'An unhired attendant,' i.e. unsought and unbidden; cf. ἀκέλευστος ἄμισθος ἀοιδὰ Ag. 951, δαῖτ' ἀκέλευστος ἔτευξεν ib. 710. Dr. Peile's version, inelegant in itself, quite misses the point of the idiom, 'grief, no thanks to it! is your fellow-traveller.'

721. The nurse, a garrulous gossip who has been despatched to summon Aegisthus, now comes forward alone on the stage and opens her griefs to the chorus. She is instructed to convey such a message to Aegisthus as suits the present purpose (757).—τοῖς ξένοις is Pauw's correction for τοὺς ξένους, which Well., Klausen, Peile, Dind., retain. So also the Schol., ἡ τοὺς ξένους κρατοῦσα καὶ ὑποδεξαμένη. It is, however, very harsh to explain either 'My mistress bids me say that the strangers are calling for Aegisthus,' or, as Hermann suggests, 'bids the strangers call Aegisthus,' i.e. by means of me as their messenger. The dative, as it seems, has been rightly admitted by Franz and Hermann. Weil marks the loss of two half-verses.

722. σαφέστερον ἀνὴρ ἀπ' ἀνδρός. See 652.

725. ἔθετο. The old reading is θέτο σκυθρωπόν. Compare the vulg. κάνες γ' for ἔκανες in v. 916, and see on Pers. 499. Hermann adopts the improbable compound θετοσκυθρωπὸν from the conjecture of Erfurdt, which he calls "praeclara emendatio." And Prof. Conington admits θετοσκυθρωπῶν with an equal measure of praise. Thus he makes κεύθουσα refer back to ἡ κρατοῦσα ἄνωγεν. As the Greeks considered the eyes the seat of mirth (as appears by such expressions as ὀφθαλμὸς γελόων, ὄμματι μειδιόωντι, &c.), so θέσθαι γέλων ἐντὸς ὀμμάτων was a natural phrase for the attempt to disguise inward satisfaction. See Agam. 262. Literally, 'To her domestics indeed she concealed under (within) sorrowful eyes a smile, holding it in reserve (i.e. till a proper opportunity of displaying it) upon events which have been accomplished fortunately for her, while to this house they are altogether unfavourable, in consequence of the report which the strangers have clearly announced.' Compare Shakspeare, Two Gentlemen of Verona, i. 2, '*How angerly I taught my brow to frown, When inward joy enforced my heart to smile.*' Hor. Sat. ii. 5, 103, 'est Gaudia prodentem vultum celare.' Weil reads, τὴν δὲ πρὸς μὲν οἰκέτας θέτο σκυθρωπὸν, ἐντὸς ὀμμάτων γέλων κεύθουσ' κ.τ.λ.

727. ἔχει. Klausen, followed by Peile, gives ἔχειν from the Med. But the Schol. has κακῶς οἶκος διάκειται ὑπὸ τῆς φήμης ἧς ἤγγειλαν οἱ ξένοι σαφῶς. It would however be easy to understand οὕτω διαπεπραγμένοις ὥστε παγκάκως ἔχειν δόμοις. But ὑφ' ἧς φήμης belongs rather to ἔθετο.

729. ἦ δὴ κλύων ἐκεῖνος. 'Though Clytemnestra looks stern and grave, with-

εὖτ' ἂν πύθηται μῦθον. ὦ τάλαιν' ἐγώ·
ὥς μοι τὰ μὲν παλαιὰ συγκεκραμένα
ἄλγη δύσοιστα τοῖσδ' ἐν Ἀτρέως δόμοις
τυχόντ' ἐμὴν ἤλγυνεν ἐν στέρνοις φρένα·
ἀλλ' οὔ τί πω τοιόνδε πῆμ' ἀνεσχόμην.
τὰ μὲν γὰρ ἄλλα τλημόνως ἤντλουν κακά·
φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβήν,
ὃν ἐξέθρεψα μητρόθεν δεδεγμένη,
καὶ νυκτιπλάγκτων ὀρθίων κελευσμάτων
καὶ πολλὰ καὶ μοχθήρ' ἀνωφέλητ' ἐμοὶ
τλάσῃ· τὸ μὴ φρονοῦν γάρ, ὡσπερεὶ βοτόν,
τρέφειν ἀνάγκη, πῶς γὰρ οὔ; τρόπῳ φρενός.
οὐ γάρ τι φωνεῖ παῖς ἔτ' ὢν ἐν σπαργάνοις,
εἰ λιμὸς ἢ δίψη τις ἢ λιψουρία
ἔχει· νέα δὲ νηδὺς αὐτάρκης τέκνων.

out doubt *he* will indulge his joy at the tidings.' Such seems to be the sense. Dr. Peile translates, 'We may be sure, then, his hearing will make him a merry heart, the moment he receives the intelligence.' It is true that *εὐφρανεῖ νόον* scarcely implies of itself any outward demonstration; but still the words must mean something different from the morose reserve of Clytemnestra. Like the Latin *indulgere genio*, *εὐφραίνειν νόον* has the notion of *giving way* to pleasure. So Alcest. 788, *εὔφραινε σαυτόν, πῖνε, τὸν καθ' ἡμέραν βίον λογίζου σόν.*

731. *τὰ μὲν παλαιά.* Schol. *ἡ κρεουργία τῶν Θυέστου παίδων καὶ ὁ Ἀγαμέμνονος θάνατος.* See on Theb. 737.

732. *τοῖσδ' ἐν Ἀ. δόμοις*, 'in this house when Atreus had it.'

735. *τλημόνως*, 'patiently.' Cf. Ag. 1273. Eur. Suppl. 947, *μένειν χρὴ τλημόνως.*

736. *φίλον δ' Ὀρέστην.* The construction is irregular, and doubtless intentionally so, to suit the rambling and incoherent style of the soliloquy. She ought to have said *ἀπώλεσα* or *τεθνηκότα ἀκούω*, but does not finish the sentence till v. 750, and then turns it in a different way. Translate:—'But as for the dear Orestes, the darling of my soul, whom I brought up from the day I took him of his mother, and all my many troubles from the shrill cries that kept me astir at nights,—all of no avail to me who had to endure them, for,' &c. If the text be right, as Hermann thinks it is, though others suppose something to have been lost, *κελευσμάτων* is the genitive after *πολλὰ καὶ μοχθηρά.* The construction would be rather clearer if we were to read *τὰ πολλὰ καὶ μοχθηρὰ*, and (as Portus proposed) *κὰκ νυκτιπλάγκτων.*

737. *μητρόθεν.* Theocr. xvii. 59, *δεξαμένα παρὰ ματρός.* Ar. Ach. 478, *σκάνδικά μοι δὸς μητρόθεν δεδεγμένος.* Od. xix. 355, *δεξαμένη χείρεσσ', ὅτε μιν πρῶτον τέκε μήτηρ.*

741. *τρόπῳ φρενός.* 'According to his humour.' Scholef.

743. *εἰ λιμός.* So Stanley for *ἢ λιμός.* Hermann and Franz rightly adopt the correction; for, though in v. 876, *ἢ—ἢ* is certainly for *εἴτε—εἴτε*, there is this difference, that *ἢ* cannot be used to express a *direct* hypothesis. Dr. Peile's attempt to dispose of the objection is only a kind of quibble, 'does hunger, or does thirst, it may be, or—.' For the Ionic form *δίψη* Herm. and Well. propose *δίψησις*, J. Wordsworth *δίψ' εἴτις*, admitted by Dindorf. We have, however, *θῶκος* in Prom. 850, *δάπεδα* ib. 848, not to mention *πωλεύμεναι* and *εἰσοιχνεῦσιν* ib. 663 and 122.

744. *αὐτάρκης.* Schol. *ἑαυτῇ ἀρκεῖν καὶ βοηθεῖν βούλεται.* 'Helps itself,' Scholef.

τούτων πρόμαντις οὖσα, πολλὰ δ', οἴομαι,
ψευσθεῖσα, παιδὸς σπαργάνων φαιδρύντρια
γναφεὺς τροφεύς τε ταὐτὸν εἰχέτην τέλος.
ἐγὼ διπλᾶς δὲ τάσδε χειρωναξίας
ἔχουσ' Ὀρέστην ἐξεδεξάμην πατρί.
τεθνηκότος δὲ νῦν τάλαινα πεύθομαι.
στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον
οἴκων· θέλων δὲ τόνδε πεύσεται λόγον.
ΧΟ. πῶς οὖν κελεύει νιν μολεῖν ἐσταλμένον;
ΤΡ. ἢ πῶς; λέγ' αὖθις, ὡς μάθω σαφέστερον.
ΧΟ. ἢ ξὺν λοχίταις εἴτε καὶ μονοστιβῆ.
ΤΡ. ἄγειν κελεύει δορυφόρους ὀπάονας.
ΧΟ. μή νυν σὺ ταῦτ' ἄγγελλε δεσπότου στύγει·
ἀλλ' αὐτὸν ἐλθεῖν, ὡς ἀδειμάντως κλύῃ,

746. *φαιδρύντρια*, 'cleanser,' 'washer' (Ag. 1078).

749. *πατρί.* '*For* the father,' i. e. to present it to him; but *from* the mother, sup. 737. But Porson (on Hec. 533) takes the dative as equivalent to 'from.' It is thus a dative of place, '*at* the hands of,' &c. See Eum. 424.

750. *τεθνηκότος.* Both the accusative and the genitive occur with *πυνθάνεσθαι* in the sense of 'hear of.' Examples of the latter are Il. xvii. 102. Thuc. iv. 6.

752. *τόνδε λόγον.* So Blomf., Dind., Herm. for *τῶνδε λόγων.* The mere cacophony of the latter (with *θέλων*) is some argument against it.

754. *ἢ πῶς;* 'Did you ask *how?* Explain your meaning more clearly'—'I meant to ask whether he is to come with his body-guards or alone.' In the former verse Hermann and Franz, after Canter, give *τί πῶς;* (a combination which requires to be defended by examples.) Dindorf and Weil edit *ὅπως;* with Schütz,—a comic rather than a tragic idiom. Cf. Eur. Ion 958, *καὶ πῶς ἐν ἄντροις παῖδα σὸν λιπεῖν ἔτλης;—πῶς δ'; οἰκτρὰ πολλὰ στόματος ἐκβαλοῦσ' ἔπη.* In the second verse the Med. gives *ἢ ξύν*, which Klausen edits (interrogatively). If we supply *ἐρωτῶ* or *θέλω εἰδέναι*, there is no reason to alter *ἢ* to *εἰ* with Turn. Vict., as Hermann, Peile, and others have done.

757. *δεσπότου στύγει.* Schol. *τῷ μισουμένῳ ὑπ' Ἀγαμέμνονος*, i. e. 'to that object of our master's detestation,'—Aegisthus. So a person is called *μίσημα* in Theb. 173 and elsewhere. Peile translates, 'our wretch of a master,' comparing the well-known periphrasis *συὸς μέγα χρῆμα*, Herod. i. 36. But it may be doubted if the Greeks ever extended this idiom so as to make *δεσπότου στύγος* a synonym of *στυγερὸς δεσπότης.* The meaning probably is (in connexion with *γηθούσῃ φρενὶ* below, and in reference to the nurse's disparagement of Aegisthus at v. 751), 'Do not you now announce this with feelings of dislike towards your master, but tell him, with a cheerful mind, to come quickly,' &c.

758. *αὐτὸν ἐλθεῖν.* 'In order that he may hear the news fearlessly, bid him come alone,'—i. e. assure him that he has no need of body-guards, in order to disarm his suspicions by representing it as perfectly safe.—*γηθούσῃ* for *γαθούσῃ* is Pauw's correction. The latter may be one of those Doricisms which are sometimes found even in Iambic verses, on which see Prom. 694. It is objected, with some show of reason, that the present *γηθέω* was not used by the earlier Greeks (though it is found Theocr. i. 54). We have indeed *ἐπεγήθει* Prom. 162, but the reading is doubtful. Hermann gives *ὅσον τάχιστά γ' εὐδούσῃ φρενί*, alleging that *γηθούσῃ*, if said of the nurse, would have told her too much of the secret; if of Aegisthus, it would have made him suspect the nurse. But see on v. 761.

ἄνωχθ' ὅσον τάχιστα γηθούσῃ φρενί·
ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος.
ΤΡ. ἀλλ' ἦ φρονεῖς εὖ τοῖσι νῦν ἠγγελμένοις;
ΧΟ. ἀλλ' εἰ τροπαίαν Ζεὺς κακῶν θήσει ποτέ;
ΤΡ. καὶ πῶς; Ὀρέστης ἐλπὶς οἴχεται δόμων.
ΧΟ. οὔπω· κακός γε μάντις ἂν γνοίη τάδε.
ΤΡ. τί φῄς; ἔχεις τι τῶν λελεγμένων δίχα;
ΧΟ. ἄγγελλ' ἰοῦσα, πρᾶσσε τἀπεσταλμένα·
μέλει θεοῖσιν ὧνπερ ἂν μέλῃ πέρι.
ΤΡ. ἀλλ' εἶμι καὶ σοῖς ταῦτα πείσομαι λόγοις·
γένοιτο δ' ὡς ἄριστα σὺν θεῶν δόσει.
ΧΟ. νῦν παραιτουμένᾳ μοι, πάτερ — στρ. ά.

760. *κρυπτὸς ὀρθοῦται λόγος.* These words were recovered by Porson from Eustathius, p. 1013, 11, who quotes as a verse of Euripides (see frag. 1054), *ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος* (with the var. lect. *κυπτός*). The Med. and the other old copies give *κρυπτὸς ὀρθούσῃ φρενὶ*, from a confusion with the preceding line (see Ag. 1187). The meaning is, that a confidential message can only be rightly and safely communicated by a personal interview of the bearer. It is to be observed, that the nurse is instructed to quote this aphorism to Aegisthus, in order to induce him to come in person. Compare above, v. 650. For the use of *ἐν* compare Thuc. vii. 8, *νομίζων οὕτως ἂν μάλιστα τὴν αὑτοῦ γνώμην, μηδὲν ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν, μαθόντας τοὺς Ἀθηναίους βουλεύσασθαι περὶ τῆς ἀληθείας.* Also iv. 113, 2.

761. *φρονεῖς εὖ.* 'Can it be that you are *glad* at the present tidings?' Peile prefers to translate, 'Well, if you have any good purpose to serve by what you just now bid me say—,' reading *ἀλλ' εἰ* after Aldus. But the scholium *χαίρεις*, on the preceding verse, evidently belongs to this, as Hermann observes. Compare Ag. 262, *εὖ γὰρ φρονοῦντος ὄμμα σοῦ κατηγορεῖ.* This sense of *εὖ φρονεῖν* for *εὐφραίνεσθαι* seems generally to have escaped the commentators. There is however an indisputable instance of it in Eur. Ion 518, *χαίρομεν· σὺ δ' εὖ φρόνει γε, καὶ δύ' ὄντ' εὖ πράξομεν.* Assuming its truth here, we have a strong argument for the genuineness of *γηθούσῃ* above, since the question could only have originated from the nurse's surprise at the mention of *rejoicing* at what she supposed was really the death of Orestes.—For *ἀλλ' ἦ* see sup. 212. Ag. 267. Eur. Alcest. 816. Soph. El. 879.

762. *ἀλλ' εἰ κ.τ.λ.* 'But what if Zeus shall one day bring about a change from misfortune?'—'Impossible!' replies the still incredulous nurse, 'since Orestes is gone, the hope of the family.' Cf. Suppl. 504, *ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίοσιν;* Or, without a question, we might translate, 'Nay, I was only thinking whether,' &c. For the chorus are trying to allay the not unreasonable suspicion of the nurse that there must be some cause for this unwonted joy. For *τροπαίαν* see Theb. 702.—*καὶ πῶς*, 'indeed!' 'surely not.' Ag. 532.

766. *ἄγγελλ' ἰοῦσα.* 'Go, and deliver the message,' i.e. don't stay to question us further; 'do what has been commanded.' Cf. Eur. Troad. 1149, *σὺ δ' ὡς τάχιστα πρᾶσσε τἀπεσταλμένα.* Frag. Dan. 47, *ὑπηρέτην γὰρ ὄντα τἀπεσταλμένα πράσσειν προθύμως.* There is great art in the manœuvre by which the chorus, who are under a promise of secrecy (v. 546), yet reveal just enough to excite the curiosity of the nurse without satisfying it.

767. *μέλει θεοῖσιν.* So Ag. 947, *μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλῃς τελεῖν.* Here it may be regarded as a formula for discouraging further inquiry.

770. The nurse having entered the palace, as before Orestes and Pylades had done, and the Queen having also retired to consult with Aegisthus (v. 705), the chorus are now left to themselves, and

Ζεῦ θεῶν Ὀλυμπίων,
δὸς τύχας εὖ τυχεῖν κυρίως
τὰ σώφρον' εὖ μαιομένοις ἰδεῖν·
διὰ δίκας πᾶν ἔπος
ἔλακον· ὦ Ζεῦ, σύ νιν φυλάσσοις. [ἐή.]
πρὸ δέ γ' ἐχθρῶν τὸν ἔσωθεν μελάθρων, Ζεῦ,
θὲς, ἐπεί νιν μέγαν ἄρας — [στρ. β́.
δίδυμα καὶ τριπλᾶ
παλίμποινα θέλων ἀμείψει.
ἴσθι δ' ἀνδρὸς φίλου πῶλον εὖ- — ἀντ. ά.
νιν ζυγέντ' ἐν ἅρμασιν
πημάτων, ἐν δρόμῳ προστιθεὶς

throwing off all reserve and disguise utter a hearty prayer that Orestes may at length find an end of all his troubles, that order and virtue may be restored to the house, that a crowning act of retribution may put an end for ever to the murders in the family. Apollo and Hermes are invoked, the one as holding the prophetic seat, the other as the god of craft and concealment. They promise offerings and the institution of solemn dirges to expiate the guilt incurred in the family. And finally, Orestes is exhorted to act with firmness, and to think only of his dead father by way of hardening himself to his mother's cry for mercy.—This stasimon is so corrupt that some licence must be allowed in emending the text, so as to satisfy fairly the requirements of both sense and metre. Prof. Conington gives up the attempt to make out any antistrophic correspondence, and contents himself generally with representing the old readings, though avowedly corrupt.

772. *εὖ τυχεῖν.* The Med. has *τυχεῖν δέ μου.* Hermann has given *εὖ τυχεῖν* from the Schol., *δός μοι εὐτυχίαν εὐτυχῆσαι βεβαίως.* Franz edits *μοι τυχεῖν*, Conington *δὸς τύχας τυχεῖν δόμου κυρίοις.*—*κυρίως*, which occurs also in Ag. 171, seems to mean 'validly,' 'permanently.'

773. *τὰ σώφρονα*, i. e. *σωφροσύνην.* The Med. gives *τὰ σωφροσυν—*, probably from a gloss superscribed having been introduced as a various reading. The antistrophic verse makes the correction of Hermann nearly certain. Literally, 'Grant that their fortunes may turn out well in themselves (*κυρίως*), who desire what is right and reasonable to see it.' Where *ἰδεῖν* is added much as *εἰπεῖν* in Ag. 358. Hermann however gives *ἔχειν* for *ἰδεῖν*,—but *εὖ* may be compared with Suppl. 73, *κλύετ' εὖ τὸ δίκαιον ἰδόντες*, 'to see it well,' meaning 'to see it thrive.'

774. *διὰ δίκας.* Here *διὰ* is a monosyllable, as in Pers. 565. 640. Inf. 784. Hermann has *κὰδ δίκαν* from the Schol. *κατὰ δίκαν, ὅ ἐστι κατὰ τὸ δίκαιον.* By *πᾶν ἔπος ἔλακον* is meant, that the above is a sort of prophetical declaration, that it will be so.

775. *ὦ Ζεῦ, σύ νιν φυλάσσοις.* A former correction of Hermann's for *Ζεῦ, σὺ δέ νιν κ.τ.λ.*

776. *πρὸ δέ γ' ἐχθρῶν τὸν ἔσωθεν.* So Hermann and Seidler for *πρὸ δὲ δὴ 'χθρῶν τῶν ἔσω.* 'Yea, and set thou him that is within the palace (Orestes) before (i. e. above) his enemies; since by raising him to be great you will receive gladly a double and triple return,' viz. in sacrifices, sup. 247 seqq.—*μέγαν ἄρας*, cf. *ἀπὸ σμικροῦ δ' ἂν ἄρειας μέγαν*, v. 254.

779. *ἴσθι.* Schol. *γίγνωσκε.* Hermann and Franz admit Pauw's conjecture *ἴσχε*, 'sustain him in the course,' or rather perhaps, 'check his speed.' But the change seems by no means necessary: 'Know that the orphan son of a dear sire is yoked in the chariot of misfortune, and set a limit to his course.' The common reading is *ἅρματι*, but Hermann has restored the plural from the Scholiast, on metrical grounds.—*ἀνδρὸς φίλου*, scil. *τοῦ θυτῆρος καί σε τιμῶντος μέγα*, sup. 247.

μέτρον· τίς ἂν σωζόμενον ῥυθμὸν
  τοῦτ᾽ ἴδοι διὰ πέδον
ἀνομένων βημάτων ὄρεγμα;
οἵ τ᾽ ἔσω δωμάτων πλουτογαθῆ μυχὸν ἐνίζετε, στρ.
  κλῦτε, σύμφρονες θεοί. [γ΄.
    ἄγετε, τῶν πάλαι
λύσασθ᾽ αἷμα προσφάτοις δίκαις·
τῶνδε γὰρ ἐνδίκως πεπραγμένων
γέρων φόνος μηκέτ᾽ ἐν δόμοις τέκοι.
τὸ δὲ καλῶς κτίμενον ὦ μέγα ναίων μεσῳδ.
στόμιον, εὖ δὸς ἀνιδεῖν δόμον ἀνδρὸς

784. *τοῦτ᾽ ἴδοι διὰ πέδον.* So Blomfield for *τοῦτ᾽ ἰδεῖν δάπεδον.* Some alteration is necessary to make the passage grammatical; and ΙΔΟΙ for ΙΔΕΙΝ is as simple and easy as any that has been proposed,—more so than *κτίσον* for *τίς ἂν*, which Franz has given on the conjecture of H. L. Ahrens, or *τίν᾽ αὖ*, Hermann's reading. The Schol. found *ἰδεῖν*, but he explains it by *ἴδοι*. The *διὰ* is here, as unquestionably in many other places (see 774), a monosyllable. If we retain *δάπεδον* (or, as Hermann writes it, *γάπεδον*,—but see on Prom. 848), the sense will be precisely the same, *ἀνομένων δάπεδον* being like *πηδᾶν πεδία*, Ajac. 30; *πλανηθεὶς χθόνα*, Eur. Hel. 598; *πόντιον κλύδων᾽ ἀλώμεναι*, Oed. Col. 1686; *στεῖχ᾽ ἀνηρότους γύας*, Prom. 727. Translate: 'Would that one could see the strained pace of his steps keeping regular time as they go over this course.' Schol. *εὔτακτον καὶ μὴ τραχεῖαν πορείαν.* By *ῥυθμὸν* we must understand the 'stepping in time' or measured paces of a horse in harness. For the middle *σώζεσθαι* see Prom. 43.

786. *ἔσω* Herm. for *ἔσωθε.* Weil, who transposes the strophe and the antistrophe, reads *ξυλλάβοιτο* in 797.—*ἐνίζετε*, the emendation of Hermann for *νομίζετε.* Compare Pers. 143, *τόδ᾽ ἐνεζόμενοι στέγος ἀρχαῖον.* Eur. El. 1108, *μουσεῖα καὶ θάκους ἐνίζουσαν ἀηδόνα.* The gods are addressed who were worshipped as the protectors of the family, and who occupied shrines or had altars in the interior of the palace, as Ζεὺς Ἑρκεῖος, Κτήσιος, Ἑστία, Ἑκάτη, &c.

790. Photius, *πρόσφατος, κυρίως μὲν ὁ νεωστὶ ἀνῃρημένος·—καταχρηστικῶς δὲ καὶ πᾶν ὁτιοῦν ἄρτι συμβεβηκός.*

791. The words *τῶνδε γὰρ ἐνδίκως* are inserted only on conjecture, and the reader is not to regard them as any thing more than a probable restoration of both sense and metre. In the MSS. and edd. *πεπραγμένων* follows *τῶν πάλαι*, which can hardly be right, since *τῶν πάλαι αἷμα* must mean 'the blood of those long ago slain,' which is now to be atoned for by fresh acts of justice. Weil reads *διαπεπραγμένων*, *occisorum*, thus making a dochmiac.

792. *γέρων φόνος.* 'May old murders no longer beget new murders,' i. e. may the curse inherent in the family now become exhausted, as by old age. On the peculiar figure here employed see sup. 636. Ag. 734.

793. *κτίμενον.* So Franz and Hermann for *κτάμενον.* Dr. Peile, who makes the antistrophe commence with *ὦ μέγα ναίων* in the middle of a verse, connects *τόδε καλῶς κτάμενον*, 'when this shall have been well killed,' with the preceding verse. Perhaps the poet imitated Homer's *ἐῢ κτίμενον πτολίεθρον*, in speaking of Apollo as the occupant of the rich and beautiful temple of Delphi.—*στόμιον*, the prophetic adytum, called *μυχὸν χθονὸς* inf. 941. The metre of these two verses is Paeonic, as in Ag. 972. Eum. 325. 335, &c.

794. *ἀνιδεῖν.* Schol. *ἀναβλέψαι.* The word seems *ἅπαξ λεγόμενον*, and can hardly be considered free from suspicion. Hermann gives *ἀνέδην*, "*fac ut domus viri libere, et ipse* (Agamemno) *amicis oculis ex caliginoso velamine* (sepulcri) *adspiciat.*"

φιλίοις ὄμμασι λαμπρῶς
  ἐκ δνοφερᾶς καλύπτρας.
ξυλλάβοι δ᾽ ἐνδίκως παῖς ὁ Μαίας ἐπιφορώτατος,
  πρᾶξιν οὐρίαν θέλων. [ἀντ. γ΄.
τὰ δ᾽ ἀλά᾽ ἀμφανεῖ
χρῄζων· ἄσκοπον δ᾽ ἔπος λέγων
νύκτα πρό τ᾽ ὀμμάτων σκότον φέρει,
καθ᾽ ἡμέραν δ᾽ οὐδὲν ἐμφανέστερος.
καὶ † τότε δὴ πλοῦτον στρ. δ΄.

795. The Med. here has *καί νιν ἐλευθερίως λαμπρῶς τ᾽ ἰδεῖν φιλίοις ὕμμασιν δνοφερὰς καλύπτρας.* Compare Eur. Ion 1467, *ὅ τε γηγενέτας δόμος οὐκέτι νύκτα δέρκεται, ἀελίου δ᾽ ἀναβλέπει λαμπάσιν.* Hermann reads *καί νιν ἰδεῖν*, and expunges *ἐλευθερίως λαμπρῶς τε* as an explanation of *ἀνέδην* in the preceding verse. For Eustathius explains the latter word by *ἀνέτως καὶ ἐλευθέρως*, Favorinus by *φανερῶς.* Weil reads *καί νιν ἐλευθερίας | λαμπρὸν ἰδεῖν φῶς φιλίοις | ὄμμασιν ἐκ δνοφερᾶς καλύπτρας.*—*ἐκ δνοφερᾶς* was long ago restored by Hermann from the Schol. *τοῦ σκότους.* For the idea of 'seeing from a dark veil,' compare sup. 46. Ag. 1149, *ὁ χρησμὸς οὐκέτ᾽ ἐκ καλυμμάτων ἔσται δεδορκώς.*

797. *ἐπιφορώτατος.* 'Most favourable,'—a metaphor from wind, as *οὐρίαν* in the next verse proves. Schol. *ὡς ἐπὶ ἀνέμου εἶπεν.* Thuc. iii. 74, *εἰ ἄνεμος ἐγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν.* Hence it is clear that Franz has wrongly adopted Emper's conjecture *ἐπεὶ φορώτατος πρᾶξιν οὐριεῖ.* The metre would have been satisfied by pronouncing the word *ἐπιπφορώτατος*, after the Aeolic way of *λόπφος* for *λόφος*, *σκύπφος* for *σκύφος*, *ὄπφις* for *ὄφις* Il. xii. 208, *ζεπφυρίη* Od. viii. 119, *πιπφαύσκων* Il. x. 478. 502. But the necessity for this is removed by Hermann's correction of v. 786.

800. *τὰ δ᾽ ἀλά᾽ ἀμφανεῖ.* So Hermann, by a bold, but, in all probability, successful conjecture for *πολλὰ δ᾽ ἄλλα φανεῖ χρῄζων κρυπτά.* The Schol. Med. strongly confirms the correction, *τὰ δὲ κρυπτὰ νῦν φανερώσει.* Another scholium has *θέλων* (see on 332) *πολλὰ κρυπτὰ εὑρήσει.* In neither is any mention of *ἄλλα*, which is a corruption of *ἀλά᾽*, while *κρυπτὰ* is a mere gloss upon it. We have *τὸ φωτῶν ἀλαὸν γένος* Prom. 560.—*χρῄζων*, 'if he wills it.' Cf. v. 332.

801. *ἄσκοπον ἔπος.* Hermes, who is peculiarly the god of craft, will conduct the enterprise by stealth and delusive words. Which the poet thus expresses:—'But speaking an unlooked-for word both by night he carries darkness before his face, and by day is not clearer' (or, brings night and darkness). Hermann appears to take *ἔπος* for the word by which Hermes summons men to the shades. This command, coming by day or by night, is unforeseen; and thus Aegisthus little knows how near he is to his end.—For *καθ᾽ ἡμέραν* in this sense the Greeks commonly use *μεθ᾽ ἡμέραν*, but we have *νύχιος ἢ καθ᾽ ἡμέραν* Eur. Electr. 603, *λευκὸν κατ᾽ ἦμαρ* Ag. 651.

804—22. The concluding part of the chorus is exceedingly corrupt; so much so indeed, that it is a question whether the MSS. readings should be faithfully given in the text, though certainly wrong, or whether emendations should be admitted which have nothing more in their favour than a fair chance of being right. There can be no doubt that the chaotic mass which has come down to us was originally antistrophic; and the now ascertained exactness of the Aeschylean metres is a very valuable aid in ejecting textual glosses and restoring the original words. In the following disposition of *στρ.* and *ἀντ. δ΄* it has seemed advisable generally to adopt Hermann's readings, while in *ἀντ. β΄* those given by Franz seem preferable. From the Scholiast very little assistance is here to be obtained, for the text was corrupted before his time.

804. *καὶ τότε δή.* This verse cannot be restored with any thing like certainty. Hermann's conjecture is *καὶ τότ᾽ ἤδη, τότε πλοῦτον οἴσομεν.* Perhaps *κτύπον*,

δωμάτων λυτήριον
θῆλυν οὐριοστάταν,
ἅμα δὲ κρεκτὸν γοατὰν νόμον
θήσομεν πόλει· τὰ δ' εὖ
ἔχοντ' ἐμὸν κέρδος αὔξει τόδ', ἄ-
τα δ' ἀποστατεῖ φίλων.
σὺ δὲ θαρσῶν, ὅταν ἥκῃ μέρος ἔργων, ἀντ. β΄.
ἐπαΰσας πατρὸς αὐδὰν
θροούσᾳ Τέκνον,
πέραιν' οὐκ ἐπίμομφον ἄταν.
Περσέως τ' ἐν φρεσὶν καρδίαν σχεθὼν ἀντ. δ΄.
τοῖς θ' ὑπὸ χθονὸς φίλοις
τοῖς τ' ἄνω πρόπρασσ' ἰὼν

the joyous beating of instruments, hands &c., or *χορόν*. Weil gives *πότμοιν δωμάτων λυτηρίοιν*. What follows he re-writes rather than emends. The remark of the Schol. is of no value, for he explains *λυτήριον* by *ἐλεύθερον*.—*οὐριοστάταν*, Schol. *οὐρίως σταθέντα*. The word was probably used of a settled favourable gale, as an epithet of *ἄνεμος*. Applied to *χορὸν*, it would mean 'taking up a favourable station,' e.g. by the altar.

807. *ἅμα δὲ κρεκτὸν γοατὰν νόμον θήσομεν*. So Hermann for *ὁμοῦ κρεκτὸν γοήτων νόμον μεθήσομεν* (where *ὁμοῦ* is the correction of a later hand in the Med. over the erasure of the original word). There is no known word *γοητὴς*, but it has the analogy of *βοᾶτιν τάλαιναν αὐδὰν*, Pers. 577.—*κρεκτὸς νόμος* is properly said of the notes of a harp; but we find *κρέκειν αὐλὸν* Ar. Av. 683; and the cithern was solely an instrument of joy.

809. *ἔχοντ' ἐμὸν κέρδος αὔξει*. So Hermann for *ἐμὸν ἐμὸν κέρδος ἀέξεται*. The metre shows the vulgate to be wrong; and the correction is confirmed by the scholium, *τὰ καλῶς ἀποβαίνοντα τὸ ἐμὸν κέρδος ἐστὶν, τῶν δὲ περὶ Ὀρέστην καὶ Ἠλέκτραν ἀπαλλαγὴ ἄτης*.

Ibid. *ἄτα ἀποστατεῖ*. 'So far all is well.' Compare Ag. 1073, *ἀλκὰ δ' ἑκὰς ἀποστατεῖ*.

812. *ἐπαΰσας πατρὸς αὐδάν*. In this antistrophe Franz has admitted the emendations of Seidler and Blomfield. The Med. has *ἐπαΰσας πατρὸς ἔργῳ | θροούσᾳ | πρὸς σὲ τέκνον πατρὸς αὐδὰν | καὶ περαίνων ἐπίμομφαν ἄταν*. It is manifest that here are several interpolations. The Schol. has *ἐπικαλεσάμενος τὸ εἴδωλον τοῦ πατρὸς*, whence it would seem that he found either *εἰκὼ* for *ἔργῳ*, or *σκιὰν* for *αὐδάν*. The reading in the text commends itself by a certain simplicity and appropriateness, though such serious changes are only to be justified by necessity:—'But do you confidently, when your share of action has arrived, uttering the name of *Father* to her crying out *My son!* accomplish a calamity which is free from blame.'

815. *Περσέως καρδίαν*, 'the resolution of a Perseus.' Schol. *ἀποστραφεὶς ὡς ἐκεῖνος, μή πως θεώμενος αἰδεσθῇς τὴν μητέρα*.

817. *τοῖς τ' ἄνω πρόπρασσ' ἰών*. So Hermann for *τοῖς τ' ἄνωθεν προπράσσων*. Weil, after Enger, gives *πρόπραξον*, and reads *ἐργάνας* (i. e. *ἐργασίας*) for *ὀργᾶς*, the Med. giving *χάριτος ὀργᾶς λυπρᾶς*, emended by Hermann after Blomf. and Schütz. By *χάρις ὀργῆς* we may understand the duty of revenge which is owed by a son to a father. Compare *χάριτες* in v. 312. This, the chorus says, may be paid (viz. in the reproaches against his mother, inf. 890 seqq.) *before* the deed is done, for the sake both of the dead Agamemnon and the surviving Electra. We do not elsewhere find *προπράσσειν*, but *πράσσειν χάριν*, 'to do a favour,' occurs Eur. Ion 895. Eur. El. 1133.

χάριτας ὀργᾶς λυγρᾶς, ἔνδοθεν
φοινίαν ἄγαν τιθείς,
τὸν αἴτιον δ' ἐξαπολλὺς μόρου
* * * *

ΑΙΓΙΣΘΟΣ.

ἥκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος·
νέαν φάτιν δὲ πεύθομαι λέγειν τινὰς
ξένους μολόντας οὐδαμῶς ἐφίμερον.
μόρον δ' Ὀρέστου, καὶ τόδ' ἀμφέρειν δόμοις
γένοιτ' ἂν ἄχθος δειματοσταγὲς φόνῳ
τῷ πρόσθεν ἑλκαίνοντι καὶ δεδηγμένῳ.
πῶς ταῦτ', ἀληθῆ καὶ βλέποντα δοξάσω,
ἢ πρὸς γυναικῶν δειματούμενοι λόγοι

819. *φοινίαν ἄγαν*. The Med. gives *ἄταν*, but the metre requires a short syllable. Both here and in Ag. 709 Hermann has introduced a conjectural form *ἄγη* from *ἅζω*, connected with *ἁγνὸς*, and meaning 'a sacrifice,' or 'consecration.' The reading given above seems safer; for *φοινία ἄγη* = *ἐπίφθονος φόνος*. See Ag. 130, where *ἄγα* has been restored for the vulg. *ἄτα*. Like *ἄχος* used for 'a crime,' *ἄγη* is any thing which excites wonder, horror, or any strong emotion.

820. The metre shows that a verse has been lost after this; and the preceding *δὲ* seems to indicate that a new sentence was commenced, which we might complete by some such addition as *ξύμμαχον κάλει Δίκην*,—'invoke Dikè as you deal the fatal blow.'

826. *μόρον δ' Ὀρέστου*. Usually these words are connected with the preceding verse, and a full stop placed after them, in which case *καὶ τόδ' ἂν φέρειν* is probable. But the sense seems rather to be this:—'For as to the death of Orestes, to attribute *this* also to the family would be a fear-instilling burden to one already festering and bitten by (i. e. sore from the bite of) the former murder.' The news, says Aegisthus, is by no means agreeable, because the blame will certainly be laid on me, who have already enough odium to bear from the death of Agamemnon,—who am *ἑλκαίνων καὶ δεδηγμένος τῷ πρόσθεν φόνῳ*. The Greek practice, or idea of true policy, was to kill the son who might avenge a murdered parent. Aegisthus recites the three first verses somewhat hurriedly, but he then pauses, and begins to soliloquize in a lower tone, at *μόρον δ' Ὀρέστου*. Here *φόνῳ* does not agree with *ἑλκαίνοντι*, but is the dative after it. Weil reads *ἑλκαίνουσι καὶ δεδηγμένοις*, agreeing with *δόμοις*, and thinks the singular resulted from *τῷ*. Klausen, who supplies *ἐμοὶ*, wrongly joins *δειματοσταγὲς φόνῳ*. Hermann translates *φόνος ἑλκαίνων καὶ δεδηγμένος* *caedes illa quae nos vulnerat et mordet*, which does not seem defensible. For the figure of speech cf. Ag. 1134, *πέπληγμαι δ' ὑπαὶ δήγματι φοινίῳ*. And for the construction *μόρον δ' Ὀρέστου, καὶ τόδ' κ.τ.λ.* see sup. 51, *τὸ δ' εὐτυχεῖν, τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον*. Ag. 541, *τὰ δ' αὖτε χέρσῳ, καὶ προσῆν πλέον στύγος*. See ibid. 1023.

829. *ἀληθῆ καὶ βλέποντα*. Compare *ζῶντα* said of oracles, Oed. R. 482. The converse is *θνήσκοντες μάτην*. Perhaps however *βλέποντα* is used in the sense of 'clear,' 'unveiled,' as Ag. 1149. Cf. Suppl. 461.

830. *πρὸς γυναικῶν δειματούμενοι*. 'Spread by women (the chorus and the nurse) in alarm,' or 'as an alarm.' Hesych. *δειματοῦται· φοβερὰ λέγει ἢ ἀκούει*. Eur. Andr. 42, *δειματουμένη δ' ἐγὼ—Θέτιδος εἰς ἀνάκτορον θάσσω*. It is hard to believe that *δειματούμενοι λόγοι* can mean *rumores perterriti*, or

πεδάρσιοι θρώσκουσι θνήσκοντες μάτην ;
τί τῶνδ' ἂν εἴποις ὥστε δηλῶσαι φρενί ;
ΧΟ. ἠκούσαμεν μέν, πυνθάνου δὲ τῶν ξένων
ἔσω παρελθών. οὐδὲν ἀγγέλων σθένος
ὡς αὐτὸν αὐτῶν ἄνδρα πεύθεσθαι πάρα.
ΑΙ. ἰδεῖν ἐλέγξαι τ' αὖ θέλω τὸν ἄγγελον,
εἴτ' αὐτὸς ἦν θνήσκοντος ἐγγύθεν παρών,
εἴτ' ἐξ ἀμαυρᾶς κληδόνος λέγει μαθών.
οὔτοι φρέν' ἂν κλέψειαν ὠμματωμένην.
ΧΟ. Ζεῦ, Ζεῦ, τί λέγω ; πόθεν ἄρξωμαι
τάδ' ἐπευχομένη κἀπιθεάζουσ' ;
ὑπὸ δ' εὐνοίας
πῶς ἴσον εἰποῦσ' ἀνύσωμαι ;

rumores ad terrorem conficti. It is better to understand λόγοι φοβερῶς (or ἐς φόβον) λεγόμενοι ὑπὸ γυναικῶν.

831. θνήσκοντες μάτην. The same sentiment occurred Ag. 470, ταχύμορον γυναικογήρυτον ὄλλυται κλέος. Cf. Hes. Opp. 763, φήμη δ' οὔτις πάμπαν ἀπόλλυται. The real meaning is, θνήσκοντες καὶ μάταιοι ὄντες. Cf. 867. Eur. Hipp. 916, ὦ πόλλ' ἁμαρτάνοντες ἄνθρωποι μάτην. The exact idea in πεδάρσιοι θρώσκουσι is obscure. Perhaps simply the notion of fame flying high and as it were springing aloft is meant.

835. αὐτὸν αὐτῶν Schütz for αὐτὸς αὐτόν. The nominative αὐτὸς violates the first principles of grammar. The meaning is, 'There is nothing like personally questioning messengers,'—for ἐν ἀγγέλῳ κρυπτὸς ὀρθοῦται λόγος, sup. 760. Here οὐδὲν—ὡς means οὐδὲν παρὰ τὸ —, 'is nothing compared with,' &c., and αὐτὸν ἄνδρα is the subject to πεύθεσθαι. Blomfield rightly compares Ar. Av. 966, οὐδὲν οἷόν ἐστ' ἀκοῦσαι τῶν ἐπῶν. Plat. Gorg. p. 5 (Heind.), οὐδὲν οἷον τὸ αὐτὸν ἐρωτᾶν, ὦ Σώκρατες. Scholefield adds Dem. Mid. p. 529, οὐδὲν γὰρ οἷον ἀκούειν αὐτοῦ τοῦ νόμου. The expression was doubtless proverbial. In Eur. El. 548, we have βούλομαι γὰρ εἰσιδὼν | αὐτοὺς ἐρέσθαι, where αὐτοὺς must be emphatic, as standing the first word in the verse. At the end of the verse πάρα is Hermann's correction for πέρι. Weil retains πέρι, comparing Ag. 1330, τοῦ δρῶντός ἐστι καὶ τὸ βουλεῦσαι πέρι.—It is to be observed, that the sentiment is *general*, so that there is no confusion, as Prof. Conington objects, between the ἄγγελοι and the ξένοι.

836. ἐλέγξαι. 'To cross-question,'—the true sense of this verb, which hence signifies either 'to prove false,' 'refute,' or 'prove true,' viz. according to the result of a close verbal examination.

839. φρέν' ἄν. So Herm., Franz, Dind., with Elmsley, for φρένα. We might indeed correct οὔτἂν, but that α is not usually made long before κλ. Translate, 'Assuredly they will not (are not likely to) deceive a vigilant mind,'—a mind furnished with eyes. Cf. Suppl. 461, ξυνῆκας· ὠμμάτωσα γὰρ σαφέστερον. Schol. τὴν συνετήν μοι φρενα. Dr. Peile defends φρένα κλέψειαν, following Klausen, and translates, '*There's no cheating, I reckon, one that has all his wits about him.*'

841. κἀπιθεάζουσ'. So Herm., Dind., Peile, with Blomfield, for κἀπιθοάζουσ'. Franz and Klausen retain the vulgate, which is also defended by Dr. Donaldson, *New Cratylus*, p. 578. But Hesychius has ἐπιθεάζει· θεοὺς ἐπικαλεῖται. Eur. Med. 1409, τάδε καὶ θρηνῶ κἀπιθεάζω μαρτυρόμενος δαίμονας, where the MSS. give κἀπιθοάζω. Thucydides and Plato also use ἐπιθεάζειν in the sense of 'calling on the gods.'

843. ἴσον, τὸ μέσον, 'neither too much nor too little ;' μήθ' ὑπεράρας μήθ' ὑποκάμψας καιρὸν χάριτος, Ag. 759. Cf. Theb. 347, οὔτε μεῖον οὔτ' ἴσον λελιμμένοι, i.e. ἀλλὰ πλέον. So ἅλις is 'just enough,' Med. 630.—ἀνύσωμαι might mean (cf. Prom. 719), 'should I obtain it,' and so Klausen takes it, while Peile regards it as a synonym with πῶς εἰποῦσα τύχω ; 'How must I succeed in saying ?' But the context seems to show the poet's meaning to be, 'I know not where I shall begin, nor how I can leave off after saying just enough, through kindly feelings towards Orestes.'

νῦν γὰρ μέλλουσι μιανθεῖσαι
πειραὶ κοπάνων ἀνδροδαΐκτων
ἢ πάνυ θήσειν Ἀγαμεμνονίων
οἴκων ὄλεθρον διὰ παντός·
ἢ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ
δαίων ἀρχάς τε πολισσονόμους
ἕξει, πατέρων μέγαν ὄλβον.
τοιάνδε πάλην μόνος ὢν ἔφεδρος
δισσοῖς μέλλει θεῖος Ὀρέστης
ἅψειν. εἴη δ' ἐπὶ νίκῃ.
ΑΙ. ἐή, ὀτοτοτοτοῖ.
ΧΟ. ἔα, ἔα μάλα.

815. πειραὶ κοπάνων. Schol. πειραὶ αἱ ἀκμαὶ τῶν ξιφῶν, παρὰ τὸ πείρειν. Perhaps however those are right who prefer the commoner form πεῖραι, 'the experiments,' or attempts, 'of a murderous knife.'—ἀνδροδαΐκτων is clearly active, as πολέμους πυργοδαΐκτους Pers. 109.

846. ἢ πάνυ θήσειν. Either to cause the final and utter ruin of the family by the death of Orestes in the conflict, or to restore him victorious to his house.

848. πῦρ καὶ φῶς. The order is, ἕξει πῦρ καὶ φῶς (sc. πατρῴαν ἑστίαν), δαίων αὐτὸ ἐπ' ἐλευθερίᾳ, ἀρχάς τε πολισσονόμους. This is rather harsh ; but perhaps not more so than to take τε as used for εἶτα, with Peile and Wellauer; see on v. 548. Franz and Dindorf give ἀρχαῖς τε πολισσονόμοις, with Porson. Hermann thinks that a line has dropped out, like πλοῦτόν τε δόμων. We might also read πατέρων θ' ἕξει μ. ὄ. (So also Weil.) The Schol. perhaps read δαΐδων for δαίων. The meaning seems to be simply this :—Orestes will either lose all or gain all by the present stake ; either he will himself be killed, and so bring to an end the succession to the house, or he will recover the sovereignty, and offer sacrifices for the release of the Argives from an unjust usurpation. That this is the ἐλευθερία meant is to be inferred from v. 294, τὸ μὴ πολίτας, εὐκλεεστάτους βροτῶν, — δυοῖν γυναικοῖν ὧδ' ὑπηκόους πέλειν. It is contrasted with the τυραννὶς of Aegisthus, Ag. 1336. 1611. But πολισσονόμους ἀρχὰς is only a periphrasis for 'the government of the city,' without any reference to that "limited and constitutional monarchy of Argos" which Dr. Peile understands from the "peculiar use of the connecting τέ." So πολισσονόμος βιοτὰ in Pers. 848 seems to mean merely 'citizen-life,' or life under a fixed government.

851. μόνος ὢν ἔφεδρος δισσοῖς. 'Being the only reserve (subsidiary combatant) against two.' By the technical word ἔφεδρος the Greeks understood a champion who abided the result of a contest to engage afterwards with the victor. Xen. Anab. ii. 5, 10, εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα ; Cf. Theb. 950. Herod. v. 41. Ar. Ran. 792. Soph. Aj. 610. Rhes. 119, νικῶν δ' ἔφεδρον παῖδ' ἔχεις τὸν Πηλέως. There was a proverb (Plat. Phaedo, p. 89, C) πρὸς δύο λέγεται οὐδ' Ἡρακλῆς οἷός τε εἶναι. Now Orestes is about to act as the ἔφεδρος of Agamemnon, but has to engage with both Aegisthus and Clytemnestra ; and thus, as Dr. Peile observes, is adventuring one chance against two. Scholefield, who understands "nullum habens assessorem," might have compared what Martial says of the incomparable gladiator, v. 24, 8, 'Hermes suppositicius sibi ipse.' Similarly αὐτὸς ὢν πρόσουρος, 'having no one for a neighbour but himself,' Soph. Phil. 691.

πῶς ἔχει; πῶς κέκρανται δόμοις;
ἀποσταθῶμεν πράγματος τελουμένου,
ὅπως δοκῶμεν τῶνδ' ἀναίτιαι κακῶν
εἶναι· μάχης γὰρ δὴ κεκύρωται τέλος.

ΟΙ. οἴμοι, πανοίμοι, δεσπότου †τελουμένου·
οἴμοι μάλ' αὖθις ἐν τρίτοις προσφθέγμασιν.
Αἴγισθος οὐκ ἔτ' ἔστιν. ἀλλ' ἀνοίξατε
ὅπως τάχιστα, καὶ γυναικείους πύλας
μοχλοῖς χαλᾶτε· καὶ μάλ' ἡβῶντος δὲ δεῖ·
οὐχ ὡς δ' ἀρῆξαι διαπεπραγμένῳ· τί γάρ;
ἰοὺ, ἰού.
κωφοῖς ἀΰτῶ καὶ καθεύδουσιν μάτην
ἄκραντα βάζω. ποῖ Κλυταιμνήστρα; τί δρᾷ;
ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας

856. *κέκρανται*, viz. by the will of the gods. So *κεκύρωται* inf. 859.

858. *ἀναίτιαι*. They were in reality *μεταίτιαι*, accomplices, sup. 546.

859. Compare Suppl. 597, *ἔνισπε δ' ἡμῖν ποῖ κεκύρωται τέλος*. For *εἶναι* commencing a verse see Ag. 1062. 1100.

860. *† τελουμένου*. There can be little doubt that this word has been wrongly copied from 857, an error of which there are examples in v. 398 and (perhaps) v. 1022. The Greeks do not say *τελεῖν τινα*, 'to *finish* a man,' in the sense of *κτείνειν*. Even if they did, the present participle could only mean 'our master is *being* killed,' which is directly at variance with *Αἴγισθος οὐκ ἔτ' ἔστιν* below. Hermann admits the correction of Schutz, *πεπληγμένου*, the usual word in such cases. Cf. Ag. 1304. Weil suggests *τετυμμένου*.

864. *μοχλοῖς χαλᾶτε*. 'Unbolt,' or rather, 'unbar the door of the women's apartment.' The dative properly means, '*by* the bar' (*sera*), i. e. by withdrawing it. So *ἀναμοχλεύειν πύλας* Med. 1317, *χαλᾶτε κλῇθρα* and *ἐκλύεθ' ἁρμοὺς* Hipp. 809. Compare the similar use of *πύλαις ἀπείργεσθαι*, sup. 560. The side-door of the palace, viz. that leading into the *γυναικεῖα δώματα*, or 'queen's room,' is here meant. Hermann interprets *μάλ' ἡβῶντος* of a quick and active, rather than of a strong person, though in Od. xxiii. 187, the words bear the latter sense, *οὐδὲ μάλ' ἡβῶν ῥεῖα μετοχλίσσειεν*. Here *χαλᾶν* clearly refers to undoing the door from within, not to forcing it from without. The servant asks for prompt and active aid against a sudden attack on the house, which might follow the murder of the occupant. There was no need of violence, for the object of opening the door was not to assist Aegisthus, but simply to find the queen (868). It does not appear that the servant is in the plot; he acts naturally as in a moment of surprise and excitement.

865. *οὐχ ὡς δ'*. 'But not for the purpose of assisting him that is already despatched.' Porson, Herm., Dind., read *οὐχ ὥστ'*, but the common reading is equivalent to *οὐχ ὥστε δέ*.—*τί γάρ;* see on Ag. 1108. The phrase is much like our 'of course not.'—*ἰοὺ, ἰού*. 'O dear, O dear!' an expression of impatient despair, and so to be rendered in Ar. Nub. 1. See on Ag. 25.

866. Theb. 189, *ἤκουσας, ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω;*

869—70. *ἐπὶ ξυροῦ*. 'It seems now that *her* neck, already on the razor's edge, will fall close by, justly smitten.' The position of *αὐτῆς* in the verse (he might otherwise have said *ἔοικεν αὐτῆς νῦν κ.τ.λ.*) shows that he means '*her* neck (as well as that of Aegisthus).' Soph. Phil. 1368, *αὐτὸς ἐν Σκύρῳ μένων ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακούς*. There was a proverb *ἐπὶ ξυροῦ ἀκμῆς ἵστασθαι*, said of those who were in any imminent danger. Eur. Herc. F. 630,

αὐχὴν πεσεῖσθαι πρὸς δίκην πεπληγμένος.

ΚΛ. τί δ' ἐστὶ χρῆμα; τίνα βοὴν ἵστης δόμοις;

ΟΙ. τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.

ΚΛ. οἲ 'γώ. ξυνῆκα τοὔπος ἐξ αἰνιγμάτων.
δόλοις ὀλούμεθ', ὥσπερ οὖν ἐκτείναμεν.
δοίη τις ἀνδροκμῆτα πέλεκυν ὡς τάχος·
εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα·
ἐνταῦθα γὰρ δὴ τοῦδ' ἀφικόμην κακοῦ.

ΟΡ. σὲ καὶ ματεύω· τῷδε δ' ἀρκούντως ἔχει.

ΚΛ. οἲ 'γώ. τέθνηκας, φίλτατ' Αἰγίσθου βία.

ΟΡ. φιλεῖς τὸν ἄνδρα; τοίγαρ ἐν ταὐτῷ τάφῳ

ὧδ' ἔβητ' ἐπὶ ξυροῦ; Herod. vi. 11, *ἐπὶ ξυροῦ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα*. Construe *πέλας πεσεῖσθαι*, viz. by the side of Aegisthus. Hermann approves, but without adopting, as Dindorf and Franz have done, the conjecture of Abresch *ἐπιξήνου*, from Ag. 1248. But he reads *πρὸς δίκης*, the Med. having *πρὸς δίκη*. The correction is very likely right; *πρὸς δίκην* however will stand for *δικαίως*, as *πρὸς ἡδονὴν* for *ἡδέως*, Ag. 278.

871. *τί δ' ἐστὶ χρῆμα;* 'Well! what is the matter? What cry for assistance (Ag. 1320) are you setting up to the house?' i. e. why are you calling on the inmates for aid? Cf. Ag. 1277, *τί δ' ἐστὶ χρῆμα; τίς σ' ἀποστρέφει φόβος:*

872. *τὸν ζῶντα καίνειν*. Schol. *ὁ τῷ λόγῳ τεθνηκὼς Ὀρέστης ἀπέκτεινε τὸν ζῶντα Αἴγισθον*. He therefore read *λόγῳ*, with Turn. Vict., or (as Weil thinks) supplied it to explain the full sense. So Eur. Hel. 1572, *ὁ δ' οὐκέτ' ὢν λόγοισι Μενέλεως πέλας*. Cf. Trach. 1163, *οὕτω ζῶντά μ' ἔκτεινεν θανών*. Ajac. 1027, *εἶδες ὡς χρόνῳ ἔμελλέ σ' Ἕκτωρ καὶ θανὼν ἀποφθιεῖν;* These words are called *αἰνίγματα* by Clytemnestra, not only from the way in which Orestes is hinted at under *τοὺς τεθνηκότας*, but because the verse is susceptible of a double paradox, 'The living is killing the dead,' or 'the dead is killing the living,'—the latter, of course, being the sense here intended.

873. Soph. El. 1479, *οἴμοι, ξυνῆκα τοὔπος*.

874. *ὥσπερ οὖν*. See above, v. 88, and compare v. 547, *ὡς ἂν δόλῳ κτείναντες ἄνδρα τίμιον, δόλῳ τε καὶ ληφθῶσιν*.

875. *δοίη*, for *δότω*. Cf. Agam. 918. Prof. Conington observes after Abresch, that she may mean, by adding *ἀνδροκμῆτα*, 'the same axe which slew my husband.' (This however was *ξίφος*, inf. 999.) Her courage and defiance is thus the more prominently expressed.

876. *ἢ νικῶμεν*. Hermann, Franz, and Dindorf read *εἰ νικῶμεν*. See on 743. But *ἢ* is amply defended by Homeric usage. Il. xiii. 326, *ὄφρα τάχιστα εἴδομεν ἠέ τῳ εὖχος ὀρέξομεν ἠέ τις ἡμῖν*. Ib. xxii. 244, *ἵνα εἴδομεν ἤ κεν Ἀχιλλεὺς νῶϊ κατακτείνας ἔναρα βροτόεντα φέρηται νῆας ἐπὶ γλαφυρὰς, ἤ κεν σῷ δουρὶ δαμήῃ*. Compare also viii. 532. xvi. 243. Od. iv. 712. 789. Nor was the usage unknown to the tragic writers. Prom. 799, *ἑλοῦ γὰρ ἢ πόνων τὰ λοιπά σοι φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ*. Oed. Col. 80, *οἵδε γὰρ κρινοῦσί σοι ἢ χρή σε μίμνειν ἢ πορεύεσθαι πάλιν*. See Herm. on Elmsl. Med. 493.

877. *ἐνταῦθα*, viz. even to the killing of my own son in self-defence.

878. *σὲ καὶ ματεύω*. 'I have been even looking for you,' i. e. so far from your visit being unwelcome or ill-timed. For Clytemnestra, armed with the axe, must be supposed to have rushed into the presence of Orestes, who, perhaps, is seen in the act of coming out of the central doorway after having killed Aegisthus within. To the same fatal apartment he withdraws her by force at v. 916. Hence *τέθνηκας κ.τ.λ.* in the next verse is not said from a sight of the corpse of Aegisthus, but from the words of Orestes, *τῷδε δ' ἀρκούντως ἔχει*.

880. *φιλεῖς τὸν ἄνδρα;* 'So you *love* the man, do you? Well then, you shall lie with him in the same tomb, and it shall never be said of you that you aban-

κείσει· θανόντα δ' οὔτι μὴ προδῷς ποτέ.
ΚΛ. ἐπίσχες, ὦ παῖ· τόνδε δ' αἴδεσαι, τέκνον,
μαστὸν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἅμα
οὔλοισιν ἐξήμελξας εὐτραφὲς γάλα.
ΟΡ. Πυλάδη, τί δράσω; μητέρ' αἰδεσθῶ κτανεῖν;

ΠΥΛΑΔΗΣ.

ποῦ δαὶ τὰ λοιπὰ Λοξίου μαντεύματα
τὰ Πυθόχρηστα πιστὰ δ' εὐορκώματα;
ἅπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον.
ΟΡ. κρίνω σε νικᾶν, καὶ παραινεῖς μοι καλῶς.
ἕπου· πρὸς αὐτὸν τόνδε σὲ σφάξαι θέλω·
καὶ ζῶντα γάρ νιν κρείσσον' ἡγήσω πατρός.
τούτῳ θανοῦσα ξυγκάθευδ', ἐπεὶ φιλεῖς
τὸν ἄνδρα τοῦτον, ὃν δ' ἐχρῆν φιλεῖν στυγεῖς.
ΚΛ. ἐγώ σ' ἔθρεψα, σὺν δὲ γηράναι θέλω.

doned him in death.' See on Theb. 38. The incautious expression φίλτατε is used by Orestes as an evidence against her.

882. τόνδε μαστόν. She here exposes the breast that had suckled him, an action which the Greeks regarded as the strongest appeal for mercy. Il. xxii. 79,

μήτηρ δ' αὖθ' ἑτέρωθεν ὀδύρετο δακρυχέουσα
κόλπον ἀνιεμένη, ἑτέρηφι δὲ μαζὸν ἀνέσχεν·
καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·
"Εκτορ, τέκνον ἐμὸν, τάδε τ' αἴδεο καί μ' ἐλέησον
αὐτὴν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον.

Eur. Electr. 1206, κατεῖδες οἷον ἁ τάλαιν' ἑῶν πέπλων | ἔβαλεν, ἔδειξε μαστὸν ἐν φοναῖσιν; Orest. 527, ὅτ' ἐξέβαλλε μαστὸν ἱκετεύουσά σε μήτηρ.

883. βρίζων ἅμα, as you lay slumbering.—οὔλοισιν, 'with toothless gums.'—Eur. Cycl. 209, πλήρωμα τυρῶν ἐστιν ἐξημελγμένον.

885. αἰδεσθῶ. On this conjunctive deliberative see Pers. 640. Pylades replies, 'As yet you have only executed *half* the commands of Apollo, in slaying Aegisthus.' Cf. τοὺς αἰτίους v. 265. These are the only words spoken by Pylades throughout the play, and the part is acted here by the οἰκέτης or ἐξάγγελος, as the Schol. remarks, ἵνα μὴ δ' λέγωσιν, *ne quarta loqui persona laboret*.

887. εὐορκώματα, the oaths taken by us in good faith to avenge Agamemnon. Weil thinks the promises of Apollo are meant.

888. ἅπαντας ἐχθρούς. Schol. πλέον λέγε πάντας ἀνθρώπους ἔχειν [ἢ] τοὺς θεοὺς ἐχθρούς. 'Believe all the world to be your enemies rather than the gods,' i.e. never believe the *gods* (emphatic) can be your enemies. Plat. Theaet. p. 151, D. πόρρω ὄντες τοῦ εἰδέναι, ὅτι οὐδεὶς θεὸς δύσνους ἀνθρώποις.

890. πρὸς αὐτὸν τόνδε. Supply ἄγων, or the dative would have been more correct. The murder, of course, is not acted before the eyes of the spectators; hence τόνδε here, as τῷδε in 878, is said δεικτικῶς, only so far as Orestes points in the *direction* of the corpse.

891. σὺν δέ. So Herm., Franz, Dind., and others after Auratus, for νῦν δέ. Compare οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνὴ ἔκτεινε, Ag. 1622. Prof. Conington retains νῦν δὲ, and doubts whether συγγηράσκειν is applicable to *one* of two persons growing old in company with another who is younger. But ξυνοικήσεις in the next verse seems to make σὺν necessary in this. Schol. γηράναι, ἀπὸ τοῦ γήρημι. In Suppl. 870 we have the transitive

ΟΡ. πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί;
ΚΛ. ἡ μοῖρα τούτων, ὦ τέκνον, παραιτία.
ΟΡ. καὶ τόνδε τοίνυν μοῖρ' ἐπόρσυνεν μόρον.
ΚΛ. οὐδὲν σεβίζει γενεθλίους ἀρὰς, τέκνον;
ΟΡ. τεκοῦσα γάρ μ' ἔρριψας εἰς τὸ δυστυχές.
ΚΛ. οὔτοι σ' ἀπέρριψ' εἰς δόμους δορυξένους.
ΟΡ. διχῶς ἐπράθην, ὢν ἐλευθέρου πατρός.
ΚΛ. ποῦ δῆθ' ὁ τῖμος, ὄντιν' ἀντεδεξάμην;
ΟΡ. αἰσχύνομαί σοι τοῦτ' ὀνειδίσαι σαφῶς.
ΚΛ. [μή·] ἀλλ' εἴφ' ὁμοίως καὶ πατρὸς τοῦ σοῦ μάτας.
ΟΡ. μὴ 'λεγχε τὸν πονοῦντ' ἔσω καθημένη.
ΚΛ. ἄλγος γυναιξὶν ἀνδρὸς εἴργεσθαι, τέκνον.
ΟΡ. τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω.

aorist from γηράω or γηράσκω, οὐ γάρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφῇ, and we have γηράναι in Oed. Col. 870. Some here write γηρᾶναι, as the intransitive second aorist from the same verb, on the analogy of ἀποδιδράσκω, ἀποδρᾶναι. In either case the sense is the same as γηροβοσκεῖσθαι, τρεφομένη being supplied from ἔθρεψα.

898. γενεθλίους ἀρὰς, i.e. the dying curse of a parent (not 'a parent's prayers'). The Greeks attributed especial weight to the imprecation of a *dying* person; hence the φθόγγος ἀραῖος of Iphigenia was stopped by a gag, Ag. 228.

900. οὔτοι σ' ἀπέρριψ'. 'Surely I did not *cast you off* (in sending you) to the house of a friend.' Schol. οὐκ ἔστιν ἀπορρίψαι τὸ δορυξένοις ἐνδοῦναι πρὸς ἀνατροφήν. Cf. Ag. 854, τρέφει γὰρ αὐτὸν εὐμενὴς δορύξενος Στρόφιος ὁ Φωκεὺς, and ibid. 1382.

901. διχῶς ἐπράθην. *Doubly*, i.e. first by sending me away, next, by killing my father and depriving me of my property. On the figure of speech see 125. Orestes means, that even if she can clear herself from the preceding charge (τὸ ἀπορρίψαι), he has another to bring against her of the same personal kind, and as a motive for not showing her any mercy on his own account.

902. ὁ τῖμος. Schol. τὸν Αἴγισθόν φησι.—ὄντινα is not for ὃν, but a short way of saying ὅστις ποτ' ἦν, ὃν κ.τ.λ. The sentiment is the same as in Eur. Electr. 1090, ἀπηνέγκω λέχη τἀλλότρια, μισθοῦ τοὺς γάμους ὠνουμένη.

903. σαφῶς, in plain language; more than by allusion in the word ἐπράθην.—σοι for σου is Canter's correction, which seems a necessary one. For neither is σοῦ τοῦτο (τὸ ἔργον) good Greek, nor has αἰσχύνομαί σου, 'I am ashamed *for* you,' been confirmed by really similar examples.

904. [μή.] Hermann omits this word, perhaps rightly, supposing it to have arisen from the transcriber having begun to copy the next verse, and stopping short on discovering his error. To supply αἰσχύνου or ὀνείδιζε adds nothing to the rhetorical force of the passage; and we are hardly justified in asserting that μὴ ἀλλὰ, taken as a single phrase, can mean 'nay but.'—On the word μάτη, which here bears the sense so commonly found in μάταιος, i.e. ἀκολασία, see Suppl. 194. 799. Schol. ὅτι Κασάνδραν ἐπέγημεν. Cf. Ag. 1414, Χρυσηΐδων μείλιγμα τῶν ὑπ' Ἰλίῳ.

906. ἄλγος γυναιξίν. The argument is, 'If a man is to be excused on account of his laborious life in the camp, a woman may also be excused because she is debarred from the other sex.' The reply is, 'Yes, but greater indulgence should be extended to the man, by whose exertions the wife is maintained at home in indolence.' One can hardly doubt that this passage really represents the Greek morality of the time on the subject of marital fidelity. See Eur. Andr. 222 seqq. and Electr. 1039—40.

907. ἡμένας ἔσω. Eur. Med. 248, λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί. This,

ΚΛ. κτενεῖν ἔοικας, ὦ τέκνον, τὴν μητέρα.
ΟΡ. σύ τοι σεαυτήν, οὐκ ἐγώ, κατακτενεῖς.
ΚΛ. ὅρα, φύλαξαι μητρὸς ἐγκότους κύνας.
ΟΡ. τὰς τοῦ πατρὸς δὲ πῶς φύγω παρεὶς τάδε;
ΚΛ. ἔοικα θρηνεῖν ζῶσα πρὸς τύμβον μάτην.
ΟΡ. πατρὸς γὰρ αἶσα τόνδε σοὐρίζει μόρον.
ΚΛ. οἲ 'γώ· τεκοῦσα τόνδ' ὄφιν ἐθρεψάμην.
ΟΡ. ἦ κάρτα μάντις οὑξ ὀνειράτων φόβος.
κτανοῦσ' ὃν οὐ χρῆν, καὶ τὸ μὴ χρεὼν πάθε.
ΧΟ. στένω μὲν οὖν καὶ τῶνδε συμφορὰν διπλῆν.

therefore, was a common reproach to the woman; and indeed was the fault of the system rather than of the sex. It is on this account that Sophocles so forcibly expresses the contrary habits of the Aegyptians, Oed. Col. 337 seqq.

908. *κτενεῖν ἔοικας.* So ἕλξειν ἔοιχ' ὑμᾶς, Suppl. 882.

911. *παρεὶς τάδε.* 'If I omit this.' Cf. 1021, *παρέντι δ' οὐκ ἐρῶ τὴν ζημίαν.*

912. *θρηνεῖν πρὸς τύμβον.* The Scholiast quotes part of a trochaic verse as a proverb, *πρὸς τύμβον τε κλαίειν καὶ πρὸς ἄνδρα νήπιον*, where we may with considerable certainty supply *ταὐτὸ* as the first word. Perhaps indeed instead of *παροιμίαν εἶναι τοῦτό φασι πρὸς τύμβον τε κλαίειν κ.τ.λ.* we should read *παροιμίαν εἶναί φασι Ταὐτὸ πρὸς κ.τ.λ.* (Blomf. is clearly wrong in proposing *ἤγουν* for *καί*. The meaning is, 'One may as well cry to a tomb as to a fool.') Deaf or obstinate old men were called *τύμβοι*, as Ar. Lysistr. 372, *τί δ' αὖ σὺ πῦρ, ὦ τύμβ', ἔχων;* Cf. Eur. Med. 1209, *τίς τὸν γέροντα τύμβον ὀρφανὸν σέθεν τίθησιν;* But a comparison of this passage with Suppl. 108, *ζῶσα γόοις με τιμῶ*, and Ag. 1293, *ἅπαξ ἔτ' εἰπεῖν ῥῆσιν, οὐ θρῆνον θέλω ἐμὸν τὸν αὐτῆς*, shows that *τύμβον* is not said of the relentless Orestes. In *ζῶσα* there is a manifest antithesis between the living and the dead. The phrase originally meant, that the living expressed their sorrows in vain to the tomb of their dead relatives.

913. *σοὐρίζει*, i.e. *σοι ὁρίζει*, 'prescribes,' or 'determines for you this death.' The Med. has *σ' ὁρίζει*, which was more correctly written with a crasis by Elmsley. Some take it for *σοι οὐρίζει*, and it is not very easy to decide. Dind. and Weil prefer *ἐπουρίζει*, from the original reading of the Med. *τονδεπορίζει*. 'To *waft* fate' is, however, a much weaker term than the other.

914. *τεκοῦσα τόνδ'.* Dr. Peile translates, 'This is the serpent that I bare and suckled.' The sense is perhaps, 'It was in being the mother of this man that I nurtured a serpent,' i.e. in my dream.

915. *ἦ κάρτα.* Suppl. 446. Orestes, who had been privately apprised of the circumstances sup. 517 seqq., is thereby enabled to tell her that her fears were prophetic. Hermann, Franz, Klausen, and Dindorf assign both these verses to Orestes, without an intervening lacuna. In the Med. 916 is given to Clytemnestra. Wellauer, whom Weil follows, thought a line was lost in which Clytemnestra made a last appeal for mercy. In concluding the *στιχομυθία* Orestes rightly enough speaks two continuous verses.—I have ventured to read *κτανοῦσ'* for the old reading *κάνες γ'*, where *γε* was a makeshift to restore the metre. On the meaning of *τὸ μὴ χρεὼν* in this place see Suppl. 397.

917. *στένω μὲν οὖν.* Perhaps *στένωμεν*, on account of the plural *αἱρούμεθα*, v. 919. Schol. *εὐγνωμόνως ἐλεοῦσι τοὺς περὶ Αἴγισθον.* 'I do indeed lament the fate even of these two, though they were enemies; but, since Orestes *has* attained the height (or finishing point) of a long series of family murders, we still prefer this result, that the hope of the house has not entirely failed.' In other words, It was to be wished that so much blood could have been spared; but even as it is, we prefer it to the total extinction of the family, which might have resulted from the original curse. For *αἱρούμεθα* compare Ag. 1631, *τὴν τύχην αἱρούμεθα.* On the Eastern expression *ὀφθαλμὸς οἴκων* see Pers. 171, *ὄμμα γὰρ δόμων νομίζω δεσπότου παρουσίαν.*

ἐπεὶ δὲ πολλῶν αἱμάτων ἐπήκρισε
τλήμων Ὀρέστης, τοῦθ' ὅμως αἱρούμεθα,
ὀφθαλμὸν οἴκων μὴ πανώλεθρον πεσεῖν.
ἔμολε μὲν δίκα Πριαμίδαις χρόνῳ, στρ. ά.
βαρύδικος ποινά·
ἔμολε δ' εἰς δόμον τὸν Ἀγαμέμνονος
διπλοῦς λέων, διπλοῦς Ἄρης.
ἔλαχε δ' εἰς τὸ πᾶν
ὁ Πυθοχρήστας φυγὰς,
θεόθεν εὖ φραδαῖσιν ὡρμημένος.

918. *ἐπήκρισε.* Schol. *ἐπ' ἄκρον ἦλθε.* Hesych. *ἐπ' ἄκρον ἤγαγε, τέλος ἐπέθηκεν.* The genitive, in either sense, is rather irregular, but Hermann rightly prefers the former. Cf. *ἐξακρίζετ' αἰθέρα πτεροῖς*, Orest. 274. Strabo, lib. xv. p. 725, *Ἀλέξανδρος ὑπερήκρισεν εἰς τὴν Βακτριανὴν διὰ ψιλῶν ὁδῶν.* Eur. Bacch. 678, *ὑπεξακρίζειν* occurs, apparently intransitive. In Eur. Suppl. 988, *ὑπερακρίζειν* is *imminere*, said of a rock overhanging a house.

921. The deed has now been completed, vengeance has been satisfied, and the chorus rejoice. 'It was Apollo that directed the Avenger, Justice that aided him in the fight. She was summoned by Apollo himself from his prophetic adytum, and she has come after a long delay.' They adore the divine government which has given the victory to the good cause. 'A great deliverance has been achieved; the house shall no longer lie low, but time shall bring a change, and drive out of it all the pollution it has contracted. A lucky throw of fortune shall reverse the former fate for the new possessor of the house.'

Ibid. *ἔμολε μὲν δίκα.* As it was not until after a long time that punishment fell upon Paris and the other sons of Priam (*γαμβροῖς*, Ag. 688), so now the arrival of Orestes and Pylades has been delayed, but has come at last. For Justice is in her nature halting and tardy, *βλαπτομένη* and *χρονισθεῖσα* inf. 944. It seems that we should repeat *χρόνῳ* with *ἔμολε*. So Orestes *χρονίῳ σὺν Ἄρει πέφνεν τε ματέρα θῆκέ τ' Αἴγισθον ἐν φοναῖς*, Pind. Pyth. xi. 36.—*βαρύδικος*, cf. *βαρύτιμοι* Suppl. 24.

924. *διπλοῦς λέων.* Schol. *οἱ περὶ Ὀρέστην καὶ Πυλάδην.* They are similarly called *λέοντες Ἕλλανες δύο διδύμω*, Orest. 1401, and *θῆρες ξιφήρεις* ibid. 1272. Klausen, who admits that Euripides had this passage in view, nevertheless explains the phrase in the text of the "double slaughter," first of Agamemnon, next of Clytemnestra. So also Weil understands it. And Dr. Peile endeavours to improve on the idea by suggesting that "the two violent invaders of Agamemnon's greatness, *Aegisthus and Clytemnestra*, are described." To the former it may be replied, that the parallel is not necessarily drawn between the fate of Priam and the fate of Agamemnon, but only that there is a resemblance in point of *time* between the vengeance that overtook both houses. Against Dr. Peile's view it may be urged that *ἔμολε* implies an *arrival*, which is applicable to the two strangers, but not to those who were inmates of the house itself.

925. *ἔλαχε.* So Franz, Herm., Dind., Conington, with Schütz, for *ἔλακε*. The Schol. seems to have read *ἔλασε*, for he clumsily explains it, in connexion with *τὸ πᾶν*, by *ἤλασε εἰς τὸ τέλος τοῦ δρόμου.* One might indeed suggest *ἔλαβε*, for *λακεῖν* and *λαβεῖν* are confused in Antig. 1094, Iph. T. 976, and *β* and *κ* repeatedly. Thus *δίκην* would be supplied from v. 921. But *ἔλαχε* seems to give a clear and easy sense: 'The exile who took advice of the oracle at Pytho has gained his end entirely, having been well sped on his way by instructions from the god.'—*Πυθοχρήστας, ὁ ὑπὸ Πυθοῦς χρησθεὶς Ὀρέστης.* But this would have been *Πυθόχρηστος*, which occurs sup. 887. Eur. Ion 1218.

ἐπολολύξατ', ὦ, δεσποσύνων δόμων στρ. β'.
ἀναφυγὰς κακῶν καὶ κτεάνων τριβᾶς
ὑπαὶ δυοῖν μιαστόροιν,
δυσοίμου τύχας.
ἔμολε δ' ᾧ μέλει κρυπταδίου μάχας ἀντ. ά.
δολιόφρων ποινά.
ἔθιγε δ' ἐν μάχᾳ χερὸς ἐτητύμως
Διὸς κόρα,—Δίκαν δέ νιν
προσαγορεύομεν
βροτοὶ τυχόντες καλῶς,—
ὀλέθριον πνέουσ' ἐπ' ἐχθροῖς κότον·
τάνπερ ὁ Λοξίας, ὁ Παρνασσίας στρ. γ'.

928. *ἐπολολύξατ'.* Said, as usual, of a *woman's* shout, Ag. 577, with a reference to the coming sacrifice, as sup. 379. Perhaps either ἀναφυγᾷ or ἀναφυγαῖς is right, like τῇδε λαμπάδι ἐπορθιάζειν, Ag. 28.—τριβᾶς for τριβὰς is the necessary correction of Schutz: 'Hurrah for the escape of our master's house from evils and from the wasting of his possessions by two guilty wretches, a fate hard to pass through.' (Schol. δυσπορεύτου, though the sense of the compound lies almost wholly, perhaps, in the δυσ.) Hermann and Franz rightly give ὑπαὶ for ὑπὸ, and adopt a simpler arrangement of the strophes and antistrophes. The true disposition of these dochmiacs is, however, rather problematical, from the extensive corruptions which disfigure the latter part of the ode.

932. *ἔμολε δ' ᾧ μέλει,* i.e. ἐκείνῳ, ᾧ μέλει δόλος, ἦλθε καὶ δόλος (sup. 547). Schol. τῷ Αἰγίσθῳ ἔμολεν ἡ ποινὴ τῷ ἀποκτείναντι δόλῳ τὸν Ἀγαμέμνονα. Franz reads Ἑρμᾶς for ποινὰ, after H. L. Ahrens,—a bold, yet rather specious conjecture, since ἔμολε—ποινὰ here *may* have been adapted by a transcriber to the same words above 921—2. But, assuming ποινὰ to be right, we have a repetition of the former sentiment, ἔμολε μὲν ποινὰ Πριαμίδαις, ἔμολε δὲ ποινὰ Αἰγίσθῳ. Dr. Peile also refers ἔμολε to Hermes, and understands the god ᾧ μέλει ποινὴ κρυπταδίου μάχης. But ποινὴ μάχης, which he renders 'the vengeance of an assault,' is unlike a Greek expression. It is, in fact, clear enough from the mention of Orestes in the fight immediately after, that *he* is personified under δολιόφρων ποινά. And ᾧ μέλει κρ. μάχας merely means 'to him who will not fight openly,' and therefore compels the use of δόλος against him. See on v. 297.

935. *δ' ἐν μάχᾳ.* So Pauw from the Schol., the Med. having δὲ μάχαι. For ἐτήτυμος most of the recent editors prefer ἐτητύμως, the obvious sense being, δίκη ἀληθῶς παρέστη ἐκείνῳ. For the personification of Δίκη see Theb. 642.

939. *ἐπ' ἐχθροῖς.* Here again, in the present uncertainty of the readings, we must take common sense for our guide, and be content to adopt Schutz's conjecture ἐπ' for ἐν, which latter is retained by Franz, Dind., Klausen, and Peile. If πνεῖν ἐν τινὶ be Greek at all, it must mean ἐμπνεῖν, or ἐν must signify 'in the case of,' as in Ag. 1425. But ἐμπνεῖν τινί τι is 'to inspire,' whereas ἐπιπνεῖν (Theb. 333) is 'to blow upon,' or 'against.' Nevertheless, we have in Eur. Tro. 1277 ὦ μεγάλα δήποτ' ἐμπνέουσ' ἐν βαρβάροις Τροία, where the meaning certainly is, μέγα φρονοῦσα, with the idea of 'against' or 'upon.' In a former edition πνέουσαν was given from Auratus; but the construction of the passage clearly points to an interposed parenthesis, as indeed the Schol. has remarked, τὸ ἑξῆς, ἔμολεν ὀλέθριον πνέουσα. He however took the parenthesis to be from ἔθιγε to καλῶς.

940. *τάνπερ — ἐπορθιάζων.* This is a former conjecture of the present editor, as also Παρνασσίας for Παρνάσιος. The MSS. give τάπερ — ἐπ' ὄχθει ἄξεν, words which are indisputably corrupt, and have not been successfully restored by other editors. Apollo is said to invoke, rouse,

μέγαν ἔχων μυχὸν χθονὸς, ἐπορθιά-
ζων ἀδόλως δολίαν
βλαπτομέναν χρονισθεῖσαν ἐποίχεται.
κρατεῖται δέ πως τὸ θεῖον τὸ μὴ
ὑπουργεῖν κακοῖς·
ἄξιον δ' οὐρανοῦχον ἀρχὰν σέβειν.
πάρα τὸ φῶς ἰδεῖν.
μέγα τ' ἀφῃρέθην ψάλιον οἰκετῶν. ἀντ. β'.
ἄνα γε μὰν, δόμοι· πολὺν ἄγαν χρόνον
χαμαιπετεῖς ἔκεισθ' ἀεὶ
* * * *
τάχα δὲ παντελὴς χρόνος ἀμείψεται ἀντ. γ'.

or call for Justice, much as the Fury calls for Vengeance or Havoc (λοιγὸς), v. 394. Cf. ἐξορθιάζων πολλὰ, sup. 263. Ag. 29 and 1089.

942. *ἀδόλως δολίαν.* The Med. has δολίας. The epithet not inaptly applies to Justice, who is 'fraudulent without fraud,' or who exercises a lawful cunning in carrying out her designs,—a doctrine quite consistent with the Greek character, and one that is defended Ag. 1345. The Schol. and others refer it to Clytemnestra. But the succeeding words are most appropriate to the goddess who halts in her step and has lingered long in her approach; see on v. 921. Then ἐποίχεται rightly signifies 'has gone for,' 'has summoned,' μετεπέμψατο. As below, 947, ἄξιον, so here δολίαν is a dissyllable like καρδία Suppl. 68. Theb. 277. See on Pers. 975. Prom. 698.

943. *χρονισθεῖσαν.* This is Hermann's certain correction for χρόνοις θεῖσαν. The verb is used passively in Theb. 54. Ag. 705, χρονισθεὶς δ' ἀπέδειξεν ἦθος τὸ πρὸς τοκέων. We have χρονίζοντα in a similar application to long unpunished crimes, sup. 56.

945. *κρατεῖται δέ πως.* The Med. gives κρατεῖται πὼς τὸ θεῖον παρὰ τὸ μὴ ὑπουργεῖν κακοῖς, which the Schol. obscurely explains, συμβάλλεται οὖν τὸ θεῖον τοῖς μὴ ὑπουργοῦσι τοῖς κακοῖς. Perhaps κρατεῖται καλῶς κ.τ.λ., παρὰ being added by some one who was not familiar with the idiom τὸ μὴ for ὥστε μή. The meaning appears to be, 'The divine power is in a manner withheld (viz. by ἀνάγκη) from assisting the bad,' i.e. the victory was sure to be on the side of Orestes. Weil reads κρατεῖται γὰρ οὔπως τὸ θεῖον βροτοῖς. πάρα τὸ μὴ [πέρα or πρόσω μ'] ὑπουργεῖν κακοῖς, ἄξια δ' κ.τ.λ., "licet mihi non amplius servire improbis, sed caelestes dominos merita colere."

949. *οἰκετῶν.* The common reading was οἴκων. Franz adopts οἰκίων from H. L. Ahrens, but himself conjectures οἰκετῶν, which Hermann justly prefers. 'I have had the heavy bit which domestics wear removed from me.' The emendation is entirely confirmed by the passage in the parode to which this has reference, v. 66 seqq., where the chorus complain that, *as slaves*, they are acting under coercion, and are compelled to do violence to their real feelings. There is probability in the passive ἀφῃρέθη, adopted by Blomf. and Weil from Stanley.

950. *ἄνα γε μὰν, δόμοι.* 'But arise, O house!' So Homer uses ἄνα for ἀνάστηθι, Il. xviii. 179, ἀλλ' ἄνα, μηδ' ἔτι κεῖσο (a passage the poet may have had in view). Ajac. 194, ἀλλ' ἄνα ἐξ ἑδράνων. The MSS. give δόμοις, corrected by Hermann, who edits ἄναγε μὰν, with Robortello, *erigite vos.* He might have compared, for the use of the singular, ἀλλ' ἄγε, Πέρσαι, Pers. 142.

952. *παντελὴς χρόνος.* Either 'full time,' or, more probably, 'all-accomplishing time,' as we have Ζεῦ πάτερ παντελὲς, Theb. 111, and as the Schol. explains ὁ πάντα τελῶν.—ἀμείψεται, Schol. ἀλλάξει and ἀλλαγήσεται, but the word has here, as in Theb. 851, its true middle sense, 'will bring a change on the house,' will find it differently situated, it being now οὐχ ὡς τὰ πρόσθ' ἄριστα διαπονούμενος, Ag. 19.

πρόθυρα δωμάτων, ὅταν ἀφ' ἑστίας
πᾶν ἐλάσῃ μύσος
καθαρμοῖσιν ἄταν ἐλατηρίοις·
τύχαι δ' εὐπροσωπόκοιται τὸ πᾶν
ἰδεῖν πρευμενεῖς
μετοίκοις δόμων πεσοῦνται πάλιν.
πάρα τὸ φῶς ἰδεῖν.
ΟΡ. ἴδεσθε χώρας τὴν διπλῆν τυραννίδα,
πατροκτόνους τε δωμάτων πορθήτορας.
σεμνοὶ μὲν ἦσαν ἐν θρόνοις τόθ' ἥμενοι,

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πάρεστιν, ὅρκος τ' ἐμμένει πιστώμασιν.
ξυνώμοσαν μὲν θάνατον †ἀθλίως πατρί,
καὶ ξυνθανεῖσθαι· καὶ τάδ' εὐόρκως ἔχει.
ἴδεσθε δ' αὖτε, τῶνδ' ἐπήκοοι κακῶν,
τὸ μηχάνημα, δεσμὸν ἀθλίῳ πατρί,
πέδας τε χειροῖν καὶ ποδοῖν ξυνωρίδα.
ἐκτείνατ' αὐτόν, καὶ κύκλῳ παρασταδὸν
στέγαστρον ἀνδρὸς δείξαθ', ὡς ἴδῃ πατήρ,
οὐχ οὑμός, ἀλλ' ὁ πάντ' ἐποπτεύων τάδε
Ἥλιος, ἄναγνα μητρὸς ἔργα τῆς ἐμῆς·
ὡς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτὲ
ὡς τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον,
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969. ποδοῖν ξυνωρίδα. 'The couple of his two feet,' i. e. the entangling garment, ποδιστὴρ πέπλος inf. 986, πέδη ἀχάλκευτος sup. 484.

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974. παρῇ μάρτυς. The sun seems here identified with Apollo (see on Suppl. 210), who appears as a witness in Eum. 546.—ἐγώ, emphatic, as usual:—'that *I* was the right man justly to prosecute this murder,' and that no other than I could have lawfully done it. Schol. on Eur. Orest. 822, εἰώθασι γὰρ οἱ ἀνελόντες τινὰ δικαίως, ὡς οἴονται, τῷ ἡλίῳ τὸ ξίφος δεικνύναι, σύμβολον τοῦ δικαίως πεφονευκέναι. Hence he adds τὸν μητρός, 'I mean that of my mother,' for which alone he cares to justify himself.

976. The common reading is οὐ ψέγω, i. e. οὐκ ἐπίμομφον ἡγοῦμαι. The Schol. however found λέγω, which Dind. and Hermann prefer; and these words are occasionally interchanged. The sense is, 'I say, of my mother; for I reckon not, in considering the question of justice, the fate of Aegisthus.' Franz and Klausen retain the reading of the Med., which is

πρόθυρα δωμάτων, ὅταν ἀφ' ἑστίας
πᾶν ἐλάσῃ μύσος
καθαρμοῖσιν ἀτᾶν ἐλατηρίοις·
τύχαι δ' εὐπροσωπόκοιται τὸ πᾶν
ἰδεῖν πρευμενεῖς
μετοίκοις δόμων πεσοῦνται πάλιν.
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ΟΡ. ἴδεσθε χώρας τὴν διπλῆν τυραννίδα,
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969. *ποδοῖν ξυνωρίδα.* 'The couple of his two feet,' i. e. the entangling garment, *ποδιστὴρ πέπλος* inf. 986, *πέδη ἀχάλκευτος* sup. 484.

970. *ἐκτείνατ' αὐτὸν* perhaps means, 'lay him out,' or 'straighten his limbs,' by a not uncommon technical use of the word, as Eur. Hipp. 786, *ὀρθώσατ' ἐκτείναντες ἄθλιον νεκρὸν*, and ibid. 739, *ἤδη γὰρ ὡς νεκρόν νιν ἐκτείνουσι δή.* Alcest. 366, *πλευρά τ' ἐκτεῖναι πέλας πλευροῖσι τοῖς σοῖς.* Phoen. 1698, *τώδ' ἐκτάδην σοι κεῖσθον ἀλλήλοιν πέλας.* Otherwise, we may understand *δεσμὸν*, or even *πέπλον* implied by the context, 'unfold it, and show it to the spectators and to the light of the sun.' To the exhibition of the blood-stained garment on this occasion allusion is made in Eum. 439.—*παρασταδὸν* should perhaps be *περισταδὸν*, which Photius explains by *περιεστῶτες*.

974. *παρῇ μάρτυς.* The sun seems here identified with Apollo (see on Suppl. 210), who appears as a witness in Eum. 546.—*ἐγὼ*, emphatic, as usual:—'that *I* was the right man justly to prosecute this murder,' and that no other than I could have lawfully done it. Schol. on Eur. Orest. 822, *εἰώθασι γὰρ οἱ ἀνελόντες τινὰ δικαίως, ὡς οἴονται, τῷ ἡλίῳ τὸ ξίφος δεικνύναι, σύμβολον τοῦ δικαίως πεφονευκέναι.* Hence he adds *τὸν μητρὸς*, 'I mean that of my mother,' for which alone he cares to justify himself.

976. The common reading is *οὐ ψέγω*, i. e. *οὐκ ἐπίμομφον ἡγοῦμαι.* The Schol. however found *λέγω*, which Dind. and Hermann prefer; and these words are occasionally interchanged. The sense is, 'I say, of my mother; for I reckon not, in considering the question of justice, the fate of Aegisthus.' Franz and Klausen retain the reading of the Med., which is

ἔχει γὰρ αἰσχυντῆρος, ὡς † νόμου, δίκην·
ἥτις δ' ἐπ' ἀνδρὶ τοῦτ' ἐμήσατο στύγος,
ἐξ οὗ τέκνων ἤνεγχ' ὑπὸ ζώνην βάρος,
φίλον τέως, νῦν δ' ἐχθρὸν, ὡς φαίνει, κακὸν,
τί σοι δοκεῖ; μύραινά γ' εἴτ' ἔχιδν' ἔφυ,
σήπειν θιγοῦσ' ἂν μᾶλλον ἢ δεδηγμένον,
τόλμης ἕκατι κἀδίκου φρονήματος.
τί νιν προσείπω, κἂν τύχω μάλ' εὐστομῶν;

perhaps defensible, 'I have nothing to say against,' 'I reck not,' i.e. have no wish to repudiate.

977. *ὡς νόμος* Canter for *ὡς νόμου*, which Wellauer, Klausen, and Peile defend, *ὡς νόμου δίκη ἐστὶ*, or *ὡς αἰσχυντῆρος νόμου*. Prof. Conington compares *ὥσπερ ἰχθύων* Ag. 1353, *ὥστ' Ἀμαζόνος* Eum. 508. Such an ellipse here is rather harsh, 'as if the law itself had condemned him.' *αἰσχύνειν* and *αἰσχυντὴρ* are regularly used in the sense of *adultery* (see Ag. 1334. 1604); and an adulterer could be lawfully put to death by the party aggrieved.

978. *ἥτις δ'*. The Schol. makes this a part of the preceding clause: *Αἰγίσθου γὰρ οὐ λεγω μόνον, μητρὸς δὲ, ἥτις ἐπ' ἀνδρὶ τοῦτ' ἐμήσατο στύγος.*

981. *εἴτ' ἔχιδν' ἔφυ.* The Med. has *μύραινά τ' ἤτ' ἔχιδν' ἔφυ*, but *γ* is superscribed. On *εἰ* and *ἡ* confused see 743. In the next verse the MSS. and edd. give *θιγοῦσαν ἄλλον* (Rob. *θιγοῦσ' ἂν ἄλλον*) *οὐ δεδηγμένον.* The construction, as Dobree pointed out, Advers. ii. p. 28, is *δοκεῖ σήπειν ἄν.* Translate (from v. 978) as follows: 'But as for her who devised this odious contrivance against the husband by whom she bore the burden of children beneath her waist,—a burden once dear, but now, as it (or he) shows, a hostile evil,—what do you think of her? Why, that if she had been a lamprey or a viper, she would have caused a gangrene in any one by the mere touch rather than by his being bitten.' The allusion seems to be to the dream sup. 518, 'Was she not herself a she-dragon indeed, in seeming to give birth to a serpent?' I have ventured to read *ἢ* for *οὐ* in 982 (cf. Ag. 1293), because *μᾶλλον* is hardly complete without *ἤ*, and if *ἄλλον* be retained, as it is by Franz, Dind., Klausen, there seems no point in the mention of *another* as distinct from the husband. Hermann, after Meineke, reads *ἢ σοι δοκεῖ* and *οὐ δεδηγμένη*, in this sense:—'Do you think she could have more injured him by her contact, without being herself wronged by him, if she had been a viper or a lamprey?' The *μύραινα*, like the *δράκων*, seems to have been, if not a fabulous creature, at least endowed with fabulous properties. "The Muraena (a kind of sea-eel) has a tendency to canine madness.—Columella does not say whether the bite from a mad muraena is worse in its consequences than the wounds inflicted by this passionate and ill-conducted fish are at all times held to be" (Badham's Fish-Tattle, p. 401).

984. *κἂν τύχω μάλ' εὐστομῶν;* 'Even though I should use the mildest terms.' Hermann with Meineke, and Scholefield in his Appendix, transpose this and the next seven verses to follow v. 969. The advantage of this is that the soliloquy on the garment, and that on the character of Clytemnestra, are not mixed up and interchanged as in the common order. Yet an attentive consideration of the train of thought in the poet's mind will confirm the old arrangement. Having ordered the attendants to exhibit the gory robe (971), that the sun may see it, and attest that the murder of the mother was just, Orestes is carried away by the mention of that name into a strain of indignant reproach, which he terminates at 983 to revert to the treacherous garment. And he concludes (992) naturally by the wish that a woman who could use such a contrivance against her husband may never be an inmate (wife) in *his* house. Dindorf formerly enclosed the whole passage in brackets; but it is thoroughly Aeschylean in language and imagery, and he has rightly reinstated it in his last edition. Weil places 984—991 after 1001.

ἄγρευμα θηρὸς, ἢ νεκροῦ ποδένδυτον
δροίτης κατασκήνωμα; δίκτυον μὲν οὖν,
ἄρκυν δ' ἂν εἴποις καὶ ποδιστῆρας πέπλους.
τοιοῦτον ἂν κτήσαιτο φηλήτης ἀνὴρ,
ξένων ἀπαιόλημα κἀργυροστερῆ
βίον νομίζων· τῷδέ τ' ἂν δολώματι
πολλοὺς ἀναιρῶν πολλὰ θερμαίνοι φρενί.
τοιάδ' ἐμοὶ ξύνοικος ἐν δόμοισι μὴ
γένοιτ'· ὀλοίμην πρόσθεν ἐκ θεῶν ἄπαις.

ΧΟ. αἰαῖ αἰαῖ μελέων ἔργων· στρ.
στυγερῷ θανάτῳ διεπράχθης.
ἐή, ἐή,
μίμνοντι δὲ καὶ πάθος ἀνθεῖ.

ΟΡ. ἔδρασεν, ἢ οὐκ ἔδρασε; μαρτυρεῖ δέ μοι
φᾶρος τόδ', ὡς ἔβαψεν Αἰγίσθου ξίφος.
φόνου δὲ κηκὶς ξὺν χρόνῳ ξυμβάλλεται

985. *ἄγρευμα θηρὸς*, 'a snare for a beast,' i.e. a hunting-net. Cf. v. 484.

986. *δροίτης κατασκήνωμα.* Schol. *παραπέτασμα ὄρους* (l. *σοροῦ*). 'The pall of a bier covering the feet of the corpse.' It has the double sense of 'foot-entangling cover of the bath.' Hesych. *δροίτη· πύελος, σκάφη.* Cf. Eum. 604, *κἀπὶ τέρματι φᾶρος παρεσκήνωσεν.* So *σκηνὴ τροχήλατος* of the covering to a carriage, Pers. 982.

987. *ποδιστὴρ* must not be confounded with *ποδήρης*, but it means a garment which trammels or entangles, *ἐμποδίζει*, its victim. The Schol. evidently fell into this mistake, *τοὺς πλέον τῶν ποδῶν καθήκοντας*, 'reaching further than his feet.'

988. *τοιοῦτον.* It is very easy to supply *πέπλον* from the preceding *πέπλους*. 'Such an one a thief would be likely to possess, practising the duping of strangers and a money-robbing life; and by this sort of deceit killing many, he would conceive many deeds of violence in his mind.' Hermann, who objects to *τῷδε* after *τοιοῦτον*, refers it to *ἀπαιόλημα*, where he places a comma, and reads *κἀργυροστερῆ βίον νομίζων τῷδε γ' ἂν δολώματι κ.τ.λ.*—For *φηλητης* the old reading was *φιλήτης*. The orthography of the word is rather uncertain: some have explained it *ὁ φιλῶν τὰ τῶν πέλας*, comparing our word *filch* and the French *filou*. The verb however is *φηλόω*, Ag. 475. Photius, *φηλοῦν, ἀπατᾶν.—φηλώματα, ἐξαπάτας.* There is a good dissertation on this word on v. 217 of Vater's *Rhesus*. He says Scaliger compared the Latin *pilare*. Similar forms are *κηνύσσειν* and *κινύσσειν*.—Hesych. *φηλήτης· λῃστής.*

994. *αἰαῖ.* The Med. has only *αἶ αἶ*, which Bothe doubled for the sake of the metre. I have ventured to do the same with *ἐή*, which in the Med. is written *ἒ ἑ*.

997. *μίμνοντι.* 'To the survivor,' i.e. to Orestes.—*ἀνθεῖ*, is now blooming, and is about to bear fruit, viz. to end in madness and banishment.

998. *μαρτυρεῖ μοι*, 'attests for me that she imbrued (with my father's blood) the sword of Aegisthus.' Cf. Prom. 882, *δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος.* Or perhaps, *ὡς Αἰ. ξίφος ἔβαψεν αὐτό.* 'The garment, all stained as it is by the sword of Aegisthus, attests her guilt.' The subject to *ἔδρασε* might seem to be Aegisthus, not Clytemnestra. But Klausen rightly argues from *ξιφοδηλήτῳ θανάτῳ* Ag. 1506, that Aegisthus lent the queen his sword for the deed. Cf. Eur. El. 163, *οὐ μίτραισι γυνή σε δέξατ' οὐδ' ἐπὶ στεφάνοις, ξίφεσι δ' ἀμφιτόμοις.*

1000. *ξυμβάλλεται.* 'For the blood-stain contributes with time in obliterating

πολλὰς βαφὰς φθείρουσα τοῦ ποικίλματος.
νῦν αὐτὸν αἰνῶ, νῦν ἀποιμώζω παρών·
πατροκτόνον θ' ὕφασμα προσφωνῶν τόδε
ἀλγῶ μὲν ἔργα καὶ πάθος, γένος τε πᾶν,
ἄζηλα νίκης τῆσδ' ἔχων μιάσματα.
ΧΟ. οὔτις μερόπων ἀσινῆ βίοτον ἀντ.
διὰ πάντ' †ἄτιμος ἀμείψει·
ἐή, ἐή,
μόχθος δ' ὁ μὲν αὐτίχ', ὁ δ' ἥξει.
ΟΡ. ἀλλ', ὡς ἂν εἰδῆτ', οὐ γὰρ οἶδ' ὅπῃ τελεῖ,

the many dyes of the coloured pattern.' Others understand 'coincides or tallies with the date,' i. e. the alleged time of the murder; but it is doubtful if ξυμβάλλεσθαι ever bears this sense. The meaning is, that time has aided the effects of the blood in destroying the colours, and therefore that it could not have been recently done. Cf. Plat. Apol. p. 36, A, τὸ μὲν μὴ ἀγανακτεῖν —— ἄλλα τέ μοι πολλὰ ξυμβάλλεται. The κηκὶς is properly the red stain or dye of the gall-nut of *quercus Aegilops*. There seems an allusion to the evanescent colour of the sea-purple (see on Agam. 933), which was quite a different tincture. By πολλὰς βαφὰς the repeated dyeings or dippings are meant. Hence the term *dibapha* applied by the Romans to such mantles. Cf. Martial, ii. 29, 3, 'Quaeque Tyron toties epotavere lacernae.' Schol. Med. ὡς πολυτελοῦς ὄντος τοῦ ἱματίου. Ar. Plut. 530, οὔθ' ἱματίων βαπτῶν δαπάναις κοσμῆσαι ποικιλομόρφων. Od. xv. 107, πέπλον—ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος.

1002. νῦν αὐτὸν αἰνῶ, i. e. τὸν φόνον. 'It is only now that I speak of it and deplore it as one actually present at the scene.' Compare sup. 8, οὐ γὰρ παρὼν ᾤμωξα σὸν, πάτερ, μόρον. He means that after his long exile the sight of the very instruments of the murder renews his painful recollections, and forces him to speak on a subject which he had hitherto brooded over in silence. Franz, Klausen, and others read αὑτὸν with Hermann, for ἐμαυτὸν, 'now I praise myself, now I bewail my case.' That is, at one time I think I have acted rightly, at another, I bewail the deed I have done. But παρὼν becomes thus unmeaning (Peile's version, 'I lament that I am here,' seems doubtful), nor is there any certainty that αὑτὸν could be so used.

1004. ἔργα καὶ πάθος, in allusion to δράσαντι παθεῖν, 'the deeds done as well as the punishment suffered for them.' The μὲν seems virtually answered by ἀλλὰ in 1010. Or perhaps, γένος δὲ πᾶν —— ἔχει μιάσματα.—νίκης, 'a sad guilt resulting from victory.'

1007. ἄτιμος. This word is corrupt. Hermann reads εὔθυμος, which is probable enough, since α and εὐ are often confused. Dr. Peile gives ἰσότιμος, 'equally well-conditioned through the whole of it,' sc. διὰ παντὸς τοῦ βιου: Weil ἀμόγητος. Franz less happily suggests ἄλυπος. The Schol. explains the vulgate by ἀτιμώρητος. For ἀμείψει the Med. has ἀμείψεται. On ἀσινὴς βίοτος see Ag. 1312.

1008. ἐή, ἐή. So I have edited for ἐς. Klausen had corrected ἒ ἕ. Cf. 996.

1009. ἥξει. The Med. is said to have ἦξε or ἥξευ. Robortello gives ἥξεν.

1010. ἀλλ', ὡς ἂν εἰδῆτ'. This emendation (which was suggested in a former edition) has been also made by Emper and Martin, and is adopted by Franz and Hermann. The Med. gives ἄλλος ἀνειδῆ τοῦτ' ἄρ' οἶδ' ὅπη τελεῖ. Prof. Conington reads ἄλλοις ὀνείδη ταῦτ' ἄρ' οἶδ' κ.τ.λ. Translate: 'But that you may be apprised of it in time (since I know not what the end may be), I tell you I am as one who is driving off the course with a chariot; for my feelings, hard to control, are hurrying me onward without the power to resist.' By this fine metaphor he warns his friends of the coming paroxysm of madness; and the description is true to nature, for many persons are aware beforehand that mania is about to seize them. One can have no hesitation in preferring Stanley's emendation ἡνιοστροφῶ for ἡνιοστρόφου to any others that have been suggested,—unless ἡνιοστροφῶν be still better. This contains nothing harsh either in the construction or the sentiment. Compare Prom. 902, ἔξω δὲ δρόμου φέρομαι λύσσης πνεύματι μάργῳ. Ag. 1216, τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσὼν τρέχω. Hermann reads ἡνιοστρόφον, i. e. φέρουσι γὰρ ἐμὲ, ὥσπερ ξὺν ἵπποις ἡνίοχον, νικώμενον φρένες δύσαρκτοι. The metaphor is kept up in δύσαρκτοι, 'hard to control.' Cf. Soph. El. 725, ἔπειτα δ' ἀνδρὸς Αἰνιᾶνος ἄστομοι πῶλοι βίᾳ φέρουσι. By ὡς ἂν εἰδῆτε he may have meant (what he does not add till v. 1016), ὅτι τὺν δίκῃ ἔκτεινα μητέρα.

ὥσπερ ξὺν ἵπποις ἡνιοστροφῶ δρόμου
ἐξωτέρω· φέρουσι γὰρ νικώμενον
φρένες δύσαρκτοι· πρὸς δὲ καρδίᾳ φόβος
ᾄδειν ἕτοιμος ἠδ' ὑπορχεῖσθαι κότῳ·
ἕως δ' ἔτ' ἔμφρων εἰμὶ, κηρύσσω φίλοις,
κτανεῖν τε φημὶ μητέρ' οὐκ ἄνευ δίκης,
πατροκτόνον μίασμα καὶ θεῶν στύγος.
καὶ φίλτρα τόλμης τῆσδε πλειστηρίζομαι
τὸν Πυθόμαντιν Λοξίαν χρήσαντ' ἐμοὶ
πράξαντι μὲν ταῦτ' ἐκτὸς αἰτίας κακῆς
εἶναι· παρέντι δ' οὐκ ἐρῶ τὴν ζημίαν·
τόξῳ γὰρ οὔτις πημάτων προσίξεται.

1014. ὑπορχεῖσθαι κότῳ. Cf. 159, ὀρχεῖται δὲ καρδία φόβῳ. Plat. Ion p. 536, B, ὀρχεῖταί σου ἡ ψυχή. Properly, ὑπορχεῖσθαι is 'to dance to music with violent gesticulations,' and is therefore appropriately used with ᾄδειν. By κότος any sort of excitement is occasionally meant. It seems surprising that Hermann, Weil, and Franz should adopt Emper's conjecture ἣ δ' ὑπορχεῖσθαι κρότῳ.

1018. πλειστηρίζομαι. Schol. καυχῶμαι. Cf. πλειστήρη χρόνον Eum. 733. The verb is ἅπαξ λεγόμενον. The context shows that it means περὶ πλείστου ποιοῦμαι, πλεῖστον ἡγοῦμαι. 'As the inducement to this deed of daring I hold the oracle of Apollo in the first place.' There was a similar form, πλειστηριάζειν, which is explained by Photius πλείονος πωλεῖν οὗ ὠνήσατο. Another scholium on this passage is, καὶ τὰς ἐπιθυμίας τῆς τόλμης φημὶ τὸν Ἀπόλλωνα χρῆσαί μοι. Prof. Conington has doubts if πλειστηρίζομαι be not corrupted from πλεῖσθ' ὁρίζομαι.

1021. παρέντι, *si omisissem*. 'But I will not mention the penalty he imposed on me if I neglected it.' Cf. παρεὶς τάδε sup. 911. The Med. has παρέντα, which Hermann and Weil retain, and explain by an aposiopesis, in which view they are followed by Prof. Conington. This may be right; see 186. But neither is it improbable that the two terminations have been interchanged (cf. Suppl. 225), and that Blomfield is right in reading πράξαντα — παρέντι.

1022. προσίξεται. Though the genitive is not uncommon after ἐφικέσθαι, ἐξικέσθαι, καθικέσθαι, in the sense of τυγχάνειν, it is to be feared that in this instance the eye of the transcriber fell upon προσίξομαι in 1024. We should perhaps restore ἐφίξεται from the Schol., τοσαύτη γάρ ἐστιν ὡς μηδὲ τυξότην ἐφικέσθαι τοῦ μήκους. Hermann adopts προσθίξεται from Meineke; yet προσθιγεῖν is a less apt word than a compound of ἱκνέομαι to express the idea of reaching a thing by conjecture. For the construction compare Ar. Equit. 761, πρὶν ἐκεῖνον προσικέσθαι σου. Eur. El. 612, τί δῆτα δρῶντες τοῦδ' ἂν ἐξικοίμεθα; Demosth. p. 361, 25; ib. 958, 8, &c. Xen. Anab. iii. 3, 7, οἱ ἀκοντισταὶ βραχύτερα ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. Translate, 'For by conjecture no one will reach the sufferings.' The same metaphor occurs Suppl. 467, μίασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον.

καὶ νῦν ὁρᾶτέ μ', ὡς παρεσκευασμένος
ξὺν τῷδε θαλλῷ καὶ στέφει προσίξομαι
μεσόμφαλόν θ' ἵδρυμα, Λοξίου πέδον,
πυρός τε φέγγος ἄφθιτον κεκλημένον,
φεύγων τόδ' αἷμα κοινόν· οὐδ' ἐφ' ἑστίαν
ἄλλην τραπέσθαι Λοξίας ἐφίετο.
καὶ μαρτυρεῖν ὡς μέλε' ἐπορσύνθη κακὰ
τάδ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω.
ἐγὼ δ' ἀλήτης τῆσδε γῆς ἀπόξενος
ζῶν, καὶ τεθνηκὼς τάσδε κληδόνας λιπών,

* * * * *

ΧΟ. ἀλλ' εὖ τ' ἔπραξας μηδ' ἐπιζευχθῇ στόμα
φήμῃ πονηρᾷ, μηδ' ἐπιγλωσσῶ κακά·
ἠλευθέρωσας πᾶσαν Ἀργείαν πόλιν
δυοῖν δρακόντοιν εὐπετῶς τεμὼν κάρα.

ΟΡ. ἆ, ἆ. δμωαὶ γυναῖκες, αἵδε Γοργόνων δίκην
φαιοχίτωνες καὶ πεπλεκτανημέναι

1021. *τῷδε θαλλῷ καὶ στέφει.* The olive bough crowned with a suppliant fillet. See Eum. 44. The conclusion of this play may be regarded in some sense as introductory to the next, the last of the trilogy.—*προσίξομαι* is, 'I will approach as a suppliant,' *σεμνὸς προσίκτωρ* Eum. 419.

1026. *πυρὸς φέγγος ἄφθιτον.* Schol. *τὸ ἐν Παρνασσῷ.* A mysterious light was often seen on the two-peaked hill of Parnassus, which Euripides attributes in several well-known passages to the torch-light visitations of Bacchus, e.g. Ion 716. 1125, *ἔνθα πῦρ πηδᾷ θεοῦ Βακχεῖον.* Bacch. 307, *πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα.*

1029—30. *καὶ μαρτυρεῖν.* With Blomfield I have transposed these two verses, and adopted *ὡς μέλε'* instead of *μοι μενέλεως* of the old copies, from Hermann, who however now retains the vulgate order and corrects *ἐκμαρτυρεῖν ᾗ μέλε' ἐπορσύνθη κακά.* Cf. Pers. 269, *φράσαιμ' ἂν οἷ' ἐπορσύνθη κακά.* He meant, perhaps, *ἐπορσύνθη ὑπὸ θεοῦ*, 'were imposed, or forced, upon me by Apollo himself.'

1031. *φεύγω δ' ἀλήτης* Weil, who compares *φυγὰς δ' ἀλήτης τ. γ. ἀ.* in Ag. 1253. Something has apparently been lost after the following. The abrupt termination might seem to result from aposiopesis or the interruption of the chorus, and so Franz edits the passage. But I think, with Hermann, the other supposition more probable. Dindorf understands *ἀλήτης ἔσομαι.*

1033. *μηδ' ἐπιζευχθῇ.* Most of the recent editors correct *ἐπιζευχθῇς*, after Heath, and the accusative is sufficiently defended by *ἀπεζύγην πόδας* in 663. But the construction appears exactly to correspond with Suppl. 475, *κλάδους τε τούτους θὲς—μηδ' ἀπορριφθῇ λόγος ἐμοῦ.* 'You have both succeeded well, and let not your mouth be implicated in ill-omened expressions, nor predict evils against yourself.' For *φήμῃ* the Med. has *φῆμαι*, whence Franz, Peile, and Dindorf read *φήμαις πονηραῖς*, with Auratus.

1034. *ἐπιγλωσσῶ.* Cf. *ταῦτ' ἐπιγλωσσᾷ Διός*, Prom. 949, and the note there.

1035. *ἠλευθέρωσας* for the vulg. *ἐλευθερώσας* is both an obvious and an easy correction, and it is strongly commended by the context.

1038. *φαιοχίτωνες.* Dr. Peile reads *φαιοὶ χιτῶνες*, but wrongly, as it may be worth while to show by several examples of similar licence. It is certain that some words have a metrical weight arising from pronunciation, which is

πυκνοῖς δράκουσιν. οὐκ ἔτ' ἂν μείναιμ' ἐγώ.

ΧΟ. τίνες σε δόξαι, φίλτατ' ἀνθρώπων πατρί,
στροβοῦσιν; ἴσχε, μὴ φοβοῦ νικῶν πολύ.

ΟΡ. οὐκ εἰσὶ δόξαι τῶνδε πημάτων ἐμοί·
σαφῶς γὰρ αἵδε μητρὸς ἔγκοτοι κύνες.

ΧΟ. ποταίνιον γὰρ αἷμά σοι χεροῖν ἔτι·
ἐκ τῶνδέ τοι ταραγμὸς εἰς φρένας πίτνει.

not accordant with the actual spelling; and this poetical licence, which some would confine to proper names, has in fact a rather extensive application. Both the mutes and the aspirated letters, as well as the sibilant, have the power of reduplication according to metrical convenience. Thus we have *ἐπεξιακχάσας* Theb. 632, and the equally common forms *ἰαχὴ* and *ἰακχή.* Euripides is said to have used *ῥακχίζειν*, for *διαιρεῖν τὰ μέρη τῆς ῥάχεως* (frag. 1084). Pindar uses *ὀκχέοντι* for *ὀχέοντι*, Ol. ii. 122. *ὄκχος* ibid. vi. 40. In Theognis we similarly find *βρόκχον ἀπορρήξας*, v. 1099. In Hesiod *ἐκ λόκχοιο*, Theog. 178. The old Roman poets on the same principle made the *a* in *Acheron* long (Herm. ad Eur. Hec. 1). Lucretius has 'āquaï,' vi. 1072. In proper names the following examples occur: *Ἱππομέδοντος* Theb. 483, *Παρθενοπαῖος* ib. 542 and Eur. Suppl. 889, *Τελεύταντος* Ajac. 210, *Ἀλφεσίβοιαν* Soph. frag. 785, *Ἱπποδάμου* Equit. 327, *Αἰσχινάδου* Pac. 1154. Similarly *Διώνυσος* ought rather perhaps to be written, or at least pronounced, *Διόννυσος.* The letter *ρ* is doubled in *Ἄρης*, Theb. 233. 335. *Σαρδανάπαλλος* was used for *Σαρδανάπαλος*, and so *κυνοκέφαλλος* in Equit. 417. *Ὀλλύμπου* (not *Οὐλύμπου*) ib. 9. Herc. Fur. 872. Tro. 215. On the same principle we find *καταννεύων* Od. ix. 490. *ἄννεται* Il. x. 251. *ἄλλοφος* ib. 258. *ὀπωριννὸς* Il. xxi. 346. *μεσαμβριννὰ* Callim. Lav. Pall. 72, and the Latin *pruina* compared with *πρωϊνός.* In Il. x. 572 we have *ἀπεννίζοντο*, in Theocr. xxii. 19 *ἀπολλήγοντ'*, ib. xxi. 12 *συννεχὲς*, and ib. xxix. 36 *ἐννοχλεῖς.* Perhaps we may hence explain the long *ι* in *λινοπτώμενος*, Pac. 1178, from *λῖνον.* (Photius: *λίνοπται· οἱ ἀποσκοποῦντες τὰ ἐμπίπτοντα τοῖς κυνηγετικοῖς λίνοις θηρία.*) The Romans similarly said *relligio, sollicito, nummus* (from *νόμος, νόμισμα*), &c. From all which it follows, that so far from there being any reason to doubt the reading *φαιοχίτωνες*, it has the analogy of poetical usage altogether in its favour. —Photius, *φαιὸν, χρῶμα σύνθετον ἐκ μέλανος καὶ λευκοῦ, ἤγουν μύϊνον* (mouse-colour, dusky grey).

1039. *πυκνοῖς δράκουσιν.* Pausan. i. 28, 6, *πρῶτος δὲ Αἰσχύλος δράκοντας ἐποίησεν ὁμοῦ ταῖς ἐν τῇ κεφαλῇ θριξὶν εἶναι· τοῖς δὲ ἀγάλμασιν οὔτε τούτοις ἔπεστιν οὐδὲν φοβερὸν, οὔτε ὅσα ἄλλα ἀνάκειται θεῶν τῶν ὑπογαίων.* The character of these awful goddesses as drawn by Sophocles is more according to the ancient view. They are beings not necessarily hostile to man, but who may at any time become so, and therefore their good will is rather to be maintained than their anger propitiated.

1041. *νικῶν πολὺ*, i.e. *ἐπεὶ πολλῷ κρείσσων γεγένησαι.* Hermann and Dindorf read with Porson *μὴ φόβου νικῶ πολὺ*, 'Be not too much overcome by fear.' Cf. *ἱμέρου νικώμενος* Suppl. 982. Peile quotes *πολὺ κρατεῖν* and *πολὺ νικᾶν* from Ajac. 1357. Thuc. vii. 34. Add Thuc. i. 49. Ar. Nubes 1336. Ach. 651, *καὶ τῷ πολέμῳ πολὺ νικήσειν*, and compare for the sense Eum. 88, *μέμνησο, μὴ φόβος σε νικάτω φρένας.* The meaning is, that the victory given by his father was more than an equivalent to the terrors resulting from the mother's death.

1042. *οὐκ εἰσὶ δόξαι.* 'They are no mere fancies.' Cf. Ag. 266. 411.—*ἐμοὶ*, emphatic; 'to *me*,' i.e. if they are so to you. There is nothing in this at all inconsistent with the ravings of a terror-stricken mind. Müller thinks that the Furies who appear in the next play were really seen by Orestes, though so placed as not to be visible to the present chorus.

1045. *ἐκ τῶνδέ τοι.* ''Tis in consequence of this that —.' Cf. Ag. 850, *ἐκ τῶνδέ τοι παῖς ἐνθάδ' οὐ παραστατεῖ.* Hermann appears therefore wrong in altering *τοι* to *σοι.* There is an anti-

ΟΡ. ἄναξ Ἄπολλον, αἵδε πληθύουσι δή·
κἀξ ὀμμάτων στάζουσιν αἷμα δυσφιλές.
ΧΟ. εἷς σοι καθαρμός· Λοξίου δὲ προσθιγὼν,
ἐλεύθερόν σε τῶνδε πημάτων κτίσει.
ΟΡ. ὑμεῖς μὲν οὐχ ὁρᾶτε τάσδ᾽, ἐγὼ δ᾽ ὁρῶ·
ἐλαύνομαι δὲ κοὐκ ἔτ᾽ ἂν μείναιμ᾽ ἐγώ.
ΧΟ. ἀλλ᾽ εὐτυχοίης, καί σ᾽ ἐποπτεύων πρόφρων
θεὸς φυλάσσοι καιρίοισι συμφοραῖς.
ὅδε τοι μελάθροις τοῖς βασιλείοις
τρίτος αὖ χειμὼν
πνεύσας γονίας ἐτελέσθη.
παιδοβόροι μὲν πρῶτον ὑπῆρξαν
μόχθοι τάλανές [τε Θυέστου]·
δεύτερον ἀνδρὸς βασίλεια πάθη·
λουτροδάϊκτος δ᾽ ὤλετ᾽ Ἀχαιῶν
πολέμαρχος ἀνήρ.

thesis between *χεὶρ* and *φρὴν*, as Hipp. 317, *χεῖρες μὲν ἁγναὶ, φρὴν δ᾽ ἔχει μίασμά τι.* Orest. 1604, *ἁγνὸς γάρ εἰμι χεῖρας, ἀλλ᾽ οὐ τὰς φρένας.*

1046. *πληθύουσι.* 'They swarm.' Eum. 54, *ἐκ δ᾽ ὀμμάτων λείβουσι δυσφιλῆ λίβα.* Hence Euripides calls them *αἱματωποὶ θεαὶ*, Androm. 978.

1048. *εἷς σοι.* So Franz and Hermann with Erfurdt and H. L. Ahrens. The Med. has *εἰσσ᾽ ὁ*, but *σ᾽ ὁ* is said to have been written over an erasure. Klausen and Peile give *εἴσω καθαρμὸς* from Turnebus. Blomfield, after Schütz, *εἰσὶν καθαρμοί.* Weil *οἴσω καθαρμούς.* On the exegetical *δὲ* see Prom. 410; on the *nominativus pendens*, Eum. 96. Suppl. 440. Some take *κτίσει* for the second person middle; but neither is the form *κτίσομαι* known to be in use, nor has *σε* for *σεαυτὸν* much to be said in its defence, though we have *ζῶσα γόοις με τιμᾷ* Suppl. 108, where see the note.—*Λοξίου*, i. e. the statue or altar of Apollo; for the actual touch or grasp of a sacred statue constituted a sanctuary, Eum. 80.

1056. *γονίας.* Schol. *ἄνεμος ὅταν ἐξ εὐδίας κινηθῇ χαλεπὸν πνεῦμα.* The last two words are a distinct scholium pertaining to *χειμών.* Hesych. *γονίας· εὐχερής· Αἰσχύλος Ἀγαμέμνονι.* Blomfield explains it 'a family wind,' remarking that the names of winds usually terminate in *ας*, as *καικίας*, &c. Hermann says, 'videtur ventus dici secundo flamine spirans.' Perhaps it may be observed generally, that the origin of the names of winds is extremely obscure: a scarcely less strange term is *οὐριοστάτης* sup. 806.

1058. *μόχθοι τάλανες.* Hermann's opinion, that *τε Θυέστου* is an interpolation, is highly probable. It was quite needless to add the name after the descriptive epithet *παιδοβόροι*, while it was just such an addition as a grammarian would make in his desire to fill up an anapaestic monometer. This habit, as remarked on Pers. 547, has been a fruitful source of corruption. The use of *τε* in connecting mere epithets is not according to the general Greek usage, though we have *μεγάλας ἀγαθᾶς τε* Pers. 848.

1059. *ἀνδρὸς βασίλεια πάθη.* Not, 'the sufferings of a man and king' (Peile), but simply, *πάθη ἀνδρὸς βασιλέως.* So sup. 710, *ναυάρχῳ σώματι τῷ βασιλείῳ* for *σώματι νεῶν ἄρχοντος βασιλέως.*—The *δὲ* in the next line perhaps introduces another title, the 'death of one who was *βασιλεὺς* and *στρατηγός*.'

νῦν δ᾽ αὖ τρίτος ἦλθέ ποθεν σωτὴρ,
ἢ μόρον εἴπω;
ποῖ δῆτα κρανεῖ, ποῖ καταλήξει
μετακοιμισθὲν μένος ἄτης;

1063. *ἢ μόρον.* Because time alone will prove whether this daring act of Orestes will be the deliverance or the destruction of the family. Compare 846—50. After *ποθεν* there is virtually an aposiopesis: 'there has come—shall I say a preserver, or a fate to the family?' Compare Theb. 903, *σιδαρόπλακτοι δὲ τοὺς μένουσιν—τάχ᾽ ἄν τις εἴποι, τίνες;* In *τρίτος σωτὴρ* there is an allusion not only to Zeus, commonly so called (v. 236), but also to *τρίτος χειμὼν* above. The storm itself, viz. the deed of blood, is the saviour of the house; and the metaphor is kept up to the end in *μένος ἄτης* and *μετακοιμισθέν.*

1064. *ποῖ κρανεῖ;* sc. *ἐς τί τελευτήσει;* Compare *ποῖ δ᾽ ἔτι τέλος ἐπάγει θεός;* Theb. 145.—*μετακοιμισθὲν* seems to imply an interval of repose after so many deeds of blood. 'How far then will the fury of this curse go in accomplishing its end,—where, after a lull, will it finally cease?' Weil renders *μετακοιμισθὲν rebus conversis sopitum.*

ΕΥΜΕΝΙΔΕΣ.

ΥΠΟΘΕΣΙΣ

ΤΩΝ ΕΥΜΕΝΙΔΩΝ.

Ὀρέστης ἐν Δελφοῖς περιεχόμενος ὑπὸ τῶν Ἐρινύων βουλῇ Ἀπόλλωνος παρεγένετο εἰς Ἀθήνας εἰς τὸ ἱερὸν τῆς Ἀθήνας· ἧς βουλῇ νικήσας κατῆλθεν εἰς Ἄργος. τὰς δὲ Ἐρινύας πραΰνασα προσηγόρευσεν Εὐμενίδας. παρ' οὐδετέρῳ κεῖται ἡ μυθοποιία.

EUMENIDES.

Orestes, who at the end of the preceding play (1051) had rushed from the stage in a frenzy of excitement, to seek refuge and expiation from his patron-god Apollo at Delphi, appears at the opening of this as a suppliant in the temple, where he is first discovered, along with the strange and dread train of pursuing Furies, by the Pythoness on her entrance to deliver oracles from the prophetic seat. Apollo presents himself to the way-worn matricide, and guarantees protection to the end of his troubles, advising him to resort at once to the ancient statue of Pallas in the Acropolis at Athens. Accordingly, a considerable lapse of time being supposed to intervene, the scene shifts to the latter place, and subsequently to the hill of Mars, where a formal trial is held before Pallas, as the presiding genius, and a select jury of the citizens. The result is the acquittal of the culprit, who pleads his own cause, and is cross-questioned by the prosecuting Furies, Apollo himself coming forward as an interpreter of the law and a witness in his behalf. The votes of the jury prove to be equal; but Athena has promised the casting vote in his favour, and ordains that the privilege of acquittal under the like circumstances shall continue to all time.

This play has both a political and a moral import, which K. O. Müller has, on the whole, satisfactorily developed in his well-known *Dissertations on the Eumenides.* The object of the poet, in assigning a divine origin to the court of the Areopagus, was to declare its importance, through the mouth of the goddess of wisdom herself, to the welfare of Athens. About this time that ancient and highly influential court had been assailed by the democratic party under Pericles, and directly endangered by a measure of Ephialtes, who proposed in the public assembly to curtail its privileges, and especially (as Müller

maintains[1]) that of jurisdiction in cases of homicide. Aeschylus therefore endeavoured in the present play to inculcate respect for this, as well as, indirectly, for all other time-honoured state-institutions which tended to preserve order and check unbridled licence. "Hence," Müller observes, "the poet seems almost to forget Orestes in the establishment of the Areopagus and the religion of the Erinyes,—two institutions which Aeschylus deems closely connected and alike momentous to the welfare of the community, as in fact they were."

The religion of the Erinyes was the religion of Conscience. The poet labours to show, that laws are useless unless fear of divine vengeance is in men's minds as a motive to obedience. And while, on the one hand, the cultus of the Erinyes is the recognition of a supernatural power ever ready to visit crimes with vengeance, on the other hand that very cultus is to be a means of converting malignant Chthonian Beings into beneficent and well-disposed goddesses (Εὐμενίδες) who shall, by virtue of their original office as χθόνιαι, send abundant blessings from the fruits of the earth.

Demon-worship, or Nature-worship in a sensuous form, was probably the only religious instinct of primitive man. Through element-worship he would rise to higher aspirations and truer ideas of a beneficent and controlling power coexisting with destructive forces. Thus the worship of gratitude and veneration succeeded to that of blind fear; and propitiatory rites and expiations were based on views of mercy and forgiveness, rather than on the expectation of bribing and gratifying malignant infernal powers.

The number of the chorus was, according to Müller and the Schol. on v. 555, fifteen. The parode, which does not occur till v. 297, is, as it were, postponed from the necessity of the case; for the chorus first appear on the stage, as in the Delphic temple, and it is not till the scene has shifted to Athens that they are enabled to lay aside their character of mere pursuers, and take up a regular and staid position in the orchestra (χορὸν ἅπτειν, v. 297), while Orestes abides under the immediate protection of the statue of Pallas, and so is beyond their grasp.

The scholium on v. 47 supplies a good comment on the economy of the play, for which reason a translation of it is here appended:—

[1] This opinion has been ably combated by others, and is well discussed by Mr. Drake in Part ii. of the Introduction to his edition (Camb. 1853).

"The oracle is represented on the stage. The priestess comes forth to make the customary invocations of the gods. Having unexpectedly beheld the Erinyes sleeping in a circle round Orestes, she narrates the whole matter to the spectators, not as describing what takes place behind the scenes (τὰ ὑπὸ τὴν σκηνὴν),—for that was an innovation made by Euripides,—but, from terror, revealing what had alarmed her in terms consistent with her avocation (καταμηνύουσα φιλοτέχνως). At the outset are prayers and invocations, that the priestess may commence with due religious solemnity (ἀπὸ τῶν εὐφημοτέρων). By a judicious arrangement of the plot Orestes is not pursued by the Erinyes at first, but the poet places this in the middle of the play, reserving the most exciting events for that part of it."—This, with similar comments on vv. 64 and 94, seems to have been extracts from an ancient ὑπόθεσις or critical argument of the play.

A vase-painting of singular interest, and probably nearly contemporaneous with this play, if not directly taken from it, is given in the present edition, from an engraving in Millin's *Monuments antiques inédits*, vol. i. p. 263, Pl. xxix. Orestes is seen kneeling in the temple at Delphi, as shown by the sacred tripod behind him. Over his right shoulder he holds what is described as two lances, but which is probably a long and slender suppliant bough, tied to the neck by a fillet of wool (though this also may represent the fastening of the chlamys). On his left stands Pallas in her aegis, on his right Apollo, who is keeping off from the suppliant two winged Furies, who are very finely and powerfully drawn with snakes in their hands, just as they have followed him in hot pursuit into the temple.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΥΘΙΑΣ ΠΡΟΦΗΤΙΣ.
ΑΠΟΛΛΩΝ.
ΟΡΕΣΤΗΣ.
ΚΛΥΤΑΙΜΝΗΣΤΡΑΣ ΕΙΔΩΛΟΝ.
ΧΟΡΟΣ ΕΥΜΕΝΙΔΩΝ.
ΑΘΗΝΑ.
ΠΡΟΠΟΜΠΟΙ.

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ΠΥΘΙΑΣ.

Πρῶτον μὲν εὐχῇ τῇδε πρεσβεύω θεῶν
τὴν πρωτόμαντιν Γαῖαν· ἐκ δὲ τῆς Θέμιν,
ἣ δὴ τὸ μητρὸς δευτέρα τόδ᾽ ἕζετο

1. *πρῶτον κ.τ.λ.* Cf. *πρῶτον—πρεσβεύσω* in Cho. 479. Plat. Symp. p. 186, B. 'In the first place, I make honourable mention in this my prayer, before all other gods, of Earth, the first prophetess.' The genitive will thus depend on *πρεσβεύω* (Schol. *προτιμῶ*, and so Photius), as we have *κακῶν πρεσβεύεται τὸ Λήμνιον* Cho. 620. Cf. Ag. 1271. But perhaps it is simpler to understand *τῶν θεῶν* (*ἐκείνην*), *ἣ πρωτόμαντις ἐγένετο.* The apodosis to *πρῶτον μὲν* is *ἔπειτα* in 29: 'in the next place, after the prayer, I proceed to take my seat.' Thus *εὐχῇ πρεσβεύω* exactly answers to *ἐν λόγοις πρεσβεύεται* in v. 21.—The Earth, according to a very early mythology, was the first giver of oracles, either because the mephitic vapour which was supposed to produce inspiration arose from it, or because to it were attributed generally those occult influences which affected the destinies of human life. Her successor was *Themis*, the goddess of law and justice; for oracles were the primitive rules by which the conduct of kings and of states was directed, and to which reference was made in cases of theft or murder, Herod. ii. 174. Hence Earth herself is said *θεμιστεύειν*, Hom. Hymn. Apoll. 253. But *τὸν θεμιστεύοντα* in Eur. Ion 371, is said of the prophet or interpreter of Apollo. Photius in v., *γέγονε δὲ τὸ ὄνομα ἀπὸ τοῦ Θέμιν ἐσχηκέναι ποτὲ τὸ μαντεῖον πρὸ τοῦ Ἀπόλλωνος* (MS. *ἀπὸ Ἀπόλλωνος*). See Strabo, ix. p. 422, who quotes the opinion of Ephorus, that Apollo founded the oracle in conjunction with Themis, from a desire to benefit the human race; for that he civilized mankind (*εἰς ἡμερότητα προὐκαλεῖτο καὶ ἐσωφρόνιζε*) by declaring to them what was to be done and what to be left alone.

3. *ἣ δή.* The *δὴ*, as Müller remarks (Dissert. p. 185, note), has a sense which materially affects the whole passage. The object of Aeschylus was to point out the dignity and authority of Apollo and his oracle, and to show that no violence nor injustice had been committed in the transfer of it to its successive possessors; whereas Pindar had represented a bitter conflict and strife to have taken place between Apollo and Earth (Schol. on v. 2),—a legend which Euripides also has in view in saying (Iph. Taur. 1260) that Apollo dislodged Themis, daughter of Earth, from the sacred oracle, and that Earth showed her resentment by sending up dreams to disturb the oracles. Now the particle *δὴ* implies that, *as a matter of course*, the daughter succeeded to the mother; and the peculiar stress on *θελούσης, οὐδὲ πρὸς βίαν τινὸς* (v. 5) in like manner shows that Themis was succeeded by her sister Phoebe, mother of Latona and grandmother of Phoebus Apollo, with perfect good will on the part of the former. Compare *ἦν δῆτα* inf. 377. *οὗ δὴ χολωθεὶς* Eur. Alc. 5. *οὗ δὴ* Prom. 833, 'where, you will observe,' &c.—All these goddesses, Earth, Themis, Phoebe, belonged to the older or Titanian powers. Hes. Theog. 117. 135—6. So we have *Τιτανὶς Θέμις* as the mother of Prometheus, Prom. 893.

μαντεῖον, ὡς λόγος τις· ἐν δὲ τῷ τρίτῳ
λάχει, θελούσης, οὐδὲ πρὸς βίαν τινός,
Τιτανὶς ἄλλη παῖς χθονὸς καθέζετο
Φοίβη· δίδωσι δ' ἣ γενέθλιον δόσιν
Φοίβῳ· τὸ Φοίβης δ' ὄνομ' ἔχει παρώνυμον.
λιπὼν δὲ λίμνην Δηλίαν τε χοιράδα,
κέλσας ἐπ' ἀκτὰς ναυπόρους τὰς Παλλάδος,
ἐς τήνδε γαῖαν ἦλθε Παρνησσοῦ θ' ἕδρας.
πέμπουσι δ' αὐτὸν καὶ σεβίζουσιν μέγα
κελευθοποιοὶ παῖδες Ἡφαίστου χθόνα

7. *δίδωσι δ' ἣ.* This use of ἣ, which is in fact the Homeric use of the article, occurs Theb. 17, ἣ γὰρ νέους—ἐθρέψατ'. Herod. viii. 87, καὶ ἣ οὐκ ἔχουσα διαφυγέειν κ.τ.λ. Xen. Anab. vii 6, 4, καὶ οἳ εἶπον. So we have ἐκ δὲ τῆς v. 2, ἐν δὲ τῷ v. 660, ἐκ δὲ τοῦ v. 754, ἐκ δὲ τῶν Alcest. 264. Hermann and Porson read διδωσιν ἥ, though it is hard to say why the relative is to be preferred.—*γενέθλιον δόσιν*, 'a birth-day present.' Here again the word *δόσιν* is intended to answer the statement of those who taught that possession had been gained by violence. The allusion is to the old Athenian custom of carrying the infant on the ninth day after birth round the hearth, on which occasion presents called *ὀπτήρια* were offered by the friends (Eur. Ion 1127), the festival being termed *ἀμφιδρόμια* from the symbolical act done on the occasion. Schol. θεασαμένη τὸν τῆς ἀδελφῆς ἑαυτῆς Λητοῦς παῖδα δεδωκε συγγενικὴν δόσιν. He therefore regarded Phoebe as the *sister* of Latona. On the same day the name was given to the child, usually after the grandfather. In this case Phoebus was named from Phoebe his grandmother; hence the male name is *παρώνυμον*, or slightly changed from the female. (So Weil, *a Phoebes nomine declinatum.*) Hesiod, Theog. 401, Φοίβη δ' αὖ Κοίου πολυήρατον ἦλθεν ἐς εὐνήν. Κυσαμένη δὴ ἔπειτα θεὰ θεοῦ ἐν φιλότητι Λητὼ κυανόπεπλον ἐγείνατο. Perhaps, however, as *παρ' ἡμέραν* means 'every *other* day,' so *ὄνομα παρώνυμον* may properly have signified 'a name taken from a person once removed.' The Schol. says that the name was taken in gratitude for the gift,—ἀπόδειξις αὕτη τῆς δωρεᾶς οὐκ ἀχάριστος.

9. *λίμνην.* This was the far-famed circular (or rather annular) lake or harbour in Delos, called by Herod. ii. 170, ἡ τροχοειδής, and by Eurip. Iph. Taur. 1078, λίμναν εἱλίσσουσαν ὕδωρ κύκλιον.—*Δηλίαν χοιράδα*, the rocky isle of Delos, *χοιρὰς* being any kind of reef rising above the sea-level. Cf. Pers. 423. *New Cratylus*, p. 362. Euripides, probably copying the expression, has Δήλιοί τε χοιράδες, Troad. 89. The poet gives the traditional history of the bringing of Apollo's worship from Delos to Attica by sea, and thence by *road* (13) to Delphi. See Curtius, Hist. Gr. i. p. 86 and 113.

10. *ἐπ' ἀκτὰς τὰς Παλλάδος.* Schol. χαριζόμενος Ἀθηναίοις καταχθῆναί φησιν ἐκεῖσε Ἀπόλλωνα, κἀκεῖθεν τὴν περιπομπὴν αὐτῷ εἶναι.

13. *παῖδες Ἡφαίστου.* The Athenians as descended from Erichthonius, son of Hephaestus. Pausan. i. cap. ii. fin. πατέρα δὲ Ἐριχθονίῳ λέγουσιν ἀνθρώπων μὲν οὐδένα εἶναι, γονέας δὲ Ἥφαιστον καὶ Γῆν. At the same time, Athenian *artificers* are especially meant, though *σεβίζουσιν* shows that they are not exclusively so. In this relation 'sons of Hephaestus' may be merely figurative, as *παῖς Ἀπόλλωνος* is used for a physician, Suppl. 259.—*τιθέντες ἡμερωμένην*, i.e. *ἡμερώσαντες*, making smooth and level the rugged land. This verb was originally applied to cutting roads through unoccupied forest lands, as is well explained in *New Cratylus*, § 150. *Varronianus*, p. 268, ed. 2. Cf. Herod. i. 126, ἐξημερῶσαι τόπον ἀκανθώδη. Eur. Herc. Fur. 20, ἐξημερῶσαι γαῖαν. Pind. Isth. iv. 98, ναυτιλίαισι πορθμὸν ἁμερώσαις. Afterwards, the adjective *ἥμερος* was applied to the fruits and trees of cultivated soil, as opposed to *ἄγριος*. On the sacred road from Athens to Delphi see Müller, Dor. i. p. 267 seqq. Herod. vi. 34, ἡ ἱρὴ ὁδὸς διὰ Φωκέων τε καὶ Βοιωτῶν. Aelian, Var. Hist. iii. 1, καὶ ἔτι καὶ νῦν ἔτους ἐννάτου οἱ Δελφοὶ παῖδας εὐγενεῖς πέμπουσι, καὶ ἀρχιθέωρον ἕνα σφῶν αὐτῶν. Οἱ δὲ παραγενόμενοι καὶ μεγαλοπρεπῶς θύσαντες ἐν τοῖς Τέμπεσιν, ἀπίασι πάλιν.—Καὶ τὴν ὁδὸν ἐκείνην ἔρχονται ἣ καλεῖται μὲν Πυθιὰς, φέρει δὲ διὰ Θετταλίας καὶ Πελασγίας καὶ τῆς Οἴτης καὶ Αἰνιάνων χώρας, καὶ τῆς Μηλιέων καὶ Δωριέων καὶ Λοκρῶν τῶν Ἑσπερίων. Strabo, lib. ix. p. 612 (422), τὸν Ἀπόλλωνα, τὴν γῆν ἐπιόντα, ἡμεροῦν τοὺς ἀνθρώπους ἀπό τε τῶν ἀνημέρων καρπῶν καὶ τῶν βίων, ἐξ Ἀθηνῶν δ' ὁρμηθέντα ἐπὶ Δελφοὺς, ταύτην ἰέναι τὴν ὁδὸν ᾗ νῦν Ἀθηναῖοι τὴν Πυθιάδα πέμπουσι. A ceremony appears to have been kept up commemorative of the original road-making. Schol. καὶ ὅταν πέμπωσιν εἰς Δελφοὺς θεωρίδα, προέρχονται ἔχοντες πελέκεις ὡς διημερώσοντες τὴν γῆν.

ἀνήμερον τιθέντες ἡμερωμένην.
μολόντα δ' αὐτὸν κάρτα τιμαλφεῖ λεώς,
Δελφός τε χώρας τῆσδε πρυμνήτης ἄναξ.
τέχνης δέ νιν Ζεὺς ἔνθεον κτίσας φρένα,
ἵζει τέταρτον τόνδε μάντιν ἐν θρόνοις·
Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός.
τούτους ἐν εὐχαῖς φροιμιάζομαι θεούς.
Παλλὰς προναία δ' ἐν λόγοις πρεσβεύεται.
σέβω δὲ νύμφας, ἔνθα Κωρυκὶς πέτρα
κοίλη, φίλορνις, δαιμόνων ἀναστροφή·

16. *Δελφός.* The hero-king or Eponym of the Delphians, commonly reputed the son of Poseidon, who was one of the gods worshipped at Delphi, inf. 27.

17. *κτίσας*, i. e. *ποιήσας*, but the word in Aeschylus always has the notion of permanent and substantial effect.—"*ἔνθεον τέχνης* idem est quod *μεστὸν θείας τέχνης*. *φρένα* autem est accusativus, quem dicunt, remotioris objecti, abundanter fere additus. Sic v. 88, *μὴ φόβος σε νικάτω φρένας*." *Minckwitz.*

18. *τέταρτον τόνδε.* 'The *fourth and present* prophet.'

19. *προφήτης.* *Interpres.* The oracles are *delivered* by Apollo, but they *emanate* from Zeus. Cf. Frag. Ἱέρειαι 79. Dind. inf. 586—8.

21. *Παλλὰς προναία.* Herodotus mentions the temple of this goddess, Παλλάδος προνηΐης τῆς ἐν Δελφοῖσι, i. 92, and again viii. 37, nor is the title to be confounded with Παλλὰς Πρόνοια, the goddess of forethought, as she was worshipped at Sunium. The confusion of these terms is curiously shown by two glosses of Photius:—Πρόνοια Ἀθηνᾶ· οἱ μὲν διὰ τὸ πρὸ τοῦ ναοῦ τοῦ ἐν Δελφοῖς ἑστάναι αὐτήν· οἱ δὲ ὅτι προὐνόησεν ὅπως τέκῃ ἡ Λητώ.—Πρόνοια· ὠνομάζετό τις παρὰ Δελφοῖς Ἀθηνᾶ Πρόνοια, διὰ τὸ πρὸ τοῦ ναοῦ ἱδρῦσθαι· ταύτην δὲ Ἡρόδοτος ἐν τῇ ὀγδόῃ Προνοίην [l. Προνηΐην] ὀνομάζει. Hermann, who gives *προνάᾳ* with Franz, refers to a Delphic inscription, ΤΑΙΑΘΑΝΑΙΤΑΙΠΡΟΝΑΙΑΙ, which sets the question at rest. But in changing *ἐν λόγοις* to *εὐλόγως*, he has not sufficiently noticed the antithesis between 'prayers' to the elder divinities, who directly preside over the oracle, and 'honourable mention' of those other deities whose worship was more or less connected with that of Apollo at Delphi.—*πρεσβεύεται*, cf. v. 1.

22. *Κωρυκὶς πέτρα κοίλη.* A grotto in Parnassus had this name, Herod. viii. 36. See Elmsley on Bacch. 559, and on Med. 1326, where he observes, "*πέτρα* apud tragicos frequentissime *ἄντρον* significat." Schol. ad Antig. 1128, Κωρύκιον ἄντρον ἐν Παρνασσῷ. Strabo, ix. p. 417, ἱεροπρεπὴς δ' ἐστὶ πᾶς ὁ Παρνασὸς, ἔχων ἄντρα τε καὶ ἄλλα χωρία, τιμώμενά τε καὶ ἁγιστευόμενα, ὧν ἐστι γνωριμώτατον καὶ κάλλιστον τὸ Κωρύκιον, Νυμφῶν ἄντρον ὁμώνυμον τῷ Κιλικίῳ.

23. Hermann prefers *ἀναστροφαὶ* with MSS. Flor., Ven., Farn., the Med. giving *ἀναστροφὰ*, the Schol. *ἀναστροφή*. The plural *ἐπιστροφαὶ* is used Theb. 645. Inf. 518. The word is a synonym with *ἤθη*, 'haunts.'

(Βρόμιος δ' ἔχει τὸν χῶρον, οὐδ' ἀμνημονῶ,
ἐξ οὗτε Βάκχαις ἐστρατήγησεν θεὸς,
λαγὼ δίκην Πενθεῖ καταρράψας μόρον·)
Πλειστοῦ τε πηγὰς, καὶ Ποσειδῶνος κράτος
καλοῦσα, καὶ Τέλειον ὕψιστον Δία.
ἔπειτα μάντις εἰς θρόνους καθιζάνω.
καὶ νῦν τυχεῖν με τῶν πρὶν εἰσόδων μακρῷ
ἄριστα δοῖεν· κεἰ παρ' Ἑλλήνων τινὲς,
ἴτων πάλῳ λαχόντες, ὡς νομίζεται·

24. *οὐδ' ἀμνημονῶ*, sc. *αὐτοῦ ἐν λόγοις*. Cf. Suppl. 266, *μνήμην ποτ' ἀντίμισθον εὕρετ' ἐν λιταῖς*. These three lines are parenthetical as far as the construction is concerned:—'Nor must I forget Bromius (Bacchus), who has held the place ever since he headed his Bacchanalian women and planned a death for Pentheus like that of a hunted hare.' The cultus of the Hellenic Apollo is intimately connected with that of the Pelasgic Bacchus, and the poet is wrong in attributing it in this case to the accident which befell Pentheus. But it is to be remarked that he seems to speak of Parnassus as the scene of it, not Cithaeron, as Euripides describes it, and as Aeschylus himself did in the *Ξάντριαι* (Schol.). In the Med. δ' is wanting after *Βρόμιος*, on which slight evidence Hermann marks a lacuna.

26. This verse, if not the two preceding, may possibly be an interpolation; but there is a similar one in Prom. 658, *οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή*. See on Pers. 354. After this, Weil inserts 20, and marks the loss of a line after 21 and 23.

27. *Πλειστοῦ*. The old copies have *Πλείστους*, whence the common reading *Πλείστου*. But the accent has been corrected by later critics from Etym. Mag. p. 676. 5. Photius, *Πλεῖστος· ποταμὸς Δελφῶν*. (*Πλειστὸς*, Dobree.) Apollonius Rhodius mentions *Κωρύκιαι Νύμφαι Πλειστοῖο θύγατρες*. Strabo, ix. cap. iii. p. 418, *πρόκειται δὲ τῆς πόλεως* (sc. *Δελφῶν*) *ἡ Κίρφις, ἐκ τοῦ νοτίου μέρους ὄρος ἀπότομον, νάπην ἀπολιπὸν μεταξὺ, δι' ἧς ὁ Πλειστὸς διαρρεῖ ποταμός*. Both Zeus and Poseidon were worshipped at Delphi, the latter as the Consummator (Ag. 946), and supreme over all the Olympian gods (*ὕψιστος*), though Müller (Dissert. p. 51) thinks this last epithet refers to *Ζεὺς Λυκωραῖος*, who dwelt supreme on the mountain-top of Parnassus. There was an old legend that Poseidon had exchanged Pytho with Apollo for Taenarus; see Strabo, viii. p. 574, quoted by Hermann, who also refers to Pausan. x. 24, 4 (1), *ἐν δὲ τῷ ναῷ πεποίηται μὲν Ποσειδῶνος βωμὸς, ὅτι τὸ μαντεῖον τὸ ἀρχαιότατον κτῆμα ἦν καὶ Ποσειδῶνος*.

29. *ἔπειτα*. Answering to *πρῶτον μὲν* in v. 1.

30. *τυχεῖν ἄριστα*. To obtain the most favourable responses which have ever been vouchsafed me.

31. *παρ'*. Hermann gives *πάρ'*, i.e. *πάρεισι*. The preposition sometimes, though rarely, represents the plural verb, as Med. 442. Acharn. 862. 1091; and still more rarely is the *α* elided.—*πάλῳ λαχόντες*, having decided by drawing lots the order of succession in which the envoys from the various states should be admitted. The Hellenic people seem to have had the privilege before foreigners, but were themselves bound to draw lots for precedence in consulting the oracle. For it was only on stated days that responses could be obtained. Eur. Ion 418,

καὶ γὰρ, ὡς ἐγὼ κλύω,
χρηστήριον πέπτωκε τοῖς ἐπήλυσι
κοινὸν πρὸ ναοῦ· βούλομαι δ' ἐν ἡμέρᾳ
τῇδ', αἰσία γὰρ, θεοῦ λαβεῖν μαντεύ-
ματα.

And in allusion to this custom Apollo is said *κληροῦν ὀμφὰν* in v. 908 of the same play. Plutarch, Quaest. Graec. ix., *ὀψὲ γὰρ ἀνείθησαν αἱ κατὰ μῆνα μαντεῖαι τοῖς δεομένοις· πρότερον δὲ ἅπαξ ἐθεμίστευσεν ἡ Πυθία τοῦ ἐνιαυτοῦ κατὰ ταύτην τὴν ἡμέραν*, viz. the seventh of the Delphic month Bysius.

μαντεύομαι γὰρ ὡς ἂν ἡγῆται θεός.
ἦ δεινὰ λέξαι δεινὰ δ' ὀφθαλμοῖς δρακεῖν
πάλιν μ' ἔπεμψεν ἐκ δόμων τῶν Λοξίου,
ὡς μήτε σωκεῖν μήτε μ' ἀκταίνειν βάσιν·
τρέχω δὲ χερσὶν, οὐ ποδωκίᾳ σκελῶν·
δείσασα γὰρ γραῦς οὐδέν· ἀντίπαις μὲν οὖν.
ἐγὼ μὲν ἕρπω πρὸς πολυστεφῆ μυχόν.
ὁρῶ δ' ἐπ' ὀμφαλῷ μὲν ἄνδρα θεομυσῆ
ἕδραν ἔχοντα προστρόπαιον, αἵματι

33. *ὡς ἂν ἡγῆται θεός*. 'As the god leads me,' i.e. according to no caprice or arbitrary will of my own. As she was supposed not to know the circumstances of each applicant, the god only could make her answers respectively suit the persons admitted according to the above rule. Compare Eur. Ion 91, *θάσσει δὲ γυνὴ τρίποδα ζάθεον | Δελφὶς, ἀείδουσ' Ἕλλησι βοὰς | ἃς ἂν Ἀπόλλων κελαδήσῃ*.—After this verse there is a pause. The priestess then returns with a terrified look from the adytum of the temple. She had spoken the prologue, according to Müller's theory, in the orchestra, representing the *αὐλὴ* or outer court of the Pythian temple. The temple itself he supposes to have been the whole stage, and that this was concealed from the spectators by a curtain till after the prologue. But it seems, on the whole, at least as probable that the Pythoness was on the stage, the interior of the temple, of which the spectators only obtain a glimpse sufficient to excite further curiosity as to the garb of the Furies, being within the central doorway of the proscenium. The Schol. here rightly observes, *παρ' ὀλίγον ἔρημος ἡ σκηνὴ γίνεται. οὔτε γὰρ ὁ χορός πω πάρεστιν, ἥ τε ἱέρεια εἰσῆλθεν εἰς τὸν ναόν*.

36. *σωκεῖν*, 'to have power.' Soph. El. 119, *μούνη γὰρ ἄγειν οὐκέτι σωκῶ λύπης ἀντίρροπον ἄχθος*. Photius, *σωκεῖν· ἀντὶ τοῦ ἰσχύειν*.—*ἀκταίνειν, γαυριᾶν καὶ ἀτάκτως πηδᾶν*, Schol., and so Timaeus in his Lexicon, on which see Ruhnken's note. Hesych. *ἀκταίνειν· μετεωρίζειν*. Weil renders it, *neque me sublevent pedes*, and *σωκεῖν pondere suo nitantur*. Homer has a cognate form, *πόδες δ' ὑπερικταίνοντο*, Od. xxiii. 3, i.e. 'moved nimbly along.'—*βάσιν*, for *στάσιν*, has been adopted by most recent editors from a var. lect. in the Med. The verb refers rather to the ability of *moving* than of standing firmly.

37. *τρέχω δὲ χερσίν*. Not, as the Schol. absurdly supposes, that she came out of the temple *on all fours*, but that she supported herself by her hands, from infirmity of her terror-stricken limbs.

38. *οὐδέν*. So Suppl. 729, *γυνὴ μονωθεῖσ' οὐδέν*.—*ἀντίπαις μὲν οὖν*, 'nay, she is as a mere child.' The word is properly applied to one midway between a child and a grown-up person. So *παιδὸς οὐδὲν ἀρείων*, Ag. 81. Soph. frag. 148. Eur. Androm. 326. Lucian, *Ἔρωτες*, p. 398, ed. Jacobitz, *σχεδὸν ἐκ τῆς ἀντίπαιδος ἡλικίας εἰς τοὺς ἐφήβους κριθεὶς ἄλλαις ἀπ' ἄλλων ἐπιθυμίαις βουκολοῦμαι*.

39. *πολυστεφῆ*. Either from being densely surrounded by the bay-tree, or from suppliant boughs and fillets being hung up in the interior. What Orestes was doing now, others may be supposed to have done before.

40. *θεομυσῆ*. Probably pronounced as a trisyllable, like *θεομανὲς* Theb. 650.—*ἐπ' ὀμφαλῷ*, at the altar of the adytum, supposed to stand in the exact centre of the earth. Pausanias, x. 16, 3, mentions *τὸν ὑπὸ Δελφῶν καλούμενον ὀμφαλὸν, λίθου πεποιημένον λευκοῦ*. Strabo, ix. cap. iii., *Τῆς Ἑλλάδος ἐν μέσῳ πώς ἐστι τῆς συμπάσης, τῆς τε ἐντὸς ἰσθμοῦ καὶ τῆς ἐκτός· ἐνομίσθη δὲ καὶ τῆς οἰκουμένης, καὶ ἐκάλεσαν τῆς γῆς ὀμφαλὸν, προσπλάσαντες καὶ μυθὸν, ὅν φησι Πίνδαρος· ὅτι συμπέσοιεν ἐνταῦθα οἱ ἀετοὶ οἱ ἀφεθέντες ὑπὸ τοῦ Διὸς, ὁ μὲν ἀπὸ τῆς δύσεως, ὁ δ' ἀπὸ τῆς ἀνατολῆς· οἱ δὲ κόρακάς φασι. Δείκνυται δὲ καὶ ὀμφαλός τις ἐν τῷ ναῷ τεταινιωμένος, καὶ ἐπ' αὐτῷ αἱ δύο εἰκόνες τοῦ μύθου*.—The *μὲν* in this verse is answered by *δὲ* in v. 46.

41. *προστρόπαιον*. 'A suppliant for

στάζοντα χεῖρας, καὶ νεοσπαδὲς ξίφος
ἔχοντ', ἐλαίας θ' ὑψιγέννητον κλάδον
λήνει μεγίστῳ σωφρόνως ἐστεμμένον,
ἀργῆτι μαλλῷ. τῇδε γὰρ τρανῶς ἐρῶ.
πρόσθεν δὲ τἀνδρὸς τοῦδε θαυμαστὸς λόχος
εὕδει γυναικῶν ἐν θρόνοισιν ἥμενος.
οὔτοι γυναῖκας, ἀλλὰ Γοργόνας λέγω·
οὐδ' αὖτε Γοργείοισιν εἰκάσω τύποις·
εἶδόν ποτ' ἤδη Φινέως γεγραμμένας
δεῖπνον φερούσας· ἄπτεροί γε μὴν ἰδεῖν

expiation.' Infra, v. 168. 228. 423, the word means 'blood-guilty.' See Müller, Dissert. p. 105, who shows that both senses descend from the primary notion of προστρέπεσθαι, 'to resort to another as a suppliant for reception.' In the sense which it here bears it occurs v. 225. Hesych. προστρόπαιος· φόνιος, μιαρός, [illegible], καὶ πρός τινα τραπόμενος [illegible]. Photius, προστρόπαιον· τὸ ἄγος, τὸ μίασμα.

42. νεοσπαδές. She infers that the sword was newly drawn, i.e. recently used, from seeing Orestes' hands dripping with gore. Cf. Ag. 1522. "Orestes is supposed to have betaken himself to his place of refuge so quickly, as not to have yet relinquished his weapon." *Drake.*

43. ὑψιγέννητον, ἄκρον. The top part of the main stem furnished the longest and straightest wand. It is the ἀκρεμὼν ἐλαίας of Eur. Cycl. 455.

44. λήνει μεγίστῳ. The epithet is rather tame, but not sufficiently so to justify Hermann's [illegible]. The tufts of wool, or rather the pendent fillets (Cho. 1024. Suppl. 22. 641), were of ample size, as is known from ancient sculptures. May we not infer from the present passage that the earnestness of the appeal was denoted by the *more than usually* long festoons on the boughs? Any how, there is something in Linwood's remark, that τῇδε γὰρ τρανῶς ἐρῶ (viz. this point, that he was there as a suppliant) is added as a reason for describing these details so minutely. Compare Soph. El. 643, ἀλλ' ὧδ' ἄκουε· τῇδε γὰρ κἀγὼ φράσω.

46. λόχος. See on Theb. 106.

49. Γοργείοισιν τύποις. "The *Gorgon-images* (ἐκτετυπωμένοι, or cut in relief) were among the very earliest works of Grecian, especially of Athenian art, which can be traced as far back as the age of Cyclopian workmanship." (Müller, Dissert. p. 188, ed. 2.) Both the Gorgons and the Furies are represented with snaky locks; cf. Prom. 818. Cho. 1037; indeed, Müller is of opinion that Aeschylus borrowed the idea of so describing the latter from the much earlier works of art he had seen of the former.—After this verse Hermann and Franz mark a lacuna. Linwood, Dindorf, Donaldson, and Minckwitz, all concur in the opinion that the passage has been mutilated. But the truth seems to be, that in describing a well-known picture (there are vase-paintings on this subject still existing), sufficiently identified by the mention of Phineus, the poet thought it needless to specify τὰς Ἁρπυίας. Nor does he scruple to omit the article with the participle where strict usage requires its addition; see Cho. 353. Pers. 247. The comment of the Schol. is correct, ἀλλ' οὐδ' Ἁρπυίας αὐτὰς λέγω· εἶδον γὰρ αὐτὰς ἐν γραφῇ πτερωτάς. Compare Ἔρως ὁ γεγραμμένος, Ar. Ach. 992. We may simply translate, 'I have seen before now in a picture (female forms) carrying off the dinner of Phineus; but *these* (Furies) are wingless, and black, altogether disgusting in their manner.' Thus the implied antithesis is that the Harpies had wings, the Furies had none, being huntresses or hounds (κύνες) who track their prey by the scent. For the story of Phineus see Apoll. Rhod. ii. 178 seqq.—μέλαιναι, 'sable,' κελαιναὶ Ἐρινύες Ag. 448. μελάγχρωτες Orest. 321. χρῶτα κελαιναὶ Eur. El. 1345. But Aeschylus does not go farther than to give them a black *garb*, inf. 332. 353.

αὗται, μέλαιναι δ' ἐς τὸ πᾶν βδελύκτροποι.
ῥέγκουσι δ' οὐ πλατοῖσι φυσιάμασιν·
ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα·
καὶ κόσμος οὔτε πρὸς θεῶν ἀγάλματα
φέρειν δίκαιος, οὔτ' ἐς ἀνθρώπων στέγας.
τὸ φῦλον οὐκ ὄπωπα τῆσδ' ὁμιλίας,
οὐδ' ἥτις αἶα τοῦτ' ἐπεύχεται γένος
τρέφουσ' ἀνατὶ μὴ μεταστένειν πόνον.
τἀντεῦθεν ἤδη τῶνδε δεσπότῃ δόμων
αὐτῷ μελέσθω Λοξίᾳ μεγασθενεῖ.
ἰατρόμαντις δ' ἐστὶ καὶ τερασκόπος,
καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος.

53. οὐ πλατοῖσι, 'unapproachable.' Their breath was too deadly, or the noise of their snoring too terrible to allow of a closer inspection. The common reading, οὐ πλαστοῖσι, is retained by Hermann; but there is little sense in "*non fictis flatibus*," and the forms are often confused; see on Prom. 379. 915. Some have deduced from this and a few other passages (e.g. inf. 284. Suppl. 279), an argument that Aeschylus was familiar with the art of statuary. Elmsley's correction has been admitted by Franz, Dindorf, Weil, Linwood. We learn from v. 132—3 that the Furies' breath was fiery and bloody. It was also venomous, inf. 752, &c.

54. λίβα. So G. Burges for βίαν or δία. (So the Med.) Thus βίᾳ and δίαι are confused Cho. 643. Ibid. 1047, κἀξ ὀμμάτων στάζουσιν αἷμα δυσφιλές. Cho. 284, μετασχεῖν φιλοσπόνδου λιβός. Müller remarks that there is a notion of *libations* which are unacceptable to the Olympian gods, just as in the next line there is an allusion to the practice of vesting the old statue of Pallas (τὸ βρέτας) in the peplus. See *Athens and Attica*, p. 126.

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60. τἀντεῦθεν ἤδη, 'what is to be done next.' How to eject them from the temple, and purify it afterwards, she knows not, and therefore leaves the god to do for himself what he is in the habit of doing for others. "As Iatromantis and portent-seer he can account for the presence of these terrific beings and do away the curse which evoked them; as Katharsios he can remove the pollution they have occasioned," Müller, Dissert. p. 127 (from the Schol. *in loc.*). With these words the priestess retires, and Apollo himself comes forward with Hermes (90), advising Orestes to take advantage of the slumber of his pursuers, and fly to Athens, where he and his sister Pallas will devise means to rid him of his troubles. He must not give in from timidly brooding over the toil in store for him (v. 78), for he is warned beforehand that the Furies will chase him over land and sea till he finds an asylum in the Athenian Acropolis. Hermann contends against Müller and the Scholiast, that the forms of the Furies are not yet visible to the spectators, whose attention is at present occupied wholly with the fortunes of Orestes. In fact, it seems most probable that they are first seen, though indistinctly, in the act of waking from sleep at v. 135. By τάσδε in v. 67 it is enough to suppose they were pointed to.

στάζοντα χεῖρας, καὶ νεοσπαδὲς ξίφος
ἔχοντ', ἐλαίας θ' ὑψιγέννητον κλάδον
λήνει μεγίστῳ σωφρόνως ἐστεμμένον,
ἀργῆτι μαλλῷ. τῇδε γὰρ τρανῶς ἐρῶ.
πρόσθεν δὲ τἀνδρὸς τοῦδε θαυμαστὸς λόχος
εὕδει γυναικῶν ἐν θρόνοισιν ἥμενος.
οὔτοι γυναῖκας, ἀλλὰ Γοργόνας λέγω·
οὐδ' αὖτε Γοργείοισιν εἰκάσω τύποις·
εἶδόν ποτ' ἤδη Φινέως γεγραμμένας
δεῖπνον φερούσας· ἄπτεροί γε μὴν ἰδεῖν

expiation.' Infra, v. 168. 228. 423, the word means 'blood-guilty.' See Muller, Dissert. p. 105, who shows that both senses descend from the primary notion of *προστραπέσθαι*, 'to resort to another as a suppliant for reception.' In the sense which it here bears it occurs v. 225. Hesych. *προστρόπαιος· φόνιος, μιαρὸς, αἵματι μεμιασμένος, καὶ πρός τινα τραπόμενος δεήσει καθάρσεως.* Photius, *προστρόπαιον· τὸ ἄγος, τὸ μίασμα.*

42. *νεοσπαδές.* She infers that the sword was newly drawn, i. e. recently used, from seeing Orestes' hands dripping with gore. Cf. Ag. 1322. "Orestes is supposed to have betaken himself to his place of refuge so quickly, as not to have yet relinquished his weapon." *Drake.*

43. *ὑψιγέννητον, ἄκρον.* The top part of the main stem furnished the longest and straightest wand. It is the *ἀκρέμων ἐλαίας* of Eur. Cycl. 455.

44. *λήνει μεγίστῳ.* The epithet is rather tame, but not sufficiently so to justify Hermann's *μεγιστοσωφρόνως*. The tufts of wool, or rather the pendent fillets (Cho. 1024. Suppl. 22. 641), were of ample size, as is known from ancient sculptures. May we not infer from the present passage that the earnestness of the appeal was denoted by the *more than usually* long festoons on the boughs? Any how, there is something in Linwood's remark, that *τῇδε γὰρ τρανῶς ἐρῶ* (viz. this point, that he was there as a suppliant) is added as a reason for describing these details so minutely. Compare Soph. El. 643, *ἀλλ' ὧδ' ἄκουε· τῇδε γὰρ κἀγὼ φράσω.*

46. *λόχος.* See on Theb. 106.

49. *Γοργείοισιν τύποις.* "The *Gorgon-images* (*ἐκτετυπωμένοι*, or cut in relief) were among the very earliest works of Grecian, especially of Athenian art, which can be traced as far back as the age of Cyclopian workmanship." (Muller, Dissert. p. 188, ed. 2.) Both the Gorgons and the Furies are represented with snaky locks; cf. Prom. 818. Cho. 1037; indeed, Muller is of opinion that Aeschylus borrowed the idea of so describing the latter from the much earlier works of art he had seen of the former.—After this verse Hermann and Franz mark a lacuna. Linwood, Dindorf, Donaldson, and Minckwitz, all concur in the opinion that the passage has been mutilated. But the truth seems to be, that in describing a well-known picture (there are vase-paintings on this subject still existing), sufficiently identified by the mention of Phineus, the poet thought it needless to specify *τὰς Ἁρπυίας.* Nor does he scruple to omit the article with the participle where strict usage requires its addition; see Cho. 353. Pers. 247. The comment of the Schol. is correct, *ἀλλ' οὐδ' Ἁρπυίας αὐτὰς λέγω· εἶδον γὰρ αὐτὰς ἐν γραφῇ πτερωτάς.* Compare *Ἔρως ὁ γεγραμμένος*, Ar. Ach. 992. We may simply translate, 'I have seen before now in a picture (female forms) carrying off the dinner of Phineus; but *these* (Furies) are wingless, and black, altogether disgusting in their manner.' Thus the implied antithesis is that the Harpies had wings, the Furies had none, being huntresses or hounds (*κύνες*) who track their prey by the scent. For the story of Phineus see Apoll. Rhod. ii. 178 seqq.—*μέλαιναι*, 'sable,' *κελαιναὶ Ἐρινύες* Ag. 448. *μελάγχρωτες* Orest. 321. *χρῶτα κελαιναὶ* Eur. El. 1345. But Aeschylus does not go farther than to give them a black *garb*, inf. 332. 353.

αὗται, μέλαιναι δ' ἐς τὸ πᾶν βδελύκτροποι.
ῥέγκουσι δ' οὐ πλατοῖσι φυσιάμασιν·
ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα·
καὶ κόσμος οὔτε πρὸς θεῶν ἀγάλματα
φέρειν δίκαιος, οὔτ' ἐς ἀνθρώπων στέγας.
τὸ φῦλον οὐκ ὄπωπα τῆσδ' ὁμιλίας,
οὐδ' ἥτις αἶα τοῦτ' ἐπεύχεται γένος
τρέφουσ' ἀνατὶ μὴ μεταστένειν πόνον.
τἀντεῦθεν ἤδη τῶνδε δεσπότῃ δόμων
αὐτῷ μελέσθω Λοξίᾳ μεγασθενεῖ.
ἰατρόμαντις δ' ἐστὶ καὶ τερασκόπος,
καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος.

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ΑΠΟΛΛΩΝ.

οὔτοι προδώσω· διὰ τέλους δέ σοι φύλαξ
ἐγγὺς παρεστὼς, καὶ πρόσω δ' ἀποστατῶν,
ἐχθροῖσι τοῖς σοῖς οὐ γενήσομαι πέπων.
καὶ νῦν ἁλούσας τάσδε τὰς μάργους ὁρᾷς·
† ὕπνῳ πεσοῦσαι δ' αἱ κατάπτυστοι κόραι,
γραῖαι, παλαιαὶ παῖδες, αἷς οὐ μίγνυται
θεῶν τις, οὐδ' ἄνθρωπος, οὐδὲ θήρ ποτε·
κακῶν δ' ἕκατι κἀγένοντ'· ἐπεὶ κακὸν
σκότον νέμονται Τάρταρόν θ' ὑπὸ χθονὸς,
μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων.
ὅμως δὲ φεῦγε, μηδὲ μαλθακὸς γένῃ.
ἐλῶσι γάρ σε καὶ δι' ἠπείρου μακρᾶς
βιβῶντ' ἀν' ἀεὶ τὴν πλανοστιβῆ χθόνα,

64. Schol. ἐπιφανεὶς Ἀπόλλων συμβουλεύει Ὀρέστῃ καταλιπεῖν μὲν τὸ μαντεῖον, φυγεῖν δὲ εἰς Ἀθήνας. καὶ δευτέρα δὲ γίνεται φαντασία. στραφέντα γὰρ μηχανήματα ἔνδηλα ποιεῖ τὰ κατὰ τὸ μαντεῖον ὡς ἔχει. καὶ γίνεται ὄψις τραγική. τὸ μὲν ξίφος ᾑμαγμένον ἔτι κατέχων Ὀρέστης, αἱ δὲ κύκλῳ φρουροῦσαι αὐτόν.

65. καὶ πρόσω δ'. See Prom. 994. Cho. 864. Hermann gives, after Blomfield, καὶ πρόσω γ', 'aye, and when absent from you too,' i. e. when you are far away from Delphi.—πέπων, 'mild,' *mitis*, Ag. 1336. Opposed to ὠμὸς, Ar. Equit. 260. The Schol. records a variant πρέπων, which he explains, 'I will not be like to your enemies, for they are asleep, but I am awake.'

67. καὶ νῦν. See inf. 384.—ἁλούσας, caught, unable to stir. The capturers are now themselves captured, and Orestes is free to fly. To supply ὕπνῳ is needlessly to involve the passage. The next verse is either corrupt, or, as Hermann plausibly supposes, a line has been lost after it, like ἐν τοῖσδε τοῖς θρόνοισιν ἀσθενεῖς πάρα. He also suggests that the poet may have written ὕπνῳ πνέουσι δ', comparing Cho. 610. One might conjecture κόπῳ δ' or πόνῳ δ' ὑπνώσσουσ', as inf. 119, or even ἁλούσας κόπῳ· πεσοῦσαι δ' κ.τ.λ. So κόπῳ ἁλίσκεσθαι, Thuc. vii. 40. ἁλοὺς μανίᾳ, Ajac. 216.—For γραῖαι, which seems a synonym of παλαιαὶ, we might suggest αἱ γῆς π. π.

69. οὐ μίγνυται. The verb is here used in an ambiguous sense, of converse either sexual or social, just as Homer says of Calypso, Od. vii. 247, οὐδέ τις αὐτῇ μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων. In the latter sense Plato has θεὸς ἀνθρώπῳ οὐ μίγνυται, Symp. p. 203, init. Cf. Hom. Hymn. ad Cer. 355. So Eur. Bacch. 237, συγγίγνεσθαι γυναιξὶ is intentionally equivocal. Sophocles calls the Furies ἀεὶ παρθένοι, Ajac. 835.

71. κακῶν ἕκατι. 'Their very origin is through evil,' i. e. if there were no crimes to punish, there would be no avenging Erinyes.—ἐπεὶ, as you may further infer from the fact that, &c.

74. ὅμως δέ. Though they are now asleep, and powerless to pursue, nevertheless you must persevere in your flight, and not turn faint-hearted, for then they are sure to overtake you.—καὶ δι' ἠπείρου, '*even* through the long continent' of Europe. For Orestes is supposed to have visited many lands, and to have applied for purification at many places, before he makes his appearance at Athens (at v. 226), as is clear from his address to Athena. The student must avoid construing καὶ δι' ἠπείρου—ὑπέρ τε πόντον, i. e. taking καὶ—τε as convertible with τε—καί.

76. βιβῶντ' ἀν' ἀεί. The MSS. give βεβῶντ' or βεβόντ' ἂν κ.τ.λ. βιβῶντ' is the correction of Stephens. Cf. Hom. Hymn. in Merc. 149, ἧκα ποσὶν προβιβῶν,

ὑπέρ τε πόντον καὶ περιρρύτας πόλεις.
καὶ μὴ πρόκαμνε τόνδε βουκολούμενος
πόνον· μολὼν δὲ Παλλάδος ποτὶ πτόλιν
ἵζου παλαιὸν ἄγκαθεν λαβὼν βρέτας·
κἀκεῖ δικαστὰς τῶνδε καὶ θελκτηρίους
μύθους ἔχοντες μηχανὰς εὑρήσομεν,
ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι πόνων.
καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῷον δέμας.

ΟΡΕΣΤΗΣ.

ἄναξ Ἄπολλον, οἶσθα μὲν τὸ μὴ ἀδικεῖν·
ἐπεὶ δ' ἐπίστᾳ, καὶ τὸ μὴ ἀμελεῖν μάθε.
σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σόν.

and ibid. 225, βιβᾷ. Pindar has κοῦφα βιβῶν Ol. 14, 24. Hermann compares, for the position of ἀνὰ, Plat. Legg. viii. p. 832, C, ἀλλ' ἀκόντων ἑκοῦσα ἄρχει σὺν ἀεί τινι βίᾳ. A similar defence may be quoted from Eur. Electr. 1121, ὁρᾷς; ἀν' αὖ σὺ ζωπυρεῖς νείκη νέα. Franz, Dind., Linwood, read βεβῶτ' ἀν' ἀεὶ, but it is difficult to see how a continued action can be expressed by a perfect participle. Müller conjectures ἀλατεῖ, Musgrave ἀνάγκῃ, Dr. Donaldson ἀν' ἄστη.—On the feminine form περιρρύτας, for which Dind. suggests περιρρύτους, see Pers. 597. A similar periphrasis for 'islands' is πόλεις Ἀχελωΐδες, or 'water-settlements,' Pers. 866.

78. πρόκαμνε. Do not faint or give in before your race is run. Compare v. 88. Eur. Herc. F. 119, μὴ προκάμητε πόδα βαρύ τε κῶλον. Thuc. ii. 39 fin., περιγίγνεται ἡμῖν τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκάμνειν. So προστένειν in Ag. 244. Virg. Aen. iii. 160, 'longumque fugae ne linque laborem.'—βουκολούμενος, Schol. περιέπων. Thus we have ἐβουκολοῦμεν φροντίσιν νέον πάθος Ag. 652. There can be little doubt the poet meant 'brooding over,' 'being anxious about.' Hermann takes it passively, and says, "inest in hoc verbo diu frustrati laboris significatio." Linwood compares ἐλαύνεσθαι δρόμους, and γυμνάζεται πόνους Prom. 608; but these are cognate accusatives which do not defend βουκολεῖσθαι πόνον, 'to be driven like an ox through a toilsome route.' We might indeed read, by a very slight change, καὶ μὴ 'πόκαμνε τοῦδε βουκολούμενος πόνου, 'do not desist from this toil.'

79. ποτὶ πτόλιν. The Ionicism is remarkable in a senarius. We have προτὶ πόλιν in a choric verse, Theb. 336.—ἄγκαθεν, 'in your arms;' see on Ag. 3. Thus ἀγκὰς ἑλὼν Od. vii. 252. ἀγκὰς ἔχων τυ Theocr. vii. 55. ἀγκὰς λαβέτην Il. xxiii. 711. By βρέτας the ancient wooden statue of Pallas is meant, as contradistinguished from the other two, on which see *Athens and Attica*, p. 125. Cf. Eur. El. 1255, ἐλθὼν δ' Ἀθήνας Παλλάδος σεμνὸν βρέτας πρόσπτυξον.

83. ἐς τὸ πᾶν, = τὸ πᾶν, finally and effectually. Cf. Cho. 671, ἐς τὸ πᾶν ἀεὶ ξένον. Inf. 510.

84. ἔπεισα. "Desideres fortasse pronomen ἐγώ: sed vim sententiae continet ἔπεισα, Non *per te ipsum* sed alio (h. e. me) *suadente fecisti.*" *Linwood.*

85. τὸ μὴ ἀδικεῖν, τὸ δίκαιον, δίκην. Cf. 719, τὸ μὴ 'δικεῖν σέβοντες ἐν διαιρέσει. Suppl. 753, φρόνει μὲν, ὡς ταρβοῦσα, μὴ ἀμελεῖν θεῶν. The Med. gives μὴ 'δικεῖν and μὴ 'μελεῖν. Others adopt the crasis μὴδικεῖν or μἀδικεῖν. The meaning is, 'Of your justice there is no question, and since you know what it is, learn also to practise it; for you have *power* to help, if the will be not wanting.' Some understand by τὸ μὴ ἀδικεῖν the guiltlessness of Orestes who has acted under obedience; but this is to do some violence to the Greek.—φερέγγυον, Theb. 391, 'competent.'

ΑΠ. μέμνησο, μὴ φόβος σε νικάτω φρένας.
σὺ δ', αὐτάδελφον αἷμα καὶ κοινοῦ πατρὸς,
Ἑρμῆ, φύλασσε, κάρτα δ' ὢν ἐπώνυμος
πομπαῖος ἴσθι, τόνδε ποιμαίνων ἐμὸν
ἱκέτην. σέβει τοι Ζεὺς †τόδ' ἐκνόμων σέβας
ὁρμώμενον βροτοῖσιν εὐπόμπῳ τύχῃ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑΣ ΕΙΔΩΛΟΝ.

εὕδοιτ' ἄν, ὠή, καὶ καθευδουσῶν τί δεῖ;
ἐγὼ δ' ὑφ' ὑμῶν ὧδ' ἀπητιμασμένη
ἄλλοισιν ἐν νεκροῖσιν, ὡς μὲν ἔκτανον

88. *μέμνησο*, i. e. the injunctions (78) about not giving in through fear and anxiety.

90. *κάρτα δ' ὢν ἐπώνυμος*. 'True to your name;' truly, or rightly, called *the conductor* from your office of conducting. Cf. Theb. 9 and 655, *ἐπωνύμῳ δὲ κάρτα, Πολυνείκη λέγω*, where see the note. The meaning is, Do not belie your name of *Conductor* in the case of this man, my Suppliant. Schol. *ὅδιος γὰρ ὁ θεός*. See on Cho. 715.

92. *τόδ' ἐκνόμων σέβας*. 'Zeus holds in respect the regard due to outlaws which comes to mortals with a safe convoy,' i. e. brings them protection on their way. This passage is difficult, and not certainly free from error. Perhaps *τόδ' ἔννομον γέρας*. Cf. inf. 200. The sense appears to be, that a man is entitled to respect, even though a culprit and beyond the protection of ordinary laws, provided that he is convoyed or conducted by some one who has guaranteed to him safety and protection. For such was the sacredness attached to all the rights of hospitality in the heroic times, that it would have been held not only a dishonour but a kind of sacrilege to violate the plighted faith of a safe convoy, as far as the boundaries of the land, however heinous the crime of him to whom it had been extended. Apollo appoints Hermes to be the conductor of his suppliants, telling him that it is an honourable office and one which Zeus respects. And Zeus himself is said to hold this *σέβας* in respect, since he was the especial patron of *ξένοι* and *ἱκέται*. By *ἐκνόμων* we must understand, with Hermann, *παρανόμων*, as Suidas explains the word, viz. the lawless, or rather, those who are without the pale of the law from the commission of some crime. Schol. *τὸ τῶν ἱκετῶν σέβισμα καὶ δέημα οὐ μόνον τιμᾷ ὁ Ζεὺς, ἀλλὰ καὶ σέβει, ὁρῶν αὐτὸ ὁρμώμενον προσηκούσῃ τύχῃ*.—At this verse Orestes, escorted by Hermes, leaves the stage, as for Athens. Apollo retires within the temple. After a brief pause the ghost of Clytemnestra rises through a trap-door in the stage.

94. *εὕδοιτ' ἄν*. 'Sleep on,'—an ironical exhortation to go on doing what the next sentence declares to be useless, 'what need have I of you asleep?' i. e. we want no sleepers here. Similarly *μύζοιτ' ἂν* inf. 117.

96. *ὡς μὲν ἔκτανον*. Herm., Franz, Weil, Dind., Linwood adopt *ὧν* from the Scholiast, who explains *ὑπὲρ ὧν ἐφόνευσα*. But this *ὑπὲρ ὧν* of the Scholiast only means 'because,' *διότι* or *ἀνθ' ὧν ἐφόνευσα*, and therefore really points to *ὡς*. The sense is, *ὄνειδος ὡς ἔκτανον οὐκ ἐκλείπει με*, and the preceding *ἐγὼ* is used because the poet intended to say *ὀνειδίζομαι*. The same construction is repeated in *παθοῦσα*, v. 100. See inf. 455. Cho. 511. 1048. Suppl. 440. There is another scholium which indicates an ancient reading *οἳ δέ μ' ἔκτανον κ.τ.λ.,—καὶ οἱ ἐμὲ φονεύσαντες οὐκ ἀτιμάζονται*. But it is not easy to see how this suits the context, as the passage now stands. Translate: 'But I, thus slighted by you among (the) other dead, am upbraided continually among the shades with being myself a murderess, and I wander in disgrace,—while for having suffered such dreadful treatment from those dearest to me (my own son), none of the gods is angry in my behalf.' The degree of honour which a ghost had in Hades depended on the amount of honour, justice, or concern paid to it on earth (Cho. 143). Hence Clytemnestra complains that the remissness of the Furies, her avengers, brings discredit upon her below, and gives opportunity to the other shades to taunt her with what she has *done*, while at the same time they pay no heed to what she has *suffered*. By 'dishonoured among other dead' she means that she is so in comparison with others, who have not to complain of the like neglect. Compare Antig. 25, *τοῖς ἔνερθεν ἔντιμον νεκροῖς*. Plat. Phaed. p. 108, B, *τὴν ἀκάθαρτον ἢ φόνων ἀδίκων ἡμμένην (ψυχὴν) ἢ ἄλλ' ἄττα τοιαῦτα εἰργασμένην—ταύτην μὲν ἅπας φεύγει τε καὶ ὑπεκτρέπεται καὶ οὔτε ξυνέμπορος οὔτε ἡγεμὼν ἐθέλει γίγνεσθαι, αὐτὴ δὲ πλανᾶται ἐν πάσῃ ἐχομένη ἀπορίᾳ*. Il. xxiii. 74, *ἀλλ' αὔτως ἀλάλημαι ἀν' εὐρυπυλὲς Ἄιδος δῶ*.

ὄνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται,
αἰσχρῶς δ' ἀλῶμαι· προὐννέπω δ' ὑμῖν ὅτι
ἔχω μεγίστην αἰτίαν κείνων ὕπο·
παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλτάτων,
οὐδεὶς ὑπέρ μου δαιμόνων μηνίεται,
κατασφαγείσης πρὸς χερῶν μητροκτόνων.
ὁρᾶτε πληγὰς τάσδε καρδίας ὅθεν·
εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται·
ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος βροτῶν.
ἦ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε·

103. *ὁρᾶτε—ὅθεν*. The MSS. reading is *ὅρα δὲ πληγὰς τάσδε καρδίᾳ* (or *καρδία*) *σέθεν*, but Ald., Turn. give *καρδίας*, which has been commonly adopted, *πληγὰς* being taken for *reproaches*, as inf. 131. 150. 444. Hermann changed Є into O. As for the plural, which was first given in a former edition of this play, it is to be observed that Clytemnestra uniformly uses it in this *ῥῆσις* in addressing the Furies; and it is obvious that the corruption of *ὅθεν* into *σέθεν* would have involved that of *ὁρᾶτε* into *ὅρα δέ*. By *πληγαὶ καρδίας* we may now understand literally the gory wound inflicted by Orestes; nor is it a serious objection that inf. 562 it is said to have been on the neck, since the sword may have been thrust downwards into the region of the heart. So Eur. Heracl. 583, *ἡ 'μὴ καρδία σφαγήσεται*. 'See,' she exclaims, 'this wound, whence it came,' i. e. *ἐκ χερῶν μητροκτόνων*. Look at the blow a mother has received from her own son, and cease from your present apathy in her cause.

104. *εὕδουσα φρήν*. Having used the word *ὁρᾶτε*, which could not in common propriety be addressed to persons asleep, she has recourse to a doctrine, which the Greeks seem to have received from Pythagoras, that the mind's eye sees clearer in sleep, i. e. into matters of futurity, while 'in the day-time the fate of mortals is unforeseen' (or perhaps, 'the lot of mortals is such that they cannot foresee'). Cf. Cho. 280, *δρῶντα λαμπρὸν ἐν σκότῳ νωμῶντ' ὀφρύν*. Cic. de Div. i. 39, 'cur autem deus dormientes nos moneat, vigilantes negligat?' Ibid. i. 30, 'quum ergo est somno sevocatus animus a societate et contagione corporis, tum meminit praeteritorum, praesentia cernit, futura praevidet.' Now, if Clytemnestra bids the sleeping Furies see the *actual wound*, she must transfer this faculty from the mental to the bodily eye. But if she merely desires them to see *by whom it was inflicted*, this is a matter of intelligence only. Compare *φρένα ὠμματωμένην* Cho. 839. Hermann, Minckwitz, Weil, Donaldson, give *φρενῶν* for *βροτῶν* in v. 105, from the Schol. *ἡ τῆς φρενὸς μοῖρα οὐ προορᾷ ἐν ἡμέρᾳ*. But *βροτῶν*, so far from being "ineptum," merely generalizes the sentiment, so that what is true of mankind ordinarily is true *à fortiori* of supernatural beings.

106. *ἐλείξατε*. 'You licked up' (or lapped). She compares them to thirsty hounds; and Müller has appositely observed, "Aeschylus borrowed from the

χοάς τ' ἀοίνους, νηφάλια μειλίγματα,
καὶ νυκτίσεμνα δεῖπν' ἐπ' ἐσχάρᾳ πυρὸς
ἔθυον ὥραν οὐδενὸς κοινὴν θεῶν.
καὶ πάντα ταῦτα λὰξ ὁρῶ πατούμενα·
ὁ δ' ἐξαλύξας οἴχεται νεβροῦ δίκην,
καὶ ταῦτα κούφως ἐκ μέσων ἀρκυστάτων
ὤρουσεν ὑμῖν ἐγκατιλλώψας μέγα.
ἀκούσαθ'· ὡς ἔλεξα τῆς ἐμῆς πέρι
ψυχῆς· φρονήσατ', ὦ κατὰ χθονὸς θεαί.
ὄναρ γὰρ ὑμᾶς νῦν Κλυταιμνήστρα καλῶ.

ΧΟΡΟΣ.

(Μυγμός.)

ΚΛ. μύζοιτ' ἂν, ἀνὴρ δ' οἴχεται φεύγων πρόσω·

Gorgons, no doubt, the *pendent tongue* and grinning mouth, which regularly characterize the Gorgon-head in ancient works of art." On the 'wineless libations' offered to the Furies, see Oed. Col. 100. 481, and the Schol. there. Photius, *νηφάλιοι θυσίαι. ἐν αἷς οἶνος οὐ σπένδεται, ἀλλὰ ὕδωρ καὶ μελίκρατον.* The reason probably was that wine infuriates, and leads to the commission of those very crimes which arouse the dread goddesses. Hence *ἀοίνοις ἐμμανεῖς θυμώμασι*, inf. 975.

109. *ὥραν*. '*At* an hour,'—an unusual accusative. Compare Ar. Ach. 23, *ἀωρίαν ἥκοντες*. Bacch. 722, *αἱ δὲ τὴν τεταγμένην ὥραν ἐκίνουν θύρσον ἐς βακχεύματα*, where see Elmsley's note. To the Furies, as children of Night (inf. 760), sacrifices were offered in the midnight hour, and at a time when no others (at least of the Olympian gods) could share in them.—*λὰξ πατούμενα*, despised and ungratefully slighted. Cho. 630, *τὸ μὴ θέμις γὰρ οὐ λὰξ πέδοι πατούμενον*.

112. *καὶ ταῦτα*. 'And that too—.' The use is not very common with a finite verb. Cf. Ar. Vesp. 771, *καὶ ταῦτα μέν νυν εὐλόγως, ἢν ἐξέχῃ εἵλη κατ' ὄρθρον, ἡλιάσει πρὸς ἥλιον*. Dr. Donaldson, *New Cratylus*, p. 264, compares it with *καίτοι*. Linwood needlessly understands *καὶ ταῦτα τὰ πηδήματα ὤρουσεν*, comparing *πήδημ' ὀρούσας* Ag. 799. The sense is, 'he has not only escaped (i. e. gone off to Athens while you were sleeping, sup. 93), but he has slipped out of the very middle of the toils, when you thought you had him fast, whereby he has greatly mocked and insulted you his pursuers.' On *ἀρκυστάτων* see on Ag. 1346. Linwood and Franz defend the MSS. reading *ἀρκυσμάτων*. But *ἄρκυσμα* is unlikely as a by-form of *ἄρκυς*.

113. *ἐγκατιλλώψας*, 'having mocked you.' Literally, 'having made faces at you,' from *ἴλλειν* (Antig. 509), and *ὦπα*, 'to contort the countenance,' the *ἐν* giving the same force as in *ἐγγελᾶν*. Schol. *χλευάσας, ἐγγελάσας*. Cf. frag. 211, *σὺ δ' ὁ σταθμοῦχος ἐγκατιλλώψας ἄθρει*. Hom. Od. xviii. 11, *οὐκ ἀΐεις, ὅτι δή μοι ἐπιλλίζουσιν ἅπαντες;* 'Are you not aware how all are winking at me?' Hence *ἰλλὸς*, 'squinting,' Ar. Thesm. 846.

114. *ὡς*. 'Hear me, since I have spoken about my own life.' This is not an English idiom; but the Greeks are fond of the phrases *περὶ ψυχῆς ἀγὼν, ὑπὲρ ψυχῆς ἀπολογεῖσθαι*. Cf. Od. ix. 422, *πάντας δὲ δόλους καὶ μῆτιν ὕφαινον, ὥστε περὶ ψυχῆς*. Il. xxii. 161, *ἀλλὰ περὶ ψυχῆς θέον Ἕκτορος ἱπποδάμοιο*. Soph. El. 1492, *λόγων γὰρ οὐ Νῦν ἐστὶν ἀγὼν, ἀλλὰ σῆς ψυχῆς πέρι*. Phoen. 1330. Orest. 847. Heracl. 984. Hel. 946, &c. We say, 'about a matter of life and death,' or, 'a matter of vital importance.' She means that nothing less than 'to be or not to be' is the subject of her address.

115. *φρονήσατ'*. 'Be conscious,' 'awake to consciousness.' See Cho. 315. 505.—*ὄναρ*, not *ὕπαρ*, only in a vision, or as a ghost rather than a real person. Cf. 126.

φίλοις γάρ εἰσιν, οὐκ ἐμοί, προσίκτορες.
ΧΟ. (Μυγμός.)
ΚΛ. ἄγαν ὑπνώσσεις, κοὐ κατοικτίζεις πάθος.
φονεὺς δ' Ὀρέστης τῆσδε μητρὸς οἴχεται.
ΧΟ. (Ὠγμός.)
ΚΛ. ὤζεις; ὑπνώσσεις; οὐκ ἀναστήσει τάχος;
τί σοι πέπρακται πρᾶγμα πλὴν τεύχειν κακά;
ΧΟ. (Ὠγμός.)
ΚΛ. ὕπνος πόνος τε, κύριοι ξυνωμόται,
δεινῆς δρακαίνης ἐξεκήραναν μένος.
ΧΟ. (Μυγμὸς διπλοῦς ὀξύς.)
λάβε, λάβε, λάβε, λάβε, φράζου.
ΚΛ. ὄναρ διώκεις θῆρα, κλαγγαίνεις δ' ἅπερ
κύων μέριμναν οὔποτ' ἐκλιπὼν πόνου.
τί δρᾷς; ἀνίστω, μή σε νικάτω πόνος,
μηδ' ἀγνοήσῃς πῆμα μαλθαχθεῖσ' ὕπνῳ.
ἄλγησον ἧπαρ ἐνδίκοις ὀνείδεσιν·
τοῖς σώφροσιν γὰρ ἀντίκεντρα γίγνεται.

118. *οὐκ ἐμοί*. So Herm., Dind., Franz, Linwood, for *οὐκ ἐμοῖς*. The sense as explained by Müller (Diss. p. 126), who however retains *ἐμοῖς*, is this,—'There are patron-gods of Suppliants for relations (i. e. for Orestes), though none for me.' Apollo, that is, can protect a matricide, but has no pity for the murdered mother.—*φίλοις*, cf. *τῶν φιλτάτων*, v. 100. As *ἀφίκτωρ* is both suppliant and god of suppliants, Suppl. 1 and 237, so *προσίκτωρ* here and inf. 419. Weil reads *φίλοι—προσεικότες*, "amicos habet non meis similes, sed vigilantes et impigros."

121. *ὤζειν*, to cry *ὦ* (like *φεύζειν* to cry *φεῦ*), occurs Ar. Vesp. 1526. The words *ὠγμὸς* and *μυγμὸς* interposed are stage-notes, indicating that a suppressed cry or uneasy whine from the sleeping Furies is heard.

122. *πλὴν τεύχειν κακά;* Compare Cho. 717. 'What thing has been accomplished by you, except to do harm?' i. e. you have done me no good, but only mischief in allowing the culprit to escape.

123. *κύριοι ξυνωμόται*, 'powerful conspirators.' "Qui natura sua inter se conspirare solent." Minckwitz.—*δεινῆς δρακαίνης*, said in bitter irony, since she considered they had proved themselves harmless. For *ἐκκηραίνειν* see Suppl. 976.

125. *φράζου*. 'Mark him!' Hitherto the sleeping Furies have responded to the reproaches of Clytemnestra by sounds imitative of the whining of hounds. But they now start in their slumbers, as if half conscious that something was wrong, and cry *seize him!* Of course, these few words are uttered in a tone to inspire a thrill of horror in the spectators.

126. *ὄναρ*, see 116. There is no reality in this cry of *λάβε*,—it is only the working of a sleeping fancy. Photius: *κατ' ὄναρ οὐ χρὴ λέγειν· βάρβαρον γὰρ παντελῶς· ἀλλ' ὄναρ.*—*οὔποτ' ἐκλιπὼν*, which never, even for the brief interval of repose, leaves off its eagerness for the chase. Aristot. Hist. An. iv. 10, init., *ἐνυπνιάζειν φαίνονται οὐ μόνον ἄνθρωποι, ἀλλὰ καὶ ἵπποι καὶ κύνες καὶ βόες.—δηλοῦσι δ' οἱ κύνες τῷ ὑλαγμῷ.* Lucret. iv. 992, 'Venantumque canes in molli saepe quiete Jactant crura tamen subito, vocesque repente Mittunt, et crebras redducunt naribus auras, Ut vestigia si teneant inventa ferarum.'

131. *ἀντίκεντρα*. Inf. 150, *ἐμοὶ δ' ὄνειδος—ἔτυψεν κ.τ.λ.*

σὺ δ' αἱματηρὸν πνεῦμ' ἐπουρίσασα τῷ,
ἀτμῷ κατισχναίνουσα, νηδύος πυρί,
ἕπου, μάραινε δευτέροις διώγμασιν.

ΧΟΡΑΓΟΣ.

ἔγειρ', ἔγειρε καὶ σὺ τήνδ', ἐγὼ δὲ σέ.
εὕδεις; ἀνίστω, κἀπολακτίσασ' ὕπνον,
ἰδώμεθ' εἴτι τοῦδε φροιμίου ματᾷ.

ΧΟ. Ἰοὺ, ἰοὺ, πόπαξ. ἐπάθομεν, φίλαι— στρ. ά.
Ἦ πολλὰ δὴ παθοῦσα καὶ μάταν ἐγώ,—
ἐπάθομεν πάθος δυσαχὲς, ὦ πόποι,
ἄφερτον κακόν.
Ἐξ ἀρκύων πέπτωκεν, οἴχεται δ' ὁ θήρ.
ὕπνῳ κρατηθεῖσ' ἄγραν ὤλεσα.
Ἰὼ, παῖ Διὸς, ἐπίκλοπος πέλει— ἀντ. ά.

132. The words *ὄναρ διώκεις —, τί δρᾷς; —, σὺ δ' αἱματηρὸν —*, are addressed in succession to different Furies.—*τῷ*, *τούτῳ*, as inf. 166, *καὶ τὸν οὐκ ἐκλύσεται*. Theb. 380, *ὑπ' ἀσπίδος δὲ τῷ*. Ibid. 981, *καὶ τὸν ἐνόσφισεν*. Hes. Scut. Herc. 332, *τὸν μὲν ἔπειτ' αὐτοῦ λιπέειν καὶ τεύχεα τοῖο*. Hermann gives *τῷδ'*, an unnecessary alteration and a doubtful elision in Aeschylus. 'Rise!' exclaims the indignant ghost, 'direct against him your gory breath! Wither him with the vapour from the fire of your vitals! Follow, and wear him out by a second chase!'

135. The leader of the band now starts up, and rouses her next neighbour, who in turn is exhorted to awaken the one at her side. 'Do you rouse your neighbour here as I rouse you.' See on Suppl. 734. Schol. *ἀναστήσει αὐτὰς οὐκ ἀθρόως, μιμούμενος ἐμφατικῶς τὴν ἀλήθειαν, ἀλλ' ἐγείρεταί τις πρώτη, ὥστε μὴ ἀθρόως τὸν χορὸν φθέγξασθαι.* Blomfield's idea (Praef. ad Pers. p. xxiv) that this passage proves the number of the chorus to have been *three*, is refuted by the ensuing ode, in which *fourteen* distinct sentences may be counted (the first four lines of *στρ.* and *ἀντ. ά* making each *two*), while the three introductory iambics are recited by the leader alone. These separate speeches are distinguished in the text by capital letters. The Schol. rightly remarks, *κομματικῶς ἕκαστον κατ' ἰδίαν προενεκτέον, αἱ γὰρ διακοπαὶ πρόσφοροι τοῖς πάθεσι.* ('After the manner of a Commos, each sentence is separately pronounced; for the distinct clauses are suited to the feeling.')

136. Of the plural verb following a singular participle, some examples may be found in the note on Eur. Herc. Fur. 858.

137. *ματᾷ*, 'is vain,' 'is to no purpose,' Prom. 57. Schol. *μάταιον γίνεται*. By *φροίμιον* she means the following ode, or 'opening song,' in which bitter reproaches are heaped upon Apollo for rescuing the culprit. Let us see, she says, whether we can induce him to give him up again to our hands. This proving unsuccessful, the parode (319 seqq.) takes the form of a *δέσμιος ὕμνος*, or 'binding hymn,' in order to enchant and arrest the culprit himself.

138. *πόπαξ*. An exclamation of vexation (*σχετλιαστικὸν*), another form of which was *πύππαξ* (Photius in v.). Hence *ποππύζειν* and *πυππάζειν*, like *αἰάζειν* from *αἰαῖ*. It is allied to *παπαῖ* and our *pish!* also to the interjection *pax!* in Plaut. Trin. 889.—*μάταν*, 'undeservedly,' Pers. 290.

142. *οἴχεταί θ'* Herm., Dind., Donaldson; but see on Suppl. 15.

Νέος δὲ γραίας δαίμονας καθιππάσω,—
τὸν ἱκέταν σέβων, ἄθεον ἄνδρα καὶ
τοκεῦσιν πικρόν.
Τὸν μητραλοίαν δ' ἐξέκλεψας ὢν θεός.
τί τῶνδ' ἐρεῖ τις δικαίως ἔχειν;
Ἐμοὶ δ' ὄνειδος ἐξ ὀνειράτων μολὸν στρ. β'.
ἔτυψεν δίκαν διφρηλάτου·
Μεσολαβεῖ κέντρῳ
ὑπὸ φρένας, ὑπὸ λοβόν—
Πάρεστι μαστίκτορος δαΐου δαμίου
βαρὺ, τὸ περίβαρυ κρύος ἔχειν.
Τοιαῦτα δρῶσιν οἱ νεώτεροι θεοὶ, ἀντ. β'.
κρατοῦντες τὸ πᾶν δίκας πλέον·
Φονολιβῆ θρόμβον

145. *νέος — γραίας*. Apart from the mere antithesis, which is a favourite one with Aeschylus (Suppl. 355. Inf. 156. Cho. 163), there is a contrast drawn between the old Titanian or Chthonian divinities, and the newer dynasty of Olympian gods. *καθιππάσω*, 'you have ridden over,' a remarkable and rare word. Cf. inf. 701, *ἐπεὶ καθιππάζει με πρεσβῦτιν νέος*, and v. 748, *ἰὼ θεοὶ νεώτεροι, παλαιοὺς νόμους καθιππάσασθε*.

149. *τί τῶνδ'*. Which of these two acts can be justified, viz. overriding and trampling under foot elder gods, and taking up the cause of a parricide, though you are yourself the god of all purity and goodness. Elsewhere *τί τῶνδε* is said of two alternatives, as Ag. 204. Cho. 330. 832.

150. *ὄνειδος*, cf. v. 130—1.—*ἐξ ὀνειράτων*, '*in* dreams,' as *ἐξ ὕπνου κότον πνέων* Cho. 30. It is the genius of the Greek language to regard primarily the *source* from which an action proceeds.—*μεσολαβεῖ κέντρῳ*, as with a goad grasped by the middle, so as to remain firmly in the hands. Cf. Theocr. xvi. 78, *ἤδη βαστάζουσι Συρακόσιοι μέσα δοῦρα*. So *μεσσοπαγὲς ἔγχος* Il. xxi. 172.—*λοβὸν*, the liver, i. e. the vitals. Cho. 264, *ἄτας ὑφ' ἧπαρ θερμόν*. Prom. 503, *χολῆς λοβοῦ τε ποικίλην εὐμορφίαν*.

154. *πάρεστι*. 'There is present for me to feel (or perhaps, 'one may feel,' *ἔξεστι*, cf. Cho. 412), the severe, the very severe chill (smart) of a hostile public executioner.' Mr. Drake compares the use of *ἔχειν* in Ag. 358. A figurative way of saying, 'I have suffered from the reproaches cast upon me through the conduct of Apollo, as much as if I had been scourged by the torturer's whip.'

157. *κρατοῦντες τὸ πᾶν*. 'Having a power altogether beyond what is right.' The adverbial *τὸ πᾶν* is already familiar to the student of Aeschylus.

158. *θρόμβον*. So Herm., Dind., Linwood, after Wakefield, for *θρόνον*. Franz gives *θρᾶνον* after H. L. Ahrens. Hermann well observes, that *περὶ πόδα, περὶ κάρα*, answer to *ὑπὸ φρένας, ὑπὸ λοβὸν* above, and therefore that if the one concludes a sentence, the other should do the same. So also both are succeeded by *πάρεστι* with an infinitive. Rather however than construe with him *κρατοῦντες φονολιβῆ θρόμβον*, *sibi vindicantes caedis vestigia*, or with Weil, take *δρῶσιν* to mean *τιθέασιν θρόνον*, 'make the throne to drop blood,' it is better to mark an abrupt transition at *κάρα*. In fact, the words are taken up and finished by another speaker, who slightly changes and amplifies the sentence. Examples of this may be found in Eur. Suppl. 1141. 1152. 1154. The first intended to say, *πάρεστι προσδρακεῖν φ. θρόμβον*, 'one may see a gory clot round the head and the foot (the top and the bottom) of the sacred altar.' The new speaker adds another accusative exegetically,—'Yes, one may indeed behold the central altar

περὶ πόδα, περὶ κάρα—
Πάρεστι γᾶς ὀμφαλὸν προσδρακεῖν αἱμάτων
βλοσυρὸν ἀρόμενον ἄγος ἔχειν.
Ἐφεστίῳ δὲ, μάντις ὢν, μιάσματι στρ. γ΄.
μυχὸν ἔχρανας αὐτόσσυτος, αὐτόκλητος,
παρὰ νόμον θεῶν βρότεα μὲν τίων,
παλαιγενεῖς δὲ Μοίρας φθίσας.
Κἀμοί γε λυπρὸς, καὶ τὸν οὐκ ἐκλύσεται, ἀντ. γ΄.
ὑπό τε γᾶν φυγὼν οὔ ποτ' ἐλευθεροῦται·
ποτιτρόπαιος ὢν δ' ἕτερον ἐν κάρᾳ
μιάστορ' ἐξ ἐμοῦ πάσεται.
ΑΠ. ἔξω, κελεύω, τῶνδε δωμάτων τάχος
χωρεῖτ', ἀπαλλάσσεσθε μαντικῶν μυχῶν·

of the earth to have taken upon itself a terrible pollution of blood so as to have it.' All this is meant as a taunt to Apollo for protecting a murderer. It is noticeable that both strophe and antistrophe end with an emphatic *ἔχειν*.

162. *μάντις ὤν.* So Schutz for *μάντι σῶ* or *σῷ*. Apollo, as a prophet, should have preserved his own shrine free from pollution, whereas he has now voluntarily defiled it by the touch of a murderer. Rather we should have looked for *Φοῖβος ὤν*, 'being the god of brightness and purity;' but under every attribute (sup. 62—3) he was a god to whom any sort of defilement was odious, and the attribute of *μάντις* is chosen on account of *μυχόν*. Compare inf. 686, *μαντεῖα δ' οὐκ ἔθ' ἁγνὰ μαντεύσει μένων.*—Hesych. *αὐτόσσυτον· αὐτοκέλευστον. Σοφοκλῆς Σκυρίαις.* The word implies a still severer taunt than before. The two ideas of *ἑκὼν* and *ἄκων* had a peculiar significance to the Greek mind. Compare Theb. 907, *γόος αὐτόστονος αὐτοπήμων.*

165. *παλαιγενεῖς*, sup. 145.—*Μοίρας*, inf. 920, where they are called sisters of the Erinyes, whereas here they are identified. And in v. 694 they are spoken of by the chorus as if wholly unconnected with them.—*φθίσας*, 'having set at nought,' 'having deprived of power.' Cf. inf. v. 697.

166. *κἀμοί γε.* The *γε* is well suited to the words of a new speaker, and is perhaps rightly given by Casaubon for *κἀμοί τε*. Hermann has *ἐμοί τε*. The sense is, 'Yes, and while he causes vexation to me, he shall not any the more deliver him (Orestes), and even when he has fled under the earth (even in Hades, or perhaps, for the purpose of concealment; see on Suppl. 758) he is no more free.' The common opinion was, that death brought an end of all troubles; but it was not to be so in this case. Cf. Suppl. 782, *τὸ γὰρ θανεῖν ἐλευθεροῦται φιλαιάκτων κακῶν.*

168. *ποτιτρόπαιος*, guilty, defiled with murder; see on v. 41.—*μιάστορα*, Suppl. 637, where the peculiar force of *ἐν κάρᾳ* is explained.—*ἐξ ἐμοῦ*, 'after me,' is the correction of Scholefield, for *ἐκείνου*. Schol. *καὶ οἱ ἐξ αὐτοῦ δίκας ἡμῖν δώσουσιν.* This seems to suggest *μιάστορ' ἐγγενῆ*, a family demon, one that will not cease in the present generation. Weil gives *ἐκ γένους*, "ex sua stirpe sibi parabit." Hermann, who formerly conjectured *ἔστιν οὗ*, finally edited *ἔστιν ὅν*. Franz has *ἐκ νέου*, after H. L. Ahrens,—an ingenious reading, if there were authority for the phrase in the sense of *denuo*.

170. Apollo, as if to vindicate the character given above by the Pythoness, v. 60 seqq., now returns from the interior of the temple to eject the loathsome intruders on his sanctuary. The tone of superior authority assumed by him is in accordance with the complaint of the Furies, v. 145. The Schol. remarks that he first speaks to them collectively, and then addresses each singly (*μίαν ἑκάστην*). He should rather have said, the coryphaeus alone.

μὴ καὶ λαβοῦσα πτηνὸν ἀργηστὴν ὄφιν
χρυσηλάτου θώμιγγος ἐξορμώμενον,
ἀνῇς ὑπ' ἄλγους μέλαν' ἀπ' ἀνθρώπων ἀφρὸν,
ἐμοῦσα θρόμβους οὓς ἀφείλκυσας φόνου.
οὔτοι δόμοισι τοῖσδε χρίμπτεσθαι πρέπει·
ἀλλ' οὗ καρανιστῆρες ὀφθαλμωρύχοι
δίκαι, σφαγαί τε, σπέρματός τ' ἀποφθορᾷ
παίδων κακοῦται χλοῦνις, ἠδ' ἀκρωνία

172. *πτηνὸν ἀργηστὴν ὄφιν.* 'A winged glistering serpent,' i. e. an arrow which inflicts a sting or wound like a serpent. A singularly figurative expression.—*πτηνὸν*, Schol. *διὰ τὸ ἐπτερῶσθαι.* For the feathering of the arrow was called *πτέρωμα*, as in the well-known fragment of the Myrmidones (123 Dind.). See Orest. 274. Photius, *θώμιγξ· λεπτὸν σχοινίον.*

176. *δόμοισι τοῖσδε.* There is emphasis on *τοῖσδε*, '*these* temples, where the god of all purity dwells.' Cf. Ag. 1042.

177. *ἀλλ' οὗ, κ.τ.λ.* But rather you should dwell in (or remove to) those places where tortures are inflicted, as being more suitable to your character as persecutors. There is probably an allusion to the cruelties inflicted by the Persians on their delinquents, one of which was deprivation of sight. See Stallbaum on Plat. Gorg. p. 473, C, and on Resp. x. p. 361, fin. Demosthenes speaks of one Aristocrates as *τὸν τοὺς ὀφθαλμοὺς διεφθαρμένον*, p. 1269. This was not a Greek custom in general; see Aelian, V. H. v. § 11.—*καρανιστὴς μόρος* occurs Rhes. 817. Cf. Pers. 373, *πᾶσιν στέρεσθαι κρατὸς ἦν προκείμενον.*

179. *κακοῦται χλοῦνις.* 'And where by the destruction of the seed (castration) the youthful vigour of boys is injured,' i. e. where they are cruelly mutilated to become eunuchs. The word *χλοῦνις* has given rise to much discussion. Even among the ancients the interpretation of *χλούνης σῦς*, Il. ix. 539, was undecided. Aristotle (Hist. An. vi. 28) explained it *ἐκτομίας*, while others took it from *χλόη* and *εὐνή*. We find *χλούνης* in an obscure verse of the *Edoni* of Aeschylus, frag. 62, from which no certain assistance can be derived. Goettling, on Hes. Scut. Herc. 168, suggests the derivation from *χελούνη* (*χελύνη*), 'a snout.' Were the authority of Aristotle less, one would say that every thing which we know about this word leads us to suspect that it originally bore exactly the contrary sense to *ἐκτομίας*. For Homer is describing the huge and fierce Caledonian boar; and it is notorious that this animal in its natural and entire state is much more savage than a *κάπρος ἐκτομίας*. Now if *χλούνης* really meant 'entire' (*ὄρχεις ἔχων*), *χλοῦνις* would here mean the state of virility, either as a substantive or as an adjective agreeing with *ἡλικία*. In truth, Aristotle's unscientific comment on this supposed castration deprives his opinion of the meaning of *χλούνης* of half its weight: *γίνονται δὲ τομίαι διὰ τὸ νέοις οὖσιν ἐμπίπτειν νόσημα κνησμὸν εἰς τοὺς ὄρχεις, εἶτα ξυόμενοι πρὸς τὰ δένδρα ἐκθλίβουσι τοὺς ὄρχεις.* (We may compare this with Virgil's *fricat arbore costas*, Georg. iii. 256.) Hermann reads (with the MSS.) *σπέρματός τ' ἀποφθοραὶ*, which he explains *partus abactos;* and in the next verse *παίδων τε χλοῦνις, ἠδ' ἀκρωνία κακοῦ*, where he thinks *χλοῦνις* may mean *castration*, and *ἀκρωνία* (as the Schol. and other grammarians explain it) 'a collection,' or concentration of evil. But in the first place the mention of *abortion* is totally out of place, the context pointing wholly to cases of torture inflicted. Secondly, *κακοῦσθαι* is a medical word, often used by Hippocrates of any damage done to the limbs or body. In the third place, though several grammarians do explain *ἀκρωνία* by *ἀθροισμὸς*, the word is not known to occur in any other passage of an ancient author, and it is much more difficult to understand how it could mean *ἀθροισμὸς*, than how it could mean 'mutilation' (*ἄκρος*, see on Cho. 431). Now the Schol. on this word has *ἐκτομὴ μορίων*, and another Schol. *κακῶν ἄθροισις ἢ λιθοβολίας* (the latter word referring to *λευσμοὶ* or *λευσμόν*). Both these may be shown to be erroneous. The first

λευσμοί τε, καὶ μύζουσιν οἰκτισμὸν πολὺν
ὑπὸ ῥάχιν παγέντες. ἆρ' ἀκούετε
οἵας ἑορτῆς ἔστ' ἀπόπτυστοι θεοῖς
στέργηθρ' ἔχουσαι; πᾶς δ' ὑφηγεῖται τρόπος
μορφῆς. λέοντος ἄντρον αἱματορρόφου
οἰκεῖν τοιαύτας εἰκὸς, οὐ χρηστηρίοις
ἐν τοῖσδε πλησίοισι τρίβεσθαι μύσος.
χωρεῖτ' ἄνευ βοτῆρος αἰπολούμεναι·
ποίμνης τοιαύτης δ' οὔτις εὐφιλὴς θεῶν.
ΧΟ. ἄναξ Ἄπολλον, ἀντάκουσον ἐν μέρει.
αὐτὸς σὺ τούτων οὐ μεταίτιος πέλει,
ἀλλ' εἷς τὸ πᾶν ἔπραξας, ὡς παναίτιος.
ΑΠ. πῶς δή; τοσοῦτο μῆκος ἔκτεινον λόγου.
ΧΟ. ἔχρησας ὥστε τὸν ξένον μητροκτονεῖν.
ΑΠ. ἔχρησα ποινὰς τοῦ πατρὸς † πέμψαι. τί μήν;
ΧΟ. κἄπειθ' ὑπέστης αἵματος δέκτωρ νέου.

joined χλοῦνις ἀκρωνία, the other found κακοῦ τε χλοῦνις, a reading given in Ald. Turn. As the later grammarians compiled their lexicons in great measure from the scholia of the Alexandrine commentators, it is probable that this very κακῶν ἄθροισις gave rise to the commonly received interpretation ἀθροισμός. There seems scarcely a doubt that ἀκρωνία means the cutting off of nose, ears, fingers, &c., which was anciently adopted as a mark of ignominy and a means of punishment. Thus the scholium which interprets χλοῦνις ἀκρωνία by ἀκμαία ἀποκοπὴ seems at least partly right. Cf. Lysias, Andoc. 26, οἰόμενος τὰ ἀκρωτήρια ζῶν ἀποτμηθήσεσθαι.

180. λευσμοί τε. The MSS. give λευσμὸν, which Hermann retains, so as to depend on μύζουσιν. The 'moaning' is peculiarly applicable to the horrible death by impaling, which was inflicted on bandits and sacrilegious persons, Eur. Rhes. 517. But μύζειν λευσμὸν is obviously a different idea from μύζειν οἰκτισμόν.

183. στέργηθρα, cf. Cho. 233. Prom. 500. 'Do you hear what kind of feast that is, your having a fondness for which makes you detested by the gods?' (μισήματα θεῶν Ὀλυμπίων, sup. 73.)—τρόπος μορφῆς, your kind of form, i. e. your ugly shape. So Vulcan upbraids Kratos with his ugliness, Prom. 78.—ὑφηγεῖται, 'suggests it,' 'leads in that direction,' viz. to the conclusion that you are thus cruel and bloodthirsty, and for that reason fit inmates for a lion's den rather than a temple.

186. πλησίοισι. The Furies, as Herman observes, though now turned out of the temple, were still supposed to be in the precinct (αὐλὴ or τέμενος), represented by the orchestra.—τρίβεσθαι μύσος, sc. ἐντρίβεσθαι, like ζημία προστρίβεται Prom. 337, and so Schol. προστρίβεσθαι. The verb is probably in the middle, 'not to inflict a pollution on,' &c.

188. εὐφιλής. This alludes, perhaps, to Apollo feeding the herds of Admetus.

191. εἷς. So Canter for εἰς. Elsewhere we have ἐς τὸ πᾶν used for πάνυ or πάντως, but εἷς is here peculiarly suited to the context.

192. μῆκος ἔκτεινον. Agam. 889, μακρὰν γὰρ ἐξέτεινας. Compare Cho. 501. Perhaps for λόγου we should restore λόγον.

194. τί μήν; 'Why not?' or, 'of course I did.' See Ag. 655.—ποινὰς has here the primary sense noticed by Müller, of 'the price of blood.'—πέμψαι, as it were to convey it to him in Hades. But there can be little doubt that the true reading is πρᾶξαι, 'to exact.' Compare inf. v. 594.

195. ὑπέστης δέκτωρ. Schol. ὥστε δέξασθαι τὸν φονέα.

ΑΠ. καὶ προστραπέσθαι τούσδ' ἐπέστελλον δόμους.
ΧΟ. καὶ τὰς προπομποὺς δῆτα τάσδε λοιδορεῖς.
ΑΠ. οὐ γὰρ δόμοισι τοῖσδε πρόσφορον μολεῖν.
ΧΟ. ἀλλ' ἔστιν ἡμῖν τοῦτο προστεταγμένον.
ΑΠ. τίς ἥδε τιμή; κόμπασον γέρας καλόν.
ΧΟ. τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν.
ΑΠ. τί γάρ; γυναικὸς ἥτις ἄνδρα νοσφίσῃ;
ΧΟ. οὐκ ἂν γένοιθ' ὅμαιμος αὐθέντης φόνος.
ΑΠ. ἦ κάρτ' ἄτιμα καὶ παρ' οὐδὲν † εἰργάσω
Ἥρας Τελείας καὶ Διὸς πιστώματα·
Κύπρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγῳ,
ὅθεν βροτοῖσι γίγνεται τὰ φίλτατα.
εὐνὴ γὰρ ἀνδρὶ καὶ γυναικὶ μορσίμη
ὅρκου 'στὶ μείζων τῇ δίκῃ φρουρουμένη.

196. προστραπέσθαι. Cf. Cho. 1028, οὐδ' ἐφ' ἑστίαν ἄλλην τραπέσθαι Λοξίας ἐφίετο. 'I acknowledge the charge,' replies the god, 'and also that it was I who enjoined him to take refuge in this temple.'—'And then forsooth you reproach those who conducted him thither.'—'Yes, for 'twas not to these abodes that it was fitting for them to come.'—'But this (sc. τὸ προπέμπειν) has been assigned us by appointment.'—'What kind of honour is this? Boast of a prerogative which is a creditable one.' By using the mild word 'conductors' instead of 'pursuers,' the chorus represent themselves as *escorting* the refugee to the temple, and so as honouring rather than offending Apollo. In the last verse, which is generally understood ironically, Apollo seems to say that if they must boast, they had better follow some office worth boasting about, not the wretched one of chasing parricides from their homes.

202. τί γάρ; 'What! (the slayer) of a woman who may have killed her husband?' For this would be an exceptional, as well as justifiable, case of matricide. Apollo affects surprise that they should manifest anger against the slayer of such a monster. The Schol. found no stop after τί γάρ. He explains the syntax thus: τί προστέταχθε ποιεῖν παρὰ (l. περὶ) ἀνδροφόνου γυναικός; For ἥτις (ἂν) νοσφίσῃ compare ὅτε τὸ κύριον μόλῃ Ag. 740. τοῖσιν—ξυμπέσωσιν αὐτουργίαι, inf. 322.

203. οὐκ ἂν γένοιθ'. 'That would not be the murder of a blood-relation,' i. e. if a woman were to kill a husband, who is ὀθνεῖος, οὐ συγγενής, Alcest. 532. Cf. inf. 575. The peculiar force of αὐτὸς in αὐθέντης is well known as applying not only to suicide, but to relations killing relations. The argument of the chorus is this: 'If a woman has killed a husband, who is not related to her by blood, she has not committed a crime sufficiently grievous to justify a son in killing her in return. Consequently, such a son is liable to our wrath, and we do not accept his plea that he did it to avenge his father.' To this sophistry Apollo replies, 'You make the sacred bond of matrimony of no avail, by thus virtually laying down a law, that a wife is free from all stain of kindred blood in slaying a husband.'

204. εἰργάσω. So J. Wordsworth for ἠρκέσω. The true reading is rather doubtful. Hermann gives ἧκέ σοι, Well., Dind., Franz, Linwood ᾐδέσω. Weil ἤρκεσεν, 'nihil ergo valuerunt.' Compare παρ' οὐδὲν ἔθεντο Ag. 221.

205. καὶ Διὸς, sc. Τελείου. Schol. ad Ar. Thesm. 973, Ἥρα τελεία καὶ Ζεὺς τέλειος ἐτιμῶντο ἐν τοῖς γάμοις, ὡς πρυτάνεις ὄντες τῶν γάμων. τέλος δὲ ὁ γάμος.

209. ὅρκου 'στὶ μείζων. The Med. rightly has ὁρκοῦστι, but the reading of Aldus and some MSS. is ὅρκους τι. The meaning is, that marriage, though not exactly constituting blood-relationship, is

εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾷς,
τὸ μὴ γενέσθαι μηδ᾽ ἐποπτεύειν κότῳ,
οὔ φημ᾽ Ὀρέστην σ᾽ ἐνδίκως ἀνδρηλατεῖν.
τὰ μὲν γὰρ οἶδα κάρτα σ᾽ ἐνθυμουμένην,
†τὰ δ᾽ ἐμφανῶς πράσσουσαν ἡσυχαιτέραν.
δίκας δὲ Παλλὰς τῶνδ᾽ ἐποπτεύσει θεά.
ΧΟ. τὸν ἄνδρ᾽ ἐκεῖνον οὔ τι μὴ λίπω ποτέ.
ΑΠ. σὺ δ᾽ οὖν δίωκε, καὶ πόνον πλέον τίθου.
ΧΟ. τιμὰς σὺ μὴ ξύντεμνε τὰς ἐμὰς λόγῳ.

yet something greater than a mere oath or civil compact, since it is appointed by Fate and sanctioned or protected by Justice. Linwood gives *φρουρουμένῃ* with Ald. Rob., 'to her who is guarded by justice,' objecting to *τῇ δίκῃ*, which however occurs inf. 417, *πεποιθὼς τῇ δίκῃ*. Agam. 1589, *τῆς δίκης ἐν ἕρκεσιν*. Ibid. 1647, *μιαίνων τὴν δίκην*. Eur. Phoen. 527, *τῇ δίκῃ πικρόν*.

211. *τὸ μὴ γενέσθαι κ.τ.λ.* 'If then you are lenient to man and wife when one kills the other, so that the result is that you do not even regard them with wrath (i. e. much less persecute them), I deny that you are now justly chasing Orestes.' That is, the difference between the ties of matrimony and those of maternity is not so great as to justify you in overlooking the one crime and punishing the other. For *γενέσθαι* Herm., Dind., Franz, and others give *τίνεσθαι*, Linwood *μηδ᾽ ἕπεσθαι*. But the syntax *γίγνεται ἐποπτεύειν* may be defended by Ajac. 378, *οὐ γὰρ γένοιτ᾽ ἂν ταῦθ᾽ ὅπως οὐχ ὧδ᾽ ἔχειν*, a mixed construction of *οὐκ ἂν γένοιτο μὴ ὧδε ἔχειν* and *οὐκ ἂν γένοιτο ὅπως οὐχ ὧδε ἔχει*. Cf. Lucian, Dial. Mer. 7, *γένοιτο μὴ ψεύδεσθαι*. Lysias περὶ Ἐρατοσθ. p. 120. 7, *πάντως τὴν μὲν πόλιν γενέσθαι τὴν ἀρχὴν δεῖσθαι χρημάτων*. Eur. Phoen. 754, *καί μοι γένοιτ᾽ ἀδελφὸν ἀντήρη λαβεῖν*. Mr. Drake, who thinks this explanation of *γενέσθαι* harsh and improbable, not less harshly understands *τὸ μὴ γενέσθαι ὅμαιμον αὐθέντη φόνον* from v. 203. The idea is, however, ingenious.

213. 'For in the one case (matricide) I perceive that you are greatly indignant, but in the other (the killing a husband) that you are openly acting (or perhaps 'exacting,' cf. v. 594) with more remissness' (less excitement). A man is said *πράσσειν τι ἥσυχος* when he acts quietly and leisurely; *ἡσύχως*, when he does not disturb another; *ἥσυχα*, when he lives in repose and tranquillity. Linwood gives *ἡσυχαίτερα*, but the poet would have written *ἡσυχαίτερον* if he had intended the adverbial sense. The Schol. explains *δολιωτέραν*. The true reading perhaps is, *τῷ μὲν γὰρ* (sc. Ὀρέστῃ) *οἶδα κάρτα σ᾽ ἐνθυμουμένην, τοῖς δ᾽ ἐμφανῶς πράσσουσιν ἡσυχαιτέραν*, viz. towards Clytemnestra who avows and glories in the deed. Weil gives *οὐ κάρτα*, and considers *ἡσυχαιτέραν* corrupt.

216. *λίπω*. So Porson for *λείπω*. See Theb. 38.

217. *σὺ δ᾽ οὖν*. 'Then go on pursuing him, and cause yourself trouble still further.' Cf. Eur. Rhes. 868, *σὺ δ᾽ οὖν νόμιζε ταῦτ᾽, ἐπείπερ σοι δοκεῖ*. Herc. F. 726, *σὺ δ᾽ οὖν ἴθ᾽· ἔρχει δ᾽ οἷ χρεών*. Inf. v. 847, *σὺ δ᾽ οὖν μένοις ἄν*, where *μένοις ἂν* represents the imperative *μένε*. Linwood gives *πλέω*, and the words appear to have been interchanged in Ag. 1270. Hermann understands, 'prefer trouble, if you choose it.'

218. *μὴ ξύντεμνε*. It is not for *you* to abridge, curtail, interfere with *my* prerogatives by your special pleading, i. e. about the sanctity of the marriage tie, whereby you seek to deprive me of my rights. Apollo replies, 'I would not accept your prerogatives so as to be the possessor of them,' i. e. I do not admit that you have any *prerogatives* deserving of the name,—as he had before asked *τίς ἥδε τιμή;* 'Perhaps not,' says the leader of the chorus, 'for you are reckoned great among the Olympian gods,' while *my* duties, as a Chthonian and avenging power, are of a totally different sort.—*ἔμπας*, Prom. 48, 'any how,' even without such an office as mine.—The epic *πὰρ* may be compared with *ποτὶ* in v. 79.

ΑΠ. οὐδ᾽ ἂν δεχοίμην ὥστ᾽ ἔχειν τιμὰς σέθεν.
ΧΟ. μέγας γὰρ ἔμπας πὰρ Διὸς θρόνοις λέγει·
ἐγὼ δ᾽, ἄγει γὰρ αἷμα μητρῷον, δίκας
μέτειμι τόνδε φῶτα κἀκκυνηγετῶ.
ΑΠ. ἐγὼ δ᾽ ἀρήξω, τὸν ἱκέτην τε ῥύσομαι·
δεινὴ γὰρ ἐν βροτοῖσι κἀν θεοῖς πέλει
τοῦ προστροπαίου μῆνις, εἰ προδῶ σφ᾽ ἑκών.
ΟΡ. ἄνασσ᾽ Ἀθάνα, Λοξίου κελεύσμασιν
ἥκω, δέχου δὲ πρευμενῶς ἀλάστορα,
οὐ προστρόπαιον, οὐδ᾽ ἀφοίβαντον χέρα,
ἀλλ᾽ ἀμβλὺς ἤδη, προστετριμμένος τε πρὸς

222. *κἀκκυνηγετῶ*. 'And I am even now on his track.' So Herm. and Erfurdt for —*ης*. Linwood with Well. gives *κακκυνηγέτις*, for *κατακυνηγέτις*. But *ἐκ*, and not *κατὰ* (much less its early form *κὰ*), is the more usual part of the compound, as Ion. 1422, *ὦ Ζεῦ, τίς ἡμᾶς ἐκκυνηγετεῖ πότμος;*—For *δίκην μετιέναι τινὰ* see Elmsl. on Heracl. 852. Bacch. 345, *τόνδε τὸν διδάσκαλον δίκην μέτειμι*. Properly, 'to pursue a man by way of satisfaction for a wrong.'

225. *τοῦ προστροπαίου μῆνις*. As a *προστρόπαιος* was in the proper sense of the word a *ἱκέτης* (sup. 41), and Zeus was the patron and protector of *ἱκέται*, so Apollo, who occasionally assumes the attributes of the supreme god, but was in his own right a Purifier (*καθάρσιος*, sup. 63), bound to admit those demanding expiation, cannot refuse his protection to such an one without a curse (*μῆνις* or *μήνιμα*) resulting from his wrath. And as the wrath of Zeus (*Ζηνὸς Ἱκταίου κότος*, Suppl. 379) fell on those who wronged a Suppliant, so the Suppliant himself could exercise an imprecatory power to be feared both among gods and men, if the rightful protection were withheld.—*εἰ προδῶ*, cf. *εἰ κρανθῇ* Suppl. 86, *εἰ στράτευμα πλεῖον ᾖ* Pers. 787. The idiom falls under the same head as *ἥτις νοσφίσῃ* sup. 202. Apollo passes from general to particular, as if he meant *καὶ δεινὴ ἔσται ἡ τοῦδε μῆνις, εἰ κ.τ.λ.* Perhaps *ὃς προδῷ*, 'against him who shall knowingly and deliberately desert him.' (So also Weil conjectures, but reads *ᾧ προδῷ*, which is unintelligible.)

226. "Postquam chorus ex orchestra abiit, et Apollo in templum se recepit, mutatur scena. Conspicitur templum Minervae Poliadis in arce Athenarum. Advenit Orestes et supplex ad simulacrum deae accedit." *Hermann.* The interval of time supposed to have elapsed is considerable; see inf. 274—6, and particularly v. 429. Müller, Diss. p. 131.

228. *οὐ προστρόπαιον*. 'Not bloodguilty (sup. 41. 168), nor unclean in hand.' Hesych. *ἀφοίβαντον· ἀκάθαρτον. Αἰσχ. Νεανίσκοις.*

229. *ἀμβλὺς ἤδη*. The common readings, *ἀμβλὺν* and *προστετριμμένον*, have been variously altered on account of the want of connexion in *ὅμοια χέρσον κ.τ.λ.*, if a full stop be placed at *βροτῶν*. Hermann and Minckwitz have recourse to a violent remedy in reading *ἀλλ᾽ ἀμβλὺς ἤδη προστετριμμένον μύσος*, 'blunted as to the pollution that had been contracted,' and transposing v. 231 to follow next in order. Dr. Donaldson reads *προστετραμμένον*, 'being a suppliant for expiation at other abodes,' which induces an unpleasing sense of contradiction in *οὐ προστρόπαιον ἀλλὰ προστετραμμένον*. It is to be observed however that the scholium *ἐπελθόντα* is clearly in his favour, while another scholium, *ἄλλοις προστριψάμενον τὸ μύσος*, is as clearly against him. He also contends (*New Cratylus*, § 218.) that *ἀμβλὺς* is properly used of the fading colour of blood. But the truth seems to be, that some grammarian, not perceiving the construction was continued as far as v. 233, could not resist the obvious correction *οὐ προστρόπαιον — ἀλλ᾽ ἀμβλὺν*, whereas the poet really commences a new sentence with *ἀλλ᾽ ἀμβλύς*. The metaphor seems to be borrowed from a sharp instru-

ἄλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν,
ὅμοια χέρσον καὶ θάλασσαν ἐκπερῶν,
σώζων ἐφετμὰς Λοξίου χρηστηρίους
πρόσειμι δῶμα καὶ βρέτας τὸ σὸν, θεά.
αὐτοῦ φυλάσσων ἀναμένω τέλος δίκης.

XO. εἶεν· τόδ' ἐστὶ τἀνδρὸς ἐκφανὲς τέκμαρ·
ἕπου δὲ μηνυτῆρος ἀφθέγκτου φραδαῖς.
τετραυματισμένον γὰρ ὡς κύων νεβρὸν,
πρὸς αἷμα καὶ σταλαγμὸν ἐκμαστεύομεν.
πολλοῖς δὲ μόχθοις ἀνδροκμῆσι φυσιᾷ
σπλάγχνον· χθονὸς γὰρ πᾶς πεποίμανται τόπος,
ὑπέρ τε πόντον ἀπτέροις πωτήμασιν
ἦλθον διώκουσ', οὐδὲν ὑστέρα νεώς.
καὶ νῦν ὅδ' ἐνθάδ' ἐστί που καταπτακών·
ὀσμὴ βροτείων αἱμάτων με προσγελᾷ.

ment which is blunted by being rubbed against a stone, as on the contrary a sword is sharpened πρὸς θηγάνῃ Ag. 1514. Cf. inf. 429. Translate:—'But now blunted and worn down at other abodes and highways of men, passing alike over dry land and sea, observing the oracular behests of Loxias I am here at thy temple and thy statue, O goddess.'

233. πρόσειμι. Not from εἶμι, but εἰμὶ, *sum*. The accusative depends on the previous notion of approach to the place. So Bacch. 5, πάρειμι Δίρκης νάματ' Ἰσμήνου θ' ὕδωρ. Cycl. 95, πόθεν πάρεισι Σικελὸν Αἰτναῖον πάγον.

234. ἀναμένω. Herm. gives ἀναμενῶ with Stanley. The sense is the same: 'Keeping my post here I await the result of the trial.'

235. "Introeunt Furiae σποράδην in orchestram." *Herm.*—εἶεν κ.τ.λ. 'So! here is a clear indication of the man; only follow the suggestions of a voiceless informer,' i. e. the smell of blood, which Orestes was before said to drop from his hands, v. 42, though this would hardly be thought to occur even after his purification. Yet this is clearly the meaning, from 238. 244. It is, as the Schol. remarks, an impossible conception, φαντασία ἀμήχανος.

238. πρὸς, in the sense of κατά. See on Prom. 697.

239. ἀνδροκμῆσι. Actively, as ἀνδροκμὴς πέλεκυς Cho. 875, λοιμὸς Suppl. 661, τύχη inf. 916, i. e. toils undertaken for the purpose of tiring out Orestes.—σπλάγχνον = καρδία, πνεύμων. See Ag. 966.

241. ἀπτέροις, cf. v. 51.—ποτήμασιν Dind., but the ω is defended by the analogy of τρωχάω from τρέχω, στρωφάω from στρέφω, and by the double form πολέω and πωλέομαι, in all which forms the long letter is only a written substitute for an ancient poetical pronunciation, κχ, πφ, λλ, ττ &c., as explained on Cho. 1038.—οὐδὲν ὑστέρα νεὼς, 'as quick as ship can sail.' There is no need to understand any particular ship in which Orestes crossed the sea.

243. καὶ νῦν, see inf. 384.—καταπτακὼν, the aorist participle of καταπτήσσω. Turnebus gives καταπτακὼς, but Hesychius, probably from this passage, has καταπλακὼν, καταπλήξας, which Dindorf, from the Schol. Med., rightly reads καταπτακὼν, καταπτήξας. Photius, πτακεὶς, δειλὸς, ὁ ἐπτηκώς. The Schol. rightly explains καταπτήξας πρὸς τῷ ἀγάλματι. Cf. v. 80.—The preceding speech, consisting as it does of five complete couplets or distichs, is assigned by Franz to as many distinct speakers. There is probability in this, as the singular is used in v. 236. 242. 244. Yet the whole may have been spoken by the Hegemon exhorting and encouraging the rest.

Ὅρα, ὅρα μάλ' αὖ, παντᾷ λεῦσσε μὴ
λάθῃ φύγδα βὰς ματροφόνος ἀτίτας.
Ὁ δ' αὖτέ γ' ἀλκὰν ἔχων
περὶ βρέτει πλεχθεὶς θεᾶς ἀμβρότου—
Ὑπόδικος θέλει γενέσθαι χερῶν.
Τὸ δ' οὐ πάρεστιν· αἷμα ματρῷον χαμαὶ
δυσαγκόμιστον, παπαῖ.
Τὸ διερὸν πέδοι χύμενον οἴχεται.
Ἀλλ' ἀντιδοῦναι δεῖ σ' ἀπὸ ζῶντος ῥοφεῖν
ἐρυθρὸν ἐκ μελέων πέλανον. Ἀπὸ δὲ σοῦ
βοσκὰν φεροίμαν πώματος δυσπότου·
Καὶ ζῶντά σ' ἰσχνάνασ' ἀπάξομαι κάτω·
Ἀντιποίνους τίνεις ματροφόνους δύας.

245. παντᾷ λεῦσσε. The Med. gives λεύσσε . . τὸν (with an erasure), whence others have λευσσετὸν, λεύσσετον, λεῦσσε τὸν, πάντα. Hermann, Dind., Linwood edit λεῦσσέ τε, but it seems more likely that τὸν is an instance of the article intruded before πάντα, than that τε was corrupted into τόν. Moreover, the adverb παντᾷ (the Doric form of πάντῃ) is more suitable than the neuter plural; and the Med. gives πάντᾶ. Sophocles, in a passage which closely resembles this, Oed. Col. 117. 122, has ὅρα, τίς ἄρ' ἦν, ποῦ ναίει. —— λεῦσσ' αὐτὸν, προσδέρκου πανταχῇ. For these reasons it seems best to transpose παντᾷ, as the metre requires. The dual λεύσσετον, retained by Müller and Franz, has little to be said in its favour, even if it were a genuine and unaltered MSS. reading. Weil retains λεῦσσε τὸν παντᾷ, i. e. τοῦτον.

246. ἀτίτας, 'unpunished.' Schol. ἀτιμώρητος. See on Ag. 72. The MSS. add the article before ματροφόνος, by the common error just before noticed.

247. ὁ δ' αὖτέ γ'. So Linwood and Hermann for ὁ δ' αὖτέ γ' οὖν, where οὖν was doubtless added to make up a senarius. 'Here we find him again;—with his arms clasped round the statue of the immortal goddess, he is willing to put himself into our hands for trial; but that may not be; the blood of a mother spilt on the ground, alack! is hard to take up again.'

250. ὑπόδικος χερῶν, i. e. ὑπὸ δίκης χερῶν, 'to place himself in our hands for his trial.' Some take χερῶν to mean 'for his deeds;' but why should not the poet have used φόνου, if he had meant this? Compare ἐν χεροῖν δίκῃ Bacch. 738, χειροδίκαι Hes. Opp. 189, ἐν χειρῶν νόμῳ Herod. viii. 89. Hermann and others admit Scaliger's correction χρεῶν, from the Schol. ἀνθ' ὧν ἡμῖν χρεωστεῖ, πρόσφυξ θέλει γενέσθαι τῆς θεοῦ, 'on account of his obligation to us he wishes to take refuge with the goddess.' But Hermann at the same time remarks that Hesychius explains ὑπόδικος by χρεώστης, ἔνοχος δίκης.

252. δυσαγκόμιστον. Cf. Ag. 987—9. Hermann, Weil, Franz place the stop at χαμαί.—πέδοι χύμενον, cf. χυμένας ἐς πέδον Cho. 393. ἐπὶ πέδῳ χύμενον Heracl. 76.—τὸ διερὸν, 'life-blood,' an obscure word, involving the twofold idea of *vitality* and *sap* or moisture. Hesych. διερόν· ὑγρόν· χλωρόν. Cf. Od. ix. 43, διερῷ ποδὶ φευγέμεν. Ib. vi. 201, οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός.

254. ἀντιδοῦναι. As you have shed blood, so you must give your own blood in return, not however to be shed in retribution, but to furnish us with food. Cf. v. 184. 292.

257. ἰσχνάνασα. Emaciation was thought to be an effect of any evil influence, such as witchcraft, evil eye, possession by demons, &c. This is the πάμφθαρτος μόρος predicted Cho. 288.

258. τίνειν Franz, from a former conjecture of Hermann for τείνῃς, τίνῃς, or τείνεις. But Hermann afterwards preferred ἀντίποιν' ὡς τίνῃς ματροφόνου δύας, the correction of Schütz, and so most of

Ὄψει δὲ κεἴ τις ἄλλος ἤλιτεν βροτῶν,
Ἢ θεὸν ἢ ξένον τιν' οὐκ εὐσεβῶν ἢ τοκέας φίλους,
Ἔχονθ' ἕκαστον τῆς δίκης ἐπάξια.
Μέγας γὰρ Ἅιδης ἐστὶν εὔθυνος βροτῶν
ἔνερθε χθονὸς,
Δελτογράφῳ δὲ πάντ' ἐπωπᾷ φρενί.
ΟΡ. ἐγὼ, διδαχθεὶς ἐν κακοῖς, ἐπίσταμαι
πολλοὺς καθαρμοὺς, καὶ λέγειν ὅπου δίκη
σιγᾶν θ' ὁμοίως· ἐν δὲ τῷδε πράγματι
φωνεῖν ἐτάχθην πρὸς σοφοῦ διδασκάλου·
βρίζει γὰρ αἷμα καὶ μαραίνεται χερὸς,
μητροκτόνον μίασμα δ' ἔκπλυτον πέλει·
ποταίνιον γὰρ ὂν πρὸς ἑστίᾳ θεοῦ

the recent editors. It is not easy to decide between the two. In the Med. *ει* is written over the *ης*, and the indicative gives a plain and good sense, if we regard this verse to be one of the fourteen separate speeches of the choreutae. If *μητροφόνος δύη* be regarded as a periphrasis for 'matricide,' Orestes is rightly said *τίνειν*, to pay for it, with the addition of *ἀντιποίνους* in the sense of 'retributively,' *ἀντιδόντα ποινάς*. On the other hand we have the substantive *ἀντίποινα* in Pers. 478.—The MSS. give *ματροφόνας*, for which the editors (Linwood excepted, who refers to Porson on Med. 822) give *ματροφόνου* or —*ους*.

259. *ἄλλος*. The correction of Heath for *ἄλλον*.

260. *οὐκ εὐσεβῶν*. The common reading is *ἀσεβῶν*, which does not suit the dochmiac verse. Hermann's correction is ingenious, and his defence of it satisfactory :—"Si per errorem scriptum erat *ἀσεβῶν* pro *εὐσεβῶν*, consequens erat ut *οὐκ* omitteretur." The accusatives *θεὸν ἢ ξένον κ.τ.λ.* may depend either on *ἤλιτεν* or *εὐσεβῶν*. We have *εἰ δ' εὐσεβοῦσι τοὺς πολισσούχους θεοὺς* Ag. 329, and Hesiod, Scut. Herc. 8, has *μάκαρας ἤλιτεν Ἀμφιτρύων*. Id. Op. et D. 328, *ὅς τε τευ ἀφραδίῃς ἀλιταίνεται ὀρφανὰ τέκνα*. So Od. iv. 378, *ἀθανάτους ἀλιτέσθαι*. Ibid. v. 108, *Ἀθηναίην ἀλίτοντο*. Xen. Hellen. i. 7, 19, *ἁμαρτάνειν θεούς*. See Jelf, Gr. Gr. § 565.—The notion of the ancients, that the crimes especially punished in the nether world were impiety towards parents and refusal of hospitality to guests, is well known. Cf. Aen. vi. 608. Plat. Phaed. § 144. Ar. Ran. 147, &c.

262. *Ἅιδης*. The *Ζεὺς ἄλλος* of Suppl. 227, who is said *δικάζειν τὰ ἀμπλακήματα ἐν καμοῦσιν*.

265. *δελτογράφῳ*, 'recording.' Cf. Suppl. 175. Prom. 808. One might suppose Euripides had this notion in view, frag. Melanipp. 488 :—

δοκεῖτε πηδᾶν τἀδικήματ' εἰς θεοὺς
πτεροῖσι, κἄπειτ' ἐν Διὸς δέλτου πτυχαῖς
γράφειν τιν' αὐτὰ, Ζῆνα δ' εἰσορῶντά νιν
θνητοῖς δικάζειν; οὐδ' ὁ πᾶς ἂν οὐρανὸς
Διὸς γράφοντος τὰς βροτῶν ἁμαρτίας
ἐξαρκέσειεν, οὐδ' ἐκεῖνος ἂν σκοπῶν
πέμπειν ἑκάστῳ ζημίαν.

266. *ἐπίσταμαι πολλοὺς καθαρμούς*. See 230. 429. From having visited the abodes of many purifiers of blood (*ἁγνιτῶν*), Orestes has become well versed in all the ceremonial observances and usages connected with his condition, and he has learnt that though a murderer must not speak till after his purification (inf. 426), he is then at full liberty to do so, but especially if he is *ordered* by a superior power. Hence v. 277. Perhaps *σιγᾶν* has also a reference to the *ἀπόρρητα* of the rites and mysteries of the *ἱλασμοί*.

272. *ποταίνιον ὂν*, 'while yet fresh,' Theb. 228. Photius, *ποταίνιος· πρόσφατος. Δώριος δὲ ἡ λέξις*.—*πρὸς ἑστίᾳ θεοῦ*. Cf. Cho. 1048, *εἷς σοι καθαρμός· Λοξίου δὲ προσθιγὼν ἐλεύθερόν σε τῶνδε*

Φοίβου καθαρμοῖς ἠλάθη χοιροκτόνοις.
πολὺς δέ μοι γένοιτ' ἂν ἐξ ἀρχῆς λόγος
ὅσοις προσῆλθον ἀβλαβεῖ ξυνουσίᾳ.
χρόνος καθαίρει πάντα γηράσκων ὁμοῦ.
καὶ νῦν ἀφ' ἁγνοῦ στόματος εὐφήμως καλῶ
χώρας ἄνασσαν τῆσδ' Ἀθηναίαν ἐμοὶ
μολεῖν ἀρωγόν· κτήσεται δ' ἄνευ δορὸς
αὐτόν τε καὶ γῆν καὶ τὸν Ἀργεῖον λεὼν,
πιστὸν δικαίως ἐς τὸ πᾶν τε σύμμαχον.
ἀλλ' εἴτε χώρας ἐν τόποις Λιβυστικοῖς,
Τρίτωνος ἀμφὶ χεῦμα γενεθλίου πόρου,
τίθησιν ὀρθὸν ἢ κατηρεφῆ πόδα

πημάτων κτίσει. It is, perhaps, best to join *καθαρμοῖς πρὸς ἑστίᾳ θεοῦ* (*γενομένοις*), though *ἠλάθη πρὸς ἑστίᾳ* is not amiss. He had received at Delphi, shortly after the murder, a primary and probably full expiation; but to make assurance doubly sure, he had visited other places celebrated for their virtues in this matter, and so had been freed from moral guilt over and over again. It is this, added to the influence of time, which induces him to speak in many passages with such confidence of himself as *καθαρὸς, ἀμβλὺς, ἀβλαβὴς*, &c.

273. *ἠλάθη*. See Cho. 955.

275. *ἀβλαβεῖ ξυνουσίᾳ*, 'With harmless intercourse.' Cf. inf. 452. Schol. *ἐβλάπτοντο γὰρ οἱ μυσαροῖς ξυντυγχάνοντες*. Having already associated with many, who have received no ill consequence, he infers that he is sufficiently purged and purified from guilt. In the next verse he takes into account the mitigating effects of *time* as tending still further to deaden and wear away his offence. Cf. Theb. 679, *οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος*. Hermann and Dindorf enclose this line within brackets as spurious, retaining the MS. reading *καθαιρεῖ*. The correction however is as easy as the verse is appropriate and even necessary to complete the train of thought.

277. 'He ordered me to speak (v. 269), and accordingly now,' &c. See on 384.

280. *αὐτόν*. Schol. *λείπει ἐμέ*.—*τὸν Ἀργεῖον λεών*. Schol. *ὡς τότε συμμαχούντων Ἀργείων Ἀθηναίοις*. On this treaty see inf. 735.—*ἄνευ δορὸς* is, by friendship and not by victory.—*ἐς τὸ πᾶν*, here and inf. 379, and also 640, *πιστὸς ἐς τὸ πᾶν χρόνου*, seems to mean 'for ever,' though elsewhere a synonym of *πάντως*.

282. *Λιβυστικοῖς*. So Herm. with the MSS. Others read *Λιβυστικῆς* with Auratus.—*τόποις*, 'resorts,' *ἤθεσιν*.—*Τρίτωνος χεῦμα*, a lake and river in Libya where the goddess was said to have been born, Herod. iv. 180. Pind. Pyth. iv. 36. Pausan. i. cap. 15.

284. *ὀρθὸν ἢ κατηρεφῆ πόδα*, 'upright or covered,' i.e. in an erect or sitting posture,—in action or at leisure. By *κατηρεφῆ πόδα* he probably means a foot mantled in drapery, whereas in an erect posture the foot, advanced as in action, is displayed. Strabo xiii. cap. 1, *πολλὰ δὲ τῶν ἀρχαίων τῆς Ἀθηναίας ξοάνων καθήμενα δείκνυται, καθάπερ ἐν Φωκαίᾳ, Μασσιλίᾳ, Ῥώμῃ, Χίῳ, καὶ ἄλλαις πλείοσιν*. Pausan. i. 24, 7, *τὸ δὲ ἄγαλμα τῆς Ἀθηνᾶς ὀρθόν ἐστιν ἐν χιτῶνι ποδήρει, καί οἱ κατὰ τὸ στέρνον ἡ κεφαλὴ Μεδούσης ἐλέφαντός ἐστιν ἐμπεποιημένη*. Perhaps the poet had in view certain well-known statues of the goddess. Hermann translates *sive palam incedens, sive latens opem fert amicis*, and understands *κατηρεφῆ* of the mist or cloud in which she was supposed to conceal herself. Similarly Weil, *sive palam cernitur, sive nube obducta incedit*. He thinks there is an allusion to the aid given by Athens to the Libyan king Inaros, Thuc. i. 104. 109.

φίλοις ἀρήγουσ', εἴτε Φλεγραίαν πλάκα,
θρασὺς ταγοῦχος ὡς ἀνήρ, ἐπισκοπεῖ,
ἔλθοι, κλύει δὲ καὶ πρόσωθεν ὢν θεός,
ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος.
ΧΟ. οὔτοι σ' Ἀπόλλων οὐδ' Ἀθηναίας σθένος
ῥύσαιτ' ἄν, ὥστε μὴ οὐ παρημελημένον
ἔρρειν, τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν,
ἀναίματον βόσκημα δαιμόνων, σκιάν.
οὐδ' ἀντιφωνεῖς, ἀλλ' ἀποπτύεις λόγους
ἐμοὶ τραφείς τε καὶ καθιερωμένος ;
καὶ ζῶν με δαίσεις, οὐδὲ πρὸς βωμῷ σφαγείς·

285. *φίλοις ἀρήγουσ'*. 'Her friends,' i. e. the Libyans, who, according to Herod. iv. 188, sacrificed to her, *Ἀθηναίῃ θύουσιν οἱ περὶ Τριτωνίδα λίμνην νέμοντες Λίβυες.*—*Φλεγραίαν πλάκα*, the volcanic district or *solfatara* of Campania, said to have been the scene of the battle of the giants. The Schol. well observes, that the invocation is appropriate, because Orestes requires a powerful ally. He should rather however have said, because Athena in her attribute of Nikè was more appropriate to his case than the title of Tritogenia. Compare Eur. Ion 1528,

μὰ τὴν παρασπίζουσαν ἅρμασίν ποτε
Νίκην Ἀθάναν Ζηνὶ γηγενεῖς ἔπι.

It is not improbable that in *Τρίτων* there is an allusion to v. 559.

287. *καὶ πρόσωθεν ὤν.* 'And a god can hear even when at a distance.' The use of *πρόσωθεν* will be understood from the note on Cho. 498.

288. *ὅπως γένοιτο.* The optative is by a kind of attraction to *ἔλθοι*, or, in other words, the wish is continued in *γένοιτο*, which expresses the end and object of her coming. So Eur. Hel. 435, *τίς ἂν πυλωρὸς ἐκ δόμων μόλοι, ὅστις διαγγείλειε τἄμ' εἴσω κακά ;* Tro. 697, *καὶ παῖδα τόνδε παιδὸς ἐκθρέψειας ἂν— ἵνα πόλις γένοιτ' ἔτι.* Rhes. 464, *εἰ γὰρ ἐγὼ τόδ' ἔτ' ἦμαρ εἰσίδοιμ', ἄναξ, ὅπως πολυφόνου χειρὸς ἀποινάσαιό νιν λόγχᾳ.*

289. In vain is your invocation of Pallas (v. 277), in vain your appeal to Apollo. They shall not deliver you from perishing disregarded and unconscious of one joyful emotion, a bloodless victim of the infernal powers, a mere shadow of yourself.—*παρημελημένον*, spurned and set aside, i. e. by the very gods you think to conciliate. Cf. Theb. 699, *θεοῖς μὲν ἤδη πως παρημελήμεθα.*—*τὸ χαίρειν*, inf. 401, *ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται.* Oed. Col. 1217, *τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου.*—*βόσκημα*, not, perhaps, here 'the food,' but 'the victim,' or animal reserved for sacrifice,—the plural *βοσκήματα* having always this sense. The same figure is continued in *τραφεὶς* and *καθιερωμένος* infra, where there is an evident allusion to the *φαρμακοὶ*, human victims *fed* (see Suid. and Phot. in v., Ar. Equit. 1135) in reserve for state sacrifices. But the Furies' victims were not fattened like other victims; they were on the contrary sucked so as to be *ἀναίματοι*, sup. 254.—*σκιὰν* is Heath's correction for *σκιά.* Hermann conceives this word to have been a gloss on *ἀναίματον βόσκημα*, and reads *τῶνδε δαιμόνων.* If the vulgate text be right, we may compare *δαιμόνων σταλάγματα*, inf. 769. Possibly the poet wrote *καὶ μόνον σκιάν.*

293. *οὐδ' ἀντιφωνεῖς;* 'What! do you not even reply?' He knows when to speak and when to be silent, sup. 267. Orestes must here be supposed to turn away from the Furies and to clasp the statue of Pallas with all the earnestness of a suppliant who is on the point of being torn from his asylum. Three different persons appear to speak this last *ῥῆσις.*—*ζῶν με δαίσεις κ.τ.λ.*, by giving me your blood to suck while alive, not your flesh to eat when slain, as was the custom with ordinary victims. Cf. 254.

ὕμνον δ' ἀκούσει τόνδε δέσμιον σέθεν.
ἄγε δὴ καὶ χορὸν ἅψωμεν, ἐπεὶ
μοῦσαν στυγερὰν
ἀποφαίνεσθαι δεδόκηκεν,
λέξαι τε λάχη τὰ κατ' ἀνθρώπους
ὡς ἐπινωμᾷ στάσις ἁμά·
εὐθυδίκαιοι δ' οἰόμεθ' εἶναι.
τὸν μὲν καθαρὰς χεῖρας προνέμοντ'
οὔτις ἀφ' ἡμῶν μῆνις ἐφέρπει,
ἀσινὴς δ' αἰῶνα διοιχνεῖ·
ὅστις δ' ἀλιτών, ὥσπερ ὅδ' ἀνήρ,
χεῖρας φονίας ἐπικρύπτει,
μάρτυρες ὀρθαὶ τοῖσι θανοῦσιν

297—310. Here follows the parode, immediately preceding the first stasimon. Hitherto the Furies have acted simply as pursuers, and consequently with all the fitful irregularity of huntresses close upon their prey. Now at length, finding all their efforts baffled, they propose a new method,—to take up their position in the usual order at the thymele (*χορὸν ἅπτειν*), and try the effects of a 'binding hymn,' by which, according to the Greek idea of the power of incantations, their victim would be devoted to them and inextricably tied down to his fate. Hermann divides the parode into *σύστημα, ἀντισύστημα*, and *ἐπῳδός.* The interchange of the first person singular and plural throughout is remarkable. It would seem that a recitative of the hegemon is taken up by all or several voices in the different parts.

300. *λέξαι τε κ.τ.λ.* 'And to describe on what principle our company (Cho. 106) distributes the lots (for good or evil) which prevail among mankind; and we think (i. e. whatever others may say of us) that we exercise upright justice.' They accordingly proceed to show how the good are unmolested by them, but the wicked brought to punishment. It may be observed, that in the most general sense, happiness and prosperity, or the converse, were considered the gifts of the Furies, inf. 890. 914, &c.

302. *εὐθυδίκαιοι δ' οἰόμεθ' εἶναι.* This verse is variously corrupted in the MSS. Hermann, Linwood, Weil, Dindorf, give *ἡδόμεθ'*, but *οἰόμεθ'*, the correction of H. L. Ahrens, is nearer the MSS. readings, and seems to give a better sense; for the Greeks do not usually say *ἥδομαι εἶναι δίκαιος*, but *χαίρω* or *γέγηθα δίκαιος ὤν.* Dr. Donaldson gives *εὐχόμεθ'*, a conjecture which the present editor had also proposed. We have the form *ἰθυδίκης* Hes. Opp. 230, *ὀρθοδίκαιοι* inf. 948.

303. *προνέμοντ'*. The MSS. give *τοὺς —προσνέμοντας.* Hermann, who once adopted the singular, now reads *τοὺς μὲν καθαρὰς καθαρῶς χεῖρας προνέμοντας*, not only to suit his view of a strophic arrangement, but because "veri simile non sit librarios pluralem posuisse, quum singulari numero sequatur *ἀσινὴς δ' αἰῶνα διοιχνεῖ.*" He is followed by Weil. But in Prom. 273 the MSS. give *τοὺς κακῶς πράσσοντας* for *τὸν—πράσσοντα*, in defiance of the metre; and this very singular *διοιχνεῖ* points to *ὁ προνέμων.* See however 322—4. Franz adopts from H. L. Ahrens *χεῖρας πρὸς [φῶς προ]νέμοντας.* There is an evident apposition between *προνέμειν* and *ἐπικρύπτειν χεῖρας.* The innocent man holds them forth for all to behold; the guilty man hides the blood-stain beneath his cloak.

306. *ἀλιτών.* So Herm. and others after Auratus for *ἀλιτρῶν.* There might have been a verb *ἀλιτρέω* = *ἀλιτρός εἰμι*, but the aorist *ἤλιτεν* occurred sup. 259, *ἀλίτοιμι* Prom. 544, from *ἀλιταίνω.* On the frequent intrusion of *ρ* see Prom. 2.

308. *τοῖσι θανοῦσιν.* Schol. *τοῖς ἀναιρεθεῖσι.*

παραγιγνόμεναι πράκτορες αἵματος
αὐτῷ τελέως ἐφάνημεν.
μᾶτερ ἅ μ' ἔτικτες, ὦ μᾶτερ στρ. ά.
Νύξ, ἀλαοῖσι καὶ δεδορκόσιν
ποινάν, κλῦθ'· ὁ Λατοῦς γὰρ ἶνίς μ' ἄτιμον τίθησιν,
τόνδ' ἀφαιρούμενος
πτῶκα, ματρῷον ἄγνισμα κύριον φόνου.
ἐπὶ δὲ τῷ τεθυμένῳ
τόδε μέλος, παρακοπὰ, παραφορὰ φρενοδαλὴς,
ὕμνος ἐξ Ἐρινύων,
δέσμιος φρενῶν, ἀφόρμικτος, αὐονὰ βροτοῖς.
τοῦτο γὰρ λάχος διανταία ἀντ. ά.
μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν,
θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι,
τοῖς ὁμαρτεῖν, ὄφρ' ἂν
γᾶν ὑπέλθῃ· θανὼν δ' οὐκ ἄγαν ἐλεύθερος.
ἐπὶ δὲ τῷ τεθυμένῳ

309. πράκτορες αἵματος, 'exactors of blood,' i. e. for the dead.—αὐτῷ, τῷ ἐπικρύπτοντι κ.τ.λ. — τελέως, "usque ad finem, non desistentes." *Minckwitz.*

312. ἀλαοῖσι καὶ δεδορκόσιν. 'To both dead and living.' Cf. 167. 324. 366.

315. ματρῷον ἄγνισμα. 'The proper victim (or, having in himself the power) to expiate a mother's murder.' Schol. τὸν τῷ ἰδίῳ θανάτῳ ἀφαγνιοῦντα τὸν φόνον τῆς μητρός.

316. ἐπὶ τῷ τεθυμένῳ. Schol. ἐπὶ Ὀρέστῃ μέλλοντι θύεσθαι. In a certain sense this is right, for the victim is assigned and devoted to sacrifice (καθιερωμένος, sup. 294) before he is actually immolated. Some translate 'devoted' in the sense of the compound καταθύσομαι, Theocr. ii. 10. There is an allusion to the ὀλολυγμὸς or sacrificial cry at the immolation of a victim; cf. Cho. 378.

317. παραφορὰ, 'a carrying aside,' i. e. a distraction. The α in φρενοδαλὴς is probably long, as from δηλέομαι. The metre (paeonic) has an exact parallel in Cho. 793—4.

319. αὐονὰ, Schol. ὁ ξηραίνων τοὺς βροτούς. Cf. ἰσχνάνασα v. 257, μάραινε v. 134. Hermann observes that the word means 'voice' (αὔειν, Theb. 173) in Simonides.—ἀφόρμικτος, cf. Ag. 962.

320. διανταία, 'all-pervading,'—a rather favourite word with Aeschylus. Schol. ἡ διαμπὰξ τιμωρουμένη.

322. αὐτουργίαι μάταιοι. 'The murder of relations without just cause.' See on v. 203. The MSS. give θανάτων τοῖσιν αὐτουργίαις ξυμπάσωσιν μάταιοι. Canter restored θνατῶν, and ed. Turn. gives αὐτουργίαι ξυμπέσωσιν. Weil, θνατῶν τοί νιν αὐτουργίαις ξυμπατῶσιν μάταιοι, *mortalium qui eam* (Parcam) *parricidiis proculcant vani scelestique.* The true reading may perhaps be, τοῖσιν αὐτουργίαις ξυμπεσοῦσιν ματαίοις, 'this lot Fate has assigned to those implicated in murders,' &c. And so the Scholiast, αὐτοφονίαις. Usually a man is said ξυμπίπτειν φόνῳ, Oed. R. 113, but there are instances of the converse construction, as Oed. Col. 945, ὅτῳ γάμοι ξυνόντες εὑρέθησαν. Antig. 370, ὅτῳ τὸ μὴ καλὸν ξύνεστι. According to this the meaning is, 'those with whom murders of kin have been associated,' for 'who may have been involved, or implicated, in murders.'—τοῖς, perhaps τοῖσδ',—but see on Prom. 242.

324. οὐκ ἄγαν ἐλεύθερος, οὐ πάνυ, 'by no means free,' i. e. as much a captive as ever. Sup. 167, ὑπό τε γᾶν φυγὼν οὔ ποτ' ἐλευθεροῦται.

τόδε μέλος, παρακοπὰ, παραφορὰ φρενοδαλὴς,
ὕμνος ἐξ Ἐρινύων,
δέσμιος φρενῶν, ἀφόρμικτος, αὐονὰ βροτοῖς.
γεινομέναισι λάχη τάδ' ἐφ' ἁμὶν ἐκράνθη· στρ. β'.
ἀθανάτων δ' ἀπέχειν χέρας, οὐδέ τις ἐστὶ
ξυνδαίτωρ μετάκοινος.
παλλεύκων πέπλων δ' * * ἄμοιρος ἄκληρος ἐτύχθην·
δωμάτων γὰρ εἱλόμαν
ἀνατροπὰς, ὅταν Ἄρης
τιθασὸς ὢν φίλον ἕλῃ·
ἐπὶ τὸν, ὦ, διόμεναι
κρατερὸν ὄντα περ ὅμως
μαυροῦμεν νέον αἷμα.
σπευδόμεναι δ' ἀφελεῖν τινὰ τᾶσδε μερίμνας, ἀντ. β'.

329. γεινομέναισι. 'At our birth.' This, the usual epic form, has been restored by Hermann for γιγνομέναισι or γινομέναισι, which is not usually found in the above sense.

330. ἀθανάτων δ'. 'But 'tis the part of the gods to keep their hands off us,'—not to interfere with our office. Herm. gives δίχ' ἔχειν γέρας. Weil ἀπέχειν ἑκάς. But cf. ἡμῶν χεῖρ' ἀπόσχωνται, Suppl. 736. The Olympian gods were not to thwart the duties assigned by a superior Fate to these ancient Titanian powers. The Scholiast understood it differently, 'for us to keep our hands off the gods,' μὴ πλησιάζειν ἡμᾶς τοῖς θεοῖς. But the allusion is to the conduct of Apollo.—ξυνδαίτωρ κ.τ.λ., no one of them has a share at our table; none but Erinyes feed on the blood of living victims; or generally, no one holds converse with us.

333. παλλεύκων πέπλων. Schol. οὐδαμοῦ ὅπου ἑορτὴ καὶ ἀμπεχόνη καθαρὰ πάρειμι. As daughters of night, the Furies were black, i. e. clothed in black, μέλαιναι, v. 52. As the authors of woe, misery, and mourning to families, they had nothing to do with white garments. Cf. 353, and Eur. Phoen. 324, ἄπεπλος φαρέων λευκῶν. This or the antistrophic verse is in some way corrupt, and it is not easy to determine wherein the error lies. Hermann supplies ἀγέραστος before ἄμοιρος, and reads δειματοσταγὲς in v. 344, a word that occurs Cho. 827. Perhaps the poet wrote ἄμμορος ἠδ' ἀπόκληρος ἐτύχθην.

335. Ἄρης τιθασὸς ὢν, i. e. οἰκεῖος, συγγενὴς, when a blood-relation is slain in a feud. The metre is again paeonic.

337. ἐπὶ τὸν κ.τ.λ., τοῦτον ἐπιδιόμεναι. Cf. Suppl. 798, μετά με δρόμοισι διόμενοι. For δίεσθαι see on Pers. 696.

338—9. Here also the genuine readings have been tampered with, and the uncertainty of the antistrophe makes correction difficult. The MSS. give κρατερὸν ὄνθ' ὁμοίως μαυροῦμεν ὑφ' αἵματος νέου. Hermann formerly gave the emendation adopted in the text, though in a different sense (*juvenile robur exsorpto sanguine frangere*), but afterwards resigned it for κρατερὸν ὂν ἔθ' ὁμοίως μαυροῦμεν νέον ἅλμα, "*obscuramus quamvis validum adhuc juvenilem saltum,* i. e. robur fugientis frangimus." There is good and appropriate sense in μαυροῦμεν νέον αἷμα, since the blood on a murderer's hand is elsewhere said to be faded and worn out by time and suffering, sup. 229. 270.

340. σπευδόμεναι. The syntax of this passage is so anomalous that little is to be gained by reading σπευδομένα or —ᾳ. The finite verb, in continuation of μαυροῦμεν, is forgotten, while several clauses explanatory of each other are successively added. As for σπευδόμεναι followed by ἐμαῖς, we have only to compare v. 323, τοῖς ὁμαρτεῖν, ὄφρ' ἂν γᾶν ὑπέλθῃ. The chief difficulty lies in v. 341, on which the Schol. has the strange comment εὔχομαι τοῖς θεοῖς τελέσαι μου τὸ βού-

θεῶν δ' ἀτέλειαν ἐμαῖσι λιταῖς ἐπικραίνειν
μηδ' εἰς ἄγκρισιν ἐλθεῖν,—
Ζεὺς γὰρ αἱματοσταγὲς ἀξιόμισον ἔθνος τόδε λέσχας
ἇς ἀπηξιώσατο,—
μάλα γὰρ οὖν ἁλομένα
ἀνέκαθεν βαρυπεσῆ
καταφέρω ποδὸς ἀκμὰν,
σφαλερὰ * καὶ τανυδρόμοις
κῶλα, δύσφορον ἄταν.
δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναὶ στρ. γ'.

λημα. If *ἐμαῖσι λιταῖς* be right, it must mean 'prayers offered to me;' but *ἐμαῖς μελέταις*, the conjecture of H. Voss adopted by Franz, has a high probability, since *μελέτη* and *μέριμνα* suit each other exactly. If we compare the strophic verse, we shall see (as Mr. Drake has pointed out) that *θεῶν* probably is the same genitive as *ἀθανάτων*, and thus the meaning will be, that all which the gods (viz. the Olympian gods) can fairly do is to bring about a non-fulfilment of prayers offered to the Furies, i. e. the prayers to them to send vengeance upon the guilty. For just so far the Greek mythology permitted the interference of one god with another, though directly they might not obstruct each other's designs. See Eur. Hipp. 1330. The word *ἀτέλεια*, which generally means 'immunity,' appears here to be simply a negative of *τέλος*. On this view the following words are consistent and intelligible, as explained by the Schol. *καὶ μὴ ἐς μάχην μοι ἐλθεῖν.* Others have imagined a reference to the Attic *ἀνάκρισις*, or preliminary investigation into the merits of a case before bringing it into court. We have however *ἀνακρίνεσθαι*, 'to quarrel,' in Herod. ix. 56, *τοὺς δὲ ἐπεὶ ἀνακρινομένους πρὸς ἑωυτοὺς ἠὼς κατελάμβανε, ἐν τούτῳ τῷ χρόνῳ κατήμενος ὁ Παυσανίης—ἀπῆγε τοὺς λοιποὺς πάντας.* Translate: 'And being anxious to remove another from this care—for the gods have only the power of preventing prayers to me from being fulfilled, but may not come to a quarrel with me,—for Zeus has deemed this our tribe unworthy of his converse, as blood-dropping and deserving of hatred' (i. e. collision is impossible, since Olympian and Chthonian gods have nothing in common; cf. v. 73). Mr. J. B. Mayor prefers to render it, 'and to bring about a non-interference on the part of the gods in prayers offered to me, and that my rights should not come into question.'

344. *αἱματοσταγές.* This word does not fall in with the strophic verse. Müller, Franz, Weil, Linwood read *αἱμοσταγὲς*, some omitting *γὰρ* or altering it to *γ'*. The epithets are used invidiously and in irony, if applied to the Furies. Weil however understands with the Schol. *ἔθνος τὸ τῶν φονέων.* On *ἀπηξιώσατο* see the note on Theb. 664.

346. *γὰρ οὖν.* These particles (for which see Eur. El. 290. Bacch. 922) resume the narrative from v. 337 seqq., the idea of the intervening passage being this, that the gods have no concern whatever with the Furies, and have no right to rescue victims from their grasp. The *μάλα* belongs to *ἀνέκαθεν.* The sense is, '(Strong indeed a man may be, yet he shall not escape,) for assuredly springing from very far above I bear down upon him the heavy-falling force of my foot, my limbs which overthrow even the swiftly running, (a result which is) to him an intolerable calamity.' Mr. Drake seems to have supplied *καὶ* before *τανυδρόμοις* with greater probability than Hermann and others insert *γάρ.* He remarks that *σφαλερὰ κῶλα* (= *τὰ σφάλλοντα*) are those of the Furies, not of the fugitives, and this is the view of the Schol., who appears to have read *τοῖς τανυδρόμοις.* If applied to the fugitives, *σφαλερὰ γὰρ τανυδρομεῖν κῶλα* would give a good sense: 'for their limbs fail them in the long reach.' The Furies themselves are called *τανύποδες* in Ajac. 837. The metaphor is from the *δολιχὸς δίαυλος*, or long heat of the stadium. On the idea contained in *βαρυπεσῆ* see Pers. 518. Ag. 1146.

τακόμεναι κατὰ γᾶς μινύθουσιν ἄτιμοι
ἁμετέραις ἐφόδοις μελανείμοσιν,
ὀρχησμοῖς τ' ἐπιφθόνοις ποδός.
πίπτων δ' οὐκ οἶδεν τόδ' ὑπ' ἄφρονι λύμᾳ· ἀντ. γ'.
τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται,
καὶ δνοφεράν τιν' ἀχλὺν κατὰ δώματος
αὐδᾶται πολύστονος φάτις.
μένει γάρ· εὐμήχανοι στρ. δ'.
δὲ καὶ τέλειοι, κακῶν
τε μνήμονες Σεμναὶ,
καὶ δυσπαρήγοροι βροτοῖς,
ἄτιμ' ἀτίετα διόμεναι

352. *κατὰ γᾶς.* So Hermann for *κατὰ γᾶν.* 'The opinions (or reputations) of men, even though very proud under the sky (in the light of life), fall away and dwindle in dishonour beneath the earth at the approach of us sable-robed goddesses, and at the invidious (hateful) dance of our feet.' Men who think highly of themselves on earth sink into nothinguess,—ignominy and oblivion,—in Hades, when the Furies mark them for their prey, and weave the magic dance (*ὕμνος δέσμιος*) to ensnare them. This idea of the poet is constantly repeated in some form or other. Thus in Ag. 451, the Furies are said to make the wicked man *ἀμαυρὸν* and *ἐν ἀΐστοις.* And inf. 535, he perishes in like manner *ἄκλαυστος, ἄϊστος.* The doctrine can only be rightly understood by remembering how the departed spirit was thought to grieve for being slighted or neglected on earth, e. g. as in the case of Agamemnon in the Choephoroe.

353. *ἐφόδοις*, attacks, aggressions. Eur. Ion 1048, *εἰνοδία θύγατερ Δάματρος, ἃ τῶν νυκτιπόλων ἐφόδων ἀνάσσεις.*

354. *ἐπιφθόνοις.* So Heath for *ἐπιφόνοις.* The meaning seems to be that odium and ignominy attend him against whom the Furies institute their weird dances. The idea is amplified in what immediately follows.

355. *πίπτων*, i. e. from his glory. Schol. *παραφρονῶν γὰρ οὐκ αἰσθάνεται τοῦ κακοῦ.*

356. *μύσος* (perhaps *μύσους*), guilt,—the pollution of murder in particular. This pollution hovers over the culprit like a dark cloud, and men begin to whisper that his house is under a curse. They suspect he is given over to the silent influence of the Furies (inf. 895). Literally, 'And report with many a sigh declares a murky mist is settling on his house,' i. e. speaks against his house, that it is under a cloud. Cf. Pers. 666, *Στυγία γάρ τις ἐπ' ἀχλὺς πεπόταται.* Agam. 437, *φθονερὸν δ' ὑπ' ἄλγος ἕρπει προδίκοις Ἀτρείδαις.* Hesiod, Scut. Herc. 264, represents *Ἀχλὺς* as a sort of *goddess of gloom*, *πὰρ δ' Ἀχλὺς εἱστήκει ἐπισμυγερή τε καὶ αἰνή.*—*αὐδᾶται* is here in the middle, as Cho. 144. 264. Philoct. 852; but perhaps Auratus was right in proposing *δνοφερά τις ἀχλύς.* For the Schol. took it passively, *κακὴ δὲ φήμη περὶ τοῦ οἴκου αὐτοῦ λέγεται.*

359. *μένει γάρ.* 'For 'tis a fixed and abiding law,' that the above consequences should result from guilt. Cf. Ag. 1540, *μίμνει—παθεῖν τὸν ἔρξαντα.*—*εὐμήχανοι*, sc. *ἐσμὲν*, 'we are never at a loss for means' to carry out our designs to their fullest accomplishment.—*κακῶν μνήμονες*, cf. Prom. 524, *μνήμονες Ἐρινύες.* Cho. 639, *βυσσόφρων Ἐρινύς.*

363. *ἀτίετα.* So Canter for *ἀτίεται.* The metre demands the correction. 'Pursuing an unhonoured and ignominious office.' Cf. 200. 219. Weil reads *ἄτιμα τίομεν ἀτίεται λάχη κ.τ.λ.*—*θεῶν*, the Olympian or upper gods. Schol. *ἀφωρισμένα τῶν θεῶν τῷ προσόντι αὐτοῖς σκότει.* He therefore understood *ἀνήλιος λάμπη*, 'a sunless torch,' as a mere periphrasis for darkness, and so Hermann explains it comparing *δυσήλιον κνέφας*, v. 374. The word is rare, but occurs inf. 994, and Eur. Suppl. 993, *λάμπαι δ' ὠκύθοοί νιν*

λάχη θεῶν διχοστατοῦντ',
ἀνηλίῳ λάμπᾳ, δυσοδοπαίπαλα
δερκομένοισι καὶ δυσομμάτοις ὁμῶς.
τίς οὖν τάδ' οὐχ ἅζεταί ἀντ. δ'.
τε καὶ δέδοικεν βροτῶν,
ἐμοῦ κλύων θεσμὸν
τὸν μοιρόκραντον ἐκ θεῶν
δοθέντα τέλεον; ἐπὶ δέ μοι
γέρας παλαιὸν * ἐστὶν, οὐδ'
ἀτιμίας κύρω, καίπερ ὑπὸ χθόνα
τάξιν ἔχουσα καὶ δυσήλιον κνέφας.

ΑΘΗΝΑ.

πρόσωθεν ἐξήκουσα κληδόνος βοὴν
ἀπὸ Σκαμάνδρου, γῆν καταφθατουμένη,
ἣν δῆτ' Ἀχαιῶν ἄκτορές τε καὶ πρόμοι,

ἀμφιππεύουσι δι' ὄρφνας (according to Musgrave's and Hermann's correction). Photius, *λάμπη· παχὺς ἀφρὸς ἐπιπολῆς τοῦ οἴνου.* But Dindorf, Franz, and Linwood adopt the emendation of Wieseler, *ἀνηλίῳ λάπᾳ*, to suit the reading of the antistrophe, *ἀτιμίας κυρῶ.* Here however Hermann gives *κύρω*, so that the metrical difficulty is by no means insurmountable. Hesych. *λάπην· βόρβορον· ἰλύν.* In Hippocrates the word means a gross humour (*pituita*). The Furies are usually depicted with torches, and Aeschylus may have meant by *ἀνηλίῳ* that it pertained to the darkness of the infernal regions, like *ἀνάλιον θεωρίδα* Theb. 852. Weil considers *λάμπᾳ* here identical with *λάπᾳ*, *situ*.

365. *δυσοδοπαίπαλα.* Schol. *δυσπαράβατα καὶ τραχέα ζῶσι καὶ τοῖς θνήσκουσιν.* Cf. *ἀλαοῖσι καὶ δεδορκόσιν* v. 312. He appears to mean that the office of the goddesses (*λάχη*) is to pursue both dead and living by a road hard for them to travel over.

372. *ἐστίν.* This word is not in the MSS., nor did the Schol. find it, who explains *ἐπὶ* by *ἔπεστι.* Hermann gives *μένει γέρας παλαιὸν*, Franz (after Ahrens) *γέρας πέλει παλαιόν*, Dr. Donaldson *γέρας παλαιὸν, οὐδέ πω.* Mr. Drake suggests *οὐδὲ νῦν.*—*ἀτιμίας*, i. e. dishonour from *men* (v. 368), though held in contempt by the gods, and though holding office in Hades among the Chthonian powers, sup. 363. Inf. 692.—*κύρω*, cf. *ὅ γε μὴν κύρσας βαρέων τούτων*, inf. 892.

375. Pallas, having been invoked to come in person, even though from a distance, at v. 287, now arrives, and is seen to descend upon the stage from an aerial car, after the manner of Oceanus in the Prometheus. The poet takes occasion to allude to a dispute then pending between the Athenians and the Mitylenaeans about the possession of Sigeum. According to the Schol., the latter had obtained it by the victory of their champion in a *μονομαχία.* Aeschylus, by representing Pallas as the rightful owner in perpetuity (*ἐς τὸ πᾶν*, sup. 281) of that city, where she had a famous temple, encourages his fellow-citizens to regain it. See Herod. v. 94, 95. Strabo, lib. xiii. cap. i. (p. 600).

376. *γῆν καταφθατουμένη.* So Stanley for *τὴν καταφθατουμένην.* 'Forestalling foreign usurpation,' Müller, Diss. p. 87. Schol. *καταφθάνουσα.* From an old verb *φθάω*, fut. *φθάσω*, came *φθατὸς*, whence *φθατέω* is formed on the analogy of *στατέω*, &c. The literal sense seems here to be, 'as I was securing the land for myself before others.'

377. *ἣν δῆτ'.* The same as *ἣν δὴ*, on which see sup. 3.—*Ἀχαιῶν ἄκτορες*, the leaders of the Argive host at the Trojan war, who are supposed here to have assigned Sigeum as a share of the conquered

τῶν αἰχμαλώτων χρημάτων λάχος μέγα,
ἔνειμαν αὐτόπρεμνον εἰς τὸ πᾶν ἐμοὶ,
ἐξαίρετον δώρημα Θησέως τόκοις·
ἔνθεν διώκουσ' ἦλθον ἄτρυτον πόδα,
πτερῶν ἄτερ ῥοιβδοῦσα κόλπον αἰγίδος,
πώλοις ἀκμαίοις τόνδ' ἐπιζεύξασ' ὄχον.
καὶ νῦν ὁρῶσα τήνδ' ὁμιλίαν χθονὸς
ταρβῶ μὲν οὐδὲν, θαῦμα δ' ὄμμασιν πάρα,
τίνες ποτ' ἐστέ· πᾶσι δ' ἐς κοινὸν λέγω,
βρέτας τε τοὐμὸν τῷδ' ἐφημένῳ ξένῳ·
ὑμᾶς δ' ὁμοίας οὐδενὶ σπαρτῶν γένει,

territory to the Athenians, and to have solemnly dedicated it to Pallas.—*αὐτόπρεμνον*, 'trees and all,' viz. in absolute and entire possession.

381. *διώκουσα*, 'plying,' Theb. 366.—*ῥοιβδοῦσα*, 'flapping (making to rustle in the breeze) the folds of my aegis, without the use of wings.' Instead of wings she extended the goat-skin, usually worn wrapped round the chest and appended to the shield, and thus sailed through the air. Herod. iv. 189, *τὴν δὲ ἄρα ἐσθῆτα καὶ τὰς αἰγίδας τῶν ἀγαλμάτων τῆς Ἀθηναίης ἐκ τῶν Λιβυσσέων ἐποιήσαντο οἱ Ἕλληνες· πλὴν γὰρ ἢ ὅτι σκυτίνη ἡ ἐσθὴς τῶν Λιβυσσέων ἐστὶ, καὶ οἱ θύσανοι οἱ ἐκ τῶν αἰγίδων αὐτῇσι οὐκ ὄφιές εἰσι, ἀλλὰ ἱμάντινοι· τὰ δὲ ἄλλα πάντα κατὰ τωὐτὸ ἔσταλται.* A valuable passage,—a *locus classicus*,—on the aegis occurs in Eur. Ion 990 seqq.

383. *πώλοις ἀκμαίοις.* One might suppose that one or other of the two lines (382—3) was interpolated, each expressing differently the manner of the journey. Hermann reads *κώλοις* with Wakefield, and denies that the Schol. is right in supposing Pallas to appear mounted on a car (*ἐπὶ ὀχήματος ἔρχεται*, on v. 375). And certainly *πόδα διώκουσα* implies *personal* exertion, and the epithet *ἀκμαίοις* aptly expresses the facility of supporting and continuing it; while the word *τόνδε* proves, that if it was a car at all, it was actually visible to the spectators. And thus the *horses* must be left to the imagination of the spectators, who are to suppose that she came in haste from Sigeum, with her aegis extended to assist in propelling the vehicle. If the verse is genuine, there may be an allusion to the title of the goddess as *Ἱππία Ἀθηνᾶ.* See Photius in v., Soph. Oed. Col. 1070. In Eur. Tro. 536 she is called *θεὰ ἀμβροτόπωλος*, and in Ion 1570 she appears mounted on a car. As for *πτερῶν ἄτερ*, which Hermann contends can only signify that the goddess travelled in some way in which real wings *ought* to have been employed, but were not, and therefore not on a car at all, but merely supporting herself on the aegis,—one may reply, that there would have been need of some sort of sail whether she came over the sea or through the air. Compare *ὄχος πτερωτὸς* Prom. 137.

384. Hermann, Weil, Dindorf give *καινὴν δ'* after Canter, for *καὶ νῦν δ'*, which Franz and Linwood retain. It might be defended by *καὶ πρόσω δ' ἀποστατῶν*, sup. 65; but the poet would more probably have written *καὶ νῦν* without *δὲ*, for these particles have a peculiar import; see sup. 67. 243. 277. Theb. 178. Ag. 8 and 581. It is allowed however that *καινὴν* (which was adopted in a former edition) is not inappropriate, for it is at the *novelty* of the sight that the goddess expresses *θαῦμα*, and the point and drift of the poem is, that this first advent of the Furies to Athens is to end in their permanently established worship in that city.

388. *ὑμᾶς δ'.* 'But as for you —.' See on Cho. 826, where we have a similar accusative, *μόρον δ' Ὀρέστου.* The MSS. give *ὑμᾶς θ'*, by which *τῷδε ξένῳ* is coupled with *ὑμᾶς* by an awkward, because very sudden, change of construction. Mr. Drake says, "Here, when Pallas begins to mention the Furies' appearance, *λέγω* (understood before *ὑμᾶς*) is rather to speak *of*, i. e. *describe*, and takes an accusative;

οὔτ᾽ ἐν θεαῖσι πρὸς θεῶν ὁρωμένας,
οὔτ᾽ οὖν βροτείοις ἐμφερεῖς μορφώμασιν,—
λέγειν δ᾽ ἄμομφον ὄντα τοὺς πέλας κακῶς
πρόσω δικαίων, ἠδ᾽ ἀποστατεῖ θέμις.
ΧΟ. πεύσει τὰ πάντα ξυντόμως, Διὸς κόρη.
ἡμεῖς γάρ ἐσμεν Νυκτὸς αἰανῆς τέκνα·
Ἀραὶ δ᾽ ἐν οἴκοις γῆς ὕπαι κεκλήμεθα.
ΑΘ. γένος μὲν οἶδα κληδόνας τ᾽ ἐπωνύμους.
ΧΟ. τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσει τάχα.
ΑΘ. μάθοιμ᾽ ἄν, εἰ λέγοι τις ἐμφανῆ λόγον.
ΧΟ. βροτοκτονοῦντας ἐκ δόμων ἐλαύνομεν.
ΑΘ. καὶ τῷ κτανόντι ποῦ τὸ τέρμα τῆς φυγῆς;
ΧΟ. ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται.
ΑΘ. ἦ καὶ τοιαύτας τῷδ᾽ ἐπιρροιζεῖς φυγάς;
ΧΟ. φονεὺς γὰρ εἶναι μητρὸς ἠξιώσατο.
ΑΘ. ἄλλης ἀνάγκης οὔτινος τρέων κότον;

thus regulating its case by the sense required." But Linwood's view seems to be more satisfactory, that Pallas checks herself at v. 390, not wishing to finish her disparaging remarks on the personal appearance of the strange divinities. Compare a like aposiopesis in Cho. 186.

391. ἄμομφον. So ed. Rob. for ἄμορφον. 'However, to speak ill of others without having cause for complaint, is far from just, and Right stands aloof from it.' Mr. Drake understands the vulgate thus, "For his neighbours to speak ill of a person because he is deformed." Mr. Mayor reads τὸν πέλας, 'to speak ill of another because he has not good looks.'—It is not easy to divine what the scholiast found in his copy. His comment is, ἄμορφος οὖσα οὐ δυνήσῃ με ἐφ᾽ οἷς εἶπον ἀντιψέξαι.—δικαίων for δίκης, as in Ag. 785.

394. αἰανῆς. The Med. and the Schol. give αἰανῆ. But αἰανὸς is a usual epithet of Night, as Ajac. 672, νυκτὸς αἰανῆς κύκλος, 'Eternal Night' (inf. 642), or perhaps, in a secondary sense, 'wearisome,' 'oppressive.'

395. Ἀραί. An offended person *imprecates* on the head of his enemy the wrath of the avenging Furies. Cf. Od. ii. 132, ἐπεὶ μήτηρ στυγερὰς ἀρήσετ᾽ ἐρινῦς. Oed. Col. 1375, τοιάσδ᾽ ἀρὰς σφῷν πρόσθε τ᾽ ἐξανῆκ᾽ ἐγώ, νῦν τ᾽ ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί.

400. ποῦ τὸ τέρμα. So Tyrwhitt and others for τοῦτο τέρμα, on account of the following verse, where τὸ χαίρειν μηδαμοῦ is to be joined. Cf. 291, τὸ χαίρειν μὴ μαθόνθ᾽ ὅπου φρενῶν. Schol. ἐν τῷ Ἅιδῃ. We may translate, 'Where to feel joy in nothing is the law of the place,' or, 'where joylessness in all things is the appointed lot.' With μηδαμοῦ we should perhaps supply φρενῶν. If the poet had intended to negative νομίζεται, he would have written οὐδαμοῦ.

402. ἐπιρροιζεῖς. So Scaliger for —εῖ or —εῖν. This verb means 'to make any shrill noise at a person,' as when a pursuer shakes his garments or his weapon, or shouts close behind the fugitive. So Euripides has ἐπιρροίβδην ὁμαρτεῖν, Herc. Fur. 860. Schol. ἐπιβοᾷς, ἐπιβάλλεις.

403. ἠξιώσατο, 'thought it his duty.'

404. ἄλλης ἀνάγκης. 'What, without having to fear resentment from any (other) strong inducement?' i.e. Did he do this voluntarily, and without having to dread the consequences of neglecting some imperative order?—The ἀνάγκη meant is the injunction of Apollo, and κότον refers to the penalties he predicted, inf. 414. For the peculiar use of ἄλλης (omitted in our idiom) see Ag. 192. Pers. 633.

ΧΟ. ποῦ γὰρ τοσοῦτο κέντρον, ὡς μητροκτονεῖν;
ΑΘ. δυοῖν παρόντοιν, ἥμισυς λόγος πάρα.
ΧΟ. ἀλλ᾽ ὅρκον οὐ δέξαιτ᾽ ἄν, οὐ δοῦναι θέλει.
ΑΘ. κλύειν δίκαιος μᾶλλον ἢ πρᾶξαι θέλεις.
ΧΟ. πῶς δή; δίδαξον· τῶν σοφῶν γὰρ οὐ πένει.
ΑΘ. ὅρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω.
ΧΟ. ἀλλ᾽ ἐξέλεγχε, κρῖνε δ᾽ εὐθεῖαν δίκην.
ΑΘ. ἦ κἀπ᾽ ἐμοὶ τρέποιτ᾽ ἂν αἰτίας τέλος;

406. ἥμισυς λόγος. 'I have as yet heard only the accuser; the defendant is silent.' She means, 'let us hear from himself the motive and justification of the deed.' The reply is, 'But he will neither take an oath on his own part, nor tender one to us.' Consequently, the proceedings are informal, because the Attic process required the πρόκλησις, or challenge on oath, as a preliminary step to the trial. Stanley refers to Lysias, p. 352, ὁ μὲν γὰρ διώκων ὡς ἔκτεινε διόμνυται, ὁ δὲ φεύγων ὡς οὐκ ἔκτεινε, who however is speaking of the διωμοσία. A person is said δοῦναι ὅρκον when he offers another an object to swear by; while he who accepts it, and '*takes*' the oath, is said δέχεσθαι. For ὅρκος is, primarily, not the oath itself, but the pledge or object on which a person swears. Sometimes, as in Herod. vi. 23, ὅρκον δοῦναι and δέχεσθαι means, on the contrary, 'to swear an oath' and 'to bind another by an oath,' i. e. to get it from him. So inf. 467, ὅρκον πορόντας, and λαβεῖν ὅρκον Eur. Suppl. 1188. Ibid. v. 1232, ὅρκια δῶμεν, 'let us give the required oath.' And so λαβεῖν δίκην and δοῦναι δίκην are sometimes interchanged in sense; see Elmsl. on Heracl. 852 and Bacch. 1311. Pausan. iv. 15, 4, Ἡρακλέα δὲ αὐτόθι ὅρκον ἐπὶ τομίων κάπρου τοῖς Νηλέως παισὶ δοῦναι καὶ λαβεῖν παρ᾽ ἐκείνων λέγουσιν. Cf. ibid. iv. 23, 4. The meaning, Müller rightly observes (Dissert. p. 146), is this: 'Orestes will scarcely allow us to name the oath which he shall take for asseveration of his innocence; nor will he readily consent to rest the issue upon our swearing to his guilt by whatever oath he shall please to propose to us. But Athena very properly refuses to admit such a mode of decision in this case, as a mere semblance of justice: never, with her consent, shall oaths gain the victory for the wrong cause.' Divested of legal technicality, the plain sense is this: The Furies say to Orestes, 'Will you swear you are *not* guilty?' which, from conscientious motives, he declines to do. 'Will you tender us an oath then by which *we* may swear to your guilt?' This also he naturally objects to, because it would furnish them with a case against him. Now "both parties must be agreed to rest the issue to be tried on the oath of one or other of the parties" (Müller), and this constituted the πρόκλησις, or challenge to swear, which Pallas treats with a kind of contempt as a mere form for diverting the law from its direct course (εὐθυδικία, v. 411).—As regards the Greek, οὐ δοῦναι θέλει is equivalent to οὐκ ἂν δοίη, and therefore Hermann and others needlessly read θέλοι.

408. κλύειν δίκαιος. The Med. has δικαίους with ω superscribed. Weil and Dindorf are probably right in restoring δίκαιος. 'The course you are taking seems to show that you are more anxious to be *called* just than to *act* justly.'—'How so?' replies the chorus, as if indignant at the remark; 'explain, since you are not deficient in wisdom' (cf. inf. 812).—'I bid you not try to carry an unjust cause by oaths.'—'Proceed then to question the parties, and decide the matter by a straightforward process,' i. e. without the preliminary of πρόκλησις or διωμοσία, as explained above.

412. ἦ καὶ κ.τ.λ. 'Would you commit to me the decision of the charge?'—'Of course, as revering one that is herself worthy and born of worthy parents.' Pallas does not ask to act as umpire, but simply as president at the trial pending between the two parties. Having obtained their consent, she appoints a jury of her own nomination, inf. 465.

ΧΟ. πῶς δ' οὔ; σέβουσαί γ' ἀξίαν κἀπ' ἀξίων.
ΑΘ. τί πρὸς τάδ' εἰπεῖν, ὦ ξέν', ἐν μέρει θέλεις;
λέξας δὲ χώραν καὶ γένος καὶ ξυμφορὰς
τὰς σάς, ἔπειτα τόνδ' ἀμυνάθου ψόγον·
εἴπερ πεποιθὼς τῇ δίκῃ βρέτας τόδε
ἧσαι φυλάσσων ἑστίας ἁμῆς πέλας
σεμνὸς προσίκτωρ, ἐν τρόποις Ἰξίονος.
τούτοις ἀμείβου πᾶσιν εὐμαθές τί μοι.
ΟΡ. ἄνασσ' Ἀθάνα, πρῶτον ἐκ τῶν ὑστάτων
τῶν σῶν ἐπῶν μέλημ' ἀφαιρήσω μέγα.
οὐκ εἰμὶ προστρόπαιος, οὐδ' ἔχων μύσος
πρὸς χειρὶ τῇ 'μῇ τὸ σὸν ἐφεζόμην βρέτας.
τεκμήριον δὲ τῶνδέ σοι λέξω μέγα·
ἄφθογγον εἶναι τὸν παλαμναῖον νόμος,
ἔστ' ἂν πρὸς ἀνδρὸς αἵματος καθαρσίου
σφαγαὶ καθαιμάξωσι νεοθήλου βοτοῦ.

413. ἀξίαν κἀπ' ἀξίων. The MSS. give ἀξίαν τ' ἐπαξίων. But the words of the Schol. leave no doubt that he found the reading in the text, ἀξίων οὖσαν γονέων. Hermann and Minckwitz give σέβουσαί γ' ἀξίαν γ' ἐπαξίων, where the repetition of γε, though perhaps capable of defence, is needless and inelegant. Dindorf and Weil have ἀξίαν ἐπαξίων, Franz ἀξίαν σ' ἐπ' ἀξίων. The error of the MSS. seems to have arisen from supposing κἀπ' ἀξίων meant καὶ ἐπαξίων. Cf. Eur. Ion 735, ὦ θύγατερ, ἄξι' ἀξίων γεννητόρων ἤθη φυλάσσεις.

414. πρὸς τάδ' εἰπεῖν. Cf. πρὸς ταῦτ' ἀμείβου, Suppl. 245.

417. εἴπερ κ.τ.λ. 'If, as I presume, it is in reliance on the justice of your cause that you sit here keeping close to my statue.'

419. Ἰξίονος. The name, derived from ἱκέσθαι, implies his character of Suppliant. See inf. 687. Schol. ὃν τρόπον κἀκεῖνος προσεκάθητο τῷ ναῷ τοῦ Διὸς καθαρισθησόμενος· πρῶτος γὰρ Ἰξίων φόνον ποιήσας ἐκαθαρίσθη ὑπὸ Διός.

421. τῶν ὑστάτων κ.τ.λ. Not τὰ ὕστατα τὰ σὰ ἔπη, but τὰ ὕστατα τῶν σῶν ἐπῶν. The *anxiety* (μέλημα) resulted from the ambiguous use of προσίκτωρ, which, like προστρόπαιος, implied not merely a suppliant, but also a guilty one, i. e. not yet expiated. Hence Pallas has a doubt whether her statue is not polluted by his presence,—a doubt which Orestes immediately removes.

423—4. ἔχων for ἔχει and ἐφεζόμην for ἐφεζομένη are the clever emendations of Wieseler, justly admitted by Weil. Possibly ἐφίζομαι would be better. Compare βρέτας ἐφημένῳ in 387. The final η probably came from a superscribed correction of ἐφέζομεν.

426. ἄφθογγον. Speechless, that is, because he was not spoken to. Cf. Iph. Taur. 951, σιγῇ δ' ἐτεκτήναντ' ἀπρόσφθεγκτόν με. Orest. 75. Oed. Tyr. 352. Herc. Fur. 1283, οὐ γὰρ ἄτας εὐπροσηγόρους ἔχω. Trach. 1207, φονέα γενέσθαι καὶ παλαμναῖον σέθεν.

427. ἔστ' ἄν. 'Until, by the ministration of a man who is a purifier from murder, the spurting of blood from a sucking pig shall have besprinkled him.' The doctrine of expiation or cleansing from sin by the material application of water and blood is evidently of great antiquity. Probably the Greeks had it from Pythagoras and the Orphic mysteries. See Frag. 329. Müller, Diss. p. 124. For this use of σφαγὴ compare Ag. 1360. 1577.

πάλαι πρὸς ἄλλοις ταῦτ' ἀφιερώμεθα
οἴκοισι, καὶ βοτοῖσι καὶ ῥυτοῖς πόροις.
ταύτην μὲν οὕτω φροντίδ' ἐκποδὼν λέγω.
γένος δὲ τοὐμὸν ὡς ἔχει, πεύσει τάχα.
Ἀργεῖός εἰμι, πατέρα δ' ἱστορεῖς καλῶς,
Ἀγαμέμνον' ἀνδρῶν ναυβατῶν ἁρμόστορα,
ξὺν ᾧ σὺ Τροίαν ἄπολιν Ἰλίου πόλιν
ἔθηκας. ἔφθιθ' οὗτος οὐ καλῶς, μολὼν
ἐς οἶκον, ἀλλά νιν κελαινόφρων ἐμὴ
μήτηρ κατέκτα ποικίλοις ἀγρεύμασιν
κρύψασ', ἃ λουτρῶν ἐξεμαρτύρει φόνον.
κἀγὼ κατελθών, τὸν πρὸ τοῦ φεύγων χρόνον,
ἔκτεινα τὴν τεκοῦσαν, οὐκ ἀρνήσομαι,
ἀντικτόνοις ποιναῖσι φιλτάτου πατρός.
καὶ τῶνδε κοινῇ Λοξίας ἐπαίτιος,
ἄλγη προφωνῶν ἀντίκεντρα καρδίᾳ,
εἰ μή τι τῶνδ' ἔρξαιμι τοὺς ἐπαιτίους.
σὺ δ', εἰ δικαίως εἴτε μή, κρῖνον δίκην·
πράξας γὰρ ἐν σοὶ πανταχῇ τάδ' αἰνέσω.
ΑΘ. τὸ πρᾶγμα μεῖζον εἴτις οἴεται τόδε

429. πρὸς ἄλλοις οἴκοις. '*At* other houses, both by slain victims and by running water.' See sup. 230. Cho. 63.

431. φροντίδα, i.e. the μέλημα in v. 422. Schol. τὴν τοῦ μύσους.

435. ξὺν ᾧ. Schol. διὰ τούτων φιλοποιεῖται τὴν θεόν.

439. κρύψασ', ἃ κ.τ.λ. So Hermann for κρύψασα. The allusion is to the exhibition of the blood-stained robe in Cho. 967. 998, μαρτυρεῖ δέ μοι φᾶρος τόδ', κ.τ.λ. Hence the use of the imperfect. On the meaning of ἐκμαρτυρεῖν see Ag. 1167.

443. κοινῇ. In common with my own natural desire for vengeance, the declaration of Apollo, that I should suffer griefs if I omitted that duty, was a motive for acting. See Cho. 264—9. 1021. The Schol. explains τῶνδε κοινῇ by πάντων.—ἐπαίτιος, 'blamable,' as Il. i. 335, οὔ τί μοι ὔμμες ἐπαίτιοι. Inf. 445 ἐπαιτίους means *noxios*.

446. σὺ δ'. MSS. σύ τ', corrected by Pearson.—δικαίως, i. e. ἔκτεινα, v. 441.

447. πράξας ἐν σοί. 'For however I may have fared before you (at your tribunal), I shall be content.' Schol. τὰ κατὰ τὴν σὴν κρίσιν ἀποβαίνοντα, ὁποῖα ἂν ᾖ, ἐπαινέσω. So Antig. 634, ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι; Ajac. 1369, ὡς ἂν ποιήσῃς, πανταχῇ χρηστός γ' ἔσει. Herod. ix. 27, fin. πάντῃ γὰρ τεταγμένοι πειρησόμεθα εἶναι χρηστοί. Compare also Pers. 227.

448. μεῖζον εἴτις κ.τ.λ. 'Too great, if any mortal thinks to decide it: nay, even I, a goddess, am not permitted to settle disputes about murder which is visited by the keen anger of the Furies,' i. e. which it is their province to punish, rather than mine. Schol. εἴ τις οἴεται τὸ πρᾶγμα τόδε βροτὸς δικάζειν, μεῖζον ἢ κατὰ ἀνθρώπους οἴεται. This comment, which is a confusion between εἴτις and ἤ τις, has wrongly induced Franz and Dindorf to read ἤ τις οἴεται, and Hermann ἢ εἴ τις οἴεται. Nothing can be simpler or better than the ordinary reading.

βροτὸς δικάζειν· οὐδὲ μὴν ἐμοὶ θέμις
φόνου διαιρεῖν ὀξυμηνίτου δίκας,
ἄλλως τε καὶ σὺ μὲν κατηρτυκὼς ἐμοῖς
ἱκέτης προσῆλθες καθαρὸς ἀβλαβὴς δόμοις·
ὅμως δ' ἄμομφον ὄντα σ' αἱροῦμαι πόλει·
αὗται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον,
καὶ μὴ τυχοῦσαι πράγματος νικηφόρου,

450. *φόνου*. The MSS. give *φόνους*, and the Schol. appears also to have read *ὀξυμηνίτους*, for his comment is, *φόνους ἐφ' οἷς ταχέως μηνίσουσιν Ἐρινύες*. It is possible that Aeschylus wrote *φόνους διαιρεῖν ὀξυμηνίτους δίκας*, 'to decide about murders in trials which will bring sharp resentment,' as he has *ἀπλακήματα δικάζειν ὑστάτας δίκας* Suppl. 227; but the MSS. give *ὀξυμηνίτου*, and the sense is virtually the same.

451. *ἐμοῖς*. So Pauw for *ὅμως*. Others have proposed *δόμοις ἐμοῖς· ἄμομφον ὄντα δ'* or *ἄμομφον δ' ὄντα σ'* κ.τ.λ. in v. 453. The reading and the interpretation of this passage are alike uncertain, and considerable difficulty arises in the rare word *κατηρτυκὼς*, which the Schol. explains *τέλειος τὴν ἡλικίαν*, Hesychius *τέλειος* (others read *τελειώσας*, the MSS. giving *τελείως*), *κυρίως δὲ ἐπὶ τῶν ἀλόγων ζώων, ὅταν ἐκβάλῃ πάντας τοὺς ὀδόντας*. Euripides, Frag. Aeol. 39, has *νῦν δ' ἀμβλύς εἰμι καὶ κατηρτυκὼς πόνῳ*, which Cicero, Tusc. Q. iii. 28, translates *subactus miseriis*. The word is said by the grammarians to have been used of animals which have shed all their first teeth, as a horse is said to have done when four and a half years old (Aristot. H. A. vi. 22. Shakspeare, Hen. VIII. 1. 3, '*Well said, lord Sands: Your colt's tooth is not cast yet.*') Properly, perhaps, it was an elliptical phrase for 'having fitted the mouth fully with teeth.' Be this as it may, the notion was transferred to the time of life when they were of mature age. Then came the idea of 'tamed,' 'spirit-broken,' which it bears in the present passage and in Euripides. Compare v. 229, *ἀμβλὺς ἤδη προστετριμμένος τε*. The goddess means to say, that least of all can she try a cause in which her own suppliant is the defendant. Müller, assuming as true the more than questionable correction *τελειώσας* in the above gloss of Hesychius, explains (Diss. p. 106), "having duly performed every thing," i.e. the ceremonies of purification. See *New Cratylus*, p. 296 (ed. 1). Translate: 'Especially as you on your part have come, a worn-out suppliant, purified and harmless, to my temple; but nevertheless (i.e. so that, though a murderer, since you have been expiated) I accept you as one who is blameless to (a refuge in) my city.' For the crime had been committed at Argos, and therefore did not directly concern the Athenians. Hermann reads *κατηρτυκὼς δρόμοις*, 'worn out by your long wanderings,' one or two of the MSS. giving *δρόμοις* as a variant at the end of the next line. This is probable enough; and so perhaps is his *αἰδοῦμαι* for *αἱροῦμαι*, since *αἰδεῖσθαι* was the peculiar word for showing mercy to suppliants. Cf. Suppl. 631. *αἰδοῦνται δ' ἱκέτας Διὸς, ποίμναν τάνδ' ἀμέγαρτον*. But Aeschylus was rather fond of *αἱρεῖσθαι* (cf. Ag. 1631. inf. 461. Cho. 542. 919), and for the dative we may compare Eur. Bacch. 770, *δέχου πόλει τῇδ'*. Thuc. vi. 44, *τῶν μὲν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει*. Suppl. 215, *εὖ τε δεξάσθω χθονί*.

454. *αὗται δ'*. The *δὲ* answers *σὺ μὲν* in 451. 'But these Furies (whom you would wish me to send away) have a respect due to them which does not allow of their easy dismissal; and if they do not obtain the victory in this matter, poison hereafter resulting to the country from their anger, falling on the plain will prove an intolerable and enduring disease.' The Schol. explains *εὐπέμπελον* by *εὐπαραίτητον, εὐχερῆ, εὐάρεστον*. But there seem to have been two words which he has confounded, *εὐπέμφελος* (*δυσπέμφελος*) and *εὐπέμπελος*. The latter may be compared with *δύσπεμπτος ἔξω*, Ag. 1161, and is strongly confirmed by *πέμπειν* in v. 459.—*μοῖραν*, as *θεοὺς μοίρας ποιεῖσθε μηδαμῶς*, Oed. Col. 277. Some translate *rationem*, or *conditionem*.

455. *τυχοῦσαι*. The 'nominativus pendens' is not uncommon in Aeschylus;

χώρᾳ μεταῦθις ἰὸς ἐκ φρονημάτων
πέδῳ πεσὼν ἄφερτος αἰανὴς νόσος.
τοιαῦτα μὲν τάδ' ἐστίν· ἀμφότερα, μένειν
πέμπειν τε, †δυσπήμαντ' ἀμηχάνως ἐμοί.
ἐπεὶ δὲ πρᾶγμα δεῦρ' ἐπέσκηψεν τόδε,
φόνων δικαστὰς ὁρκίοις αἱρουμένους
θεσμὸν τὸν εἰς ἅπαντ' ἐγὼ θήσω χρόνον,
ὑμεῖς δὲ μαρτύριά τε καὶ τεκμήρια
καλεῖσθ', ἀρωγὰ τῆς δίκης ὁρκώματα·
κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα
ἥξω, διαιρεῖν τοῦτο πρᾶγμ' ἐτητύμως

but here, as above v. 340, the construction was intended to be continued from the verb immediately preceding.—*ἰὸς*, the blight described inf. 769. 780—3, as *στάλαγμα*, a venom distilling from the Furies, as from the mouths of serpents.

Ibid. *πράγματος νικηφόρου*, 'a victorious cause,' i.e. a victory in it. Suppl. 229. *ὅπως ἂν ὑμῖν πρᾶγος εὖ νικᾷ τόδε*

458. Dr. Donaldson's reading is *μένειν πέμπειν τ' ἀμηνίτως σφε δυσπήμαντ' ἐμοί*. The MSS. give *πέμπειν δὲ δυσπήματ' ἀμηχάνως ἐμοί*. The Schol. explains *πέμπειν αὐτὰς ἀμηνίτως δυσχερές ἐστιν ἐμοί*. He might be thought to have read *πέμπειν δ' ἀμηνίτους ἀμηχάνως ἔχει*. The reading in the text is Hermann's, according to the corrections of Auratus and Stanley. 'Thus then the matter stands; both alternatives, either for them to remain or for me to send them away, are alike difficult for me.' The object of Pallas, as appears by the result, was to appease the Furies by giving them honours in the country, not to irritate them by sending them from her temple, as Apollo had summarily dismissed them at Delphi. With *δυσπήμαντος* compare *δυσκύμαντος* Ag. 636. Weil reads *δυσποίμαντ' ἀμηνίτως*, 'hard to manage (or bring about) without the anger of either party.'

460. *δεῦρ' ἐπέσκηψεν*. 'Has devolved on me.' Cf. 412, *ἦ κἀπ' ἐμοὶ τρέποιτ' ἂν αἰτίας τέλος;*

461. *ὁρκίοις*. So I before conjectured for *ὁρκίων*, the genitive having apparently arisen from assimilating the termination to *φόνων*,—a frequent error. Cf. Ag. 96. 643. 1417. Theb. 783, and perhaps Cho. 13. Hermann and Dindorf give *ὁρκίους αἱρουμένη* after Casaubon. But *αἱρεῖν τινὰ ὅρκοις* may be satisfactorily defended by *ἀραῖον λαβεῖν τινα* Oed. R. 276. *ὅρκοις καταλαβεῖν* Thuc. i. 9. iv. 86. So Herod. iii. 74, *πίστι λαβόντες καὶ ὁρκίοισι*. Ib. ix. 106, *τούτους καταλαβόντες ὁρκίοισι*. Eur. Med. 735, *ὁρκίοισι μὲν ζυγείς*. Hipp. 657, *ὅρκοις ᾑρέθην* (MSS. *εὑρέθην*, but Schol. *ἐλήφθην*). The correction is confirmed by the scholium, *οἷον ἐνόρκους δικαστάς*. The present participle is correctly used, since it was not for this occasion only, but for all time that the oath was to be administered to members of the Areopagus. Otherwise the poet might have preferred *ὁρκίοις εἰλημμένους*.—*θεσμὸν* κ.τ.λ. 'I will appoint judges under the obligation of an oath as an institution which shall endure for all time.' Hermann, objecting to *τὸν εἰς ἅπαντα χρόνον* (*ἐσόμενον*), supposes a line to have been lost, *σέβειν κελεύσω τῶν ἐμῶν ἀστῶν πόλιν θεσμὸν, τὸν* κ.τ.λ. So also Weil, who reads *ὁρκίων αἰδουμένους θεσμὸν, τὸν* &c., where *τὸν* is the relative.

462. There is an antithesis between *ἐγὼ* (*μὲν*) and *ὑμεῖς δέ*.

463. *μαρτύρια*. Probably pronounced as a trisyllable. See on v. 764.

464. *καλεῖσθε*, 'get them summoned by the herald.' The Schol. took it for *προκαλεῖσθε*,—*ὑμεῖς δὲ ὅρκους αὐτοὺς αἰτήσατε*.

465. *τὰ βέλτατα*. For *τοὺς βελτάτους*. The constitution of the Areopagus was aristocratic. 'When I have chosen the best-born of my citizens, I will return, that they may decide this cause according to its merits, having pledged themselves by oath to give no unfair decision.'

ὅρκον πορόντας μηδὲν ἔκδικον φράσειν.

ΧΟ. νῦν καταστροφαὶ νέων στρ. ά.
θεσμίων, εἰ κρατήσει δίκα * τε καὶ βλάβα
τοῦδε μητροκτόνου.
πάντας ἤδη τόδ' ἔργον εὐχερείᾳ ξυναρμόσει βροτούς.
πολλὰ δ' ἔτυμα παιδότρωτα
πάθεα προσμένει τοκεῦσιν μεταῦθις ἐν χρόνῳ.
οὔτε γὰρ βροτοσκόπων ἀντ. ά.
μαινάδων τῶνδ' ἐφέρψει κότος τις ἐργμάτων,
πάντ' ἐφήσω μόρον,
πεύσεται δ' ἄλλος ἄλλοθεν, προφωνῶν τὰ τῶν πέλας
κακά,
λῆξιν ὑποδοχήν τε μόχθων·

467. *πορόντας — φράσειν.* The MSS. give *περῶντας—φρεσίν.* But the Schol. has *ὅρκον διδόντας*, whence Hermann restored *πορόντας.* See on v. 407. Dr. Donaldson reads *ὅρκον περῶντας μηδέν' ἐκδίκοις φρεσίν.* Weil, *ὁρκῶν περῶντας μηδὲν ἐκδίκοις φρεσὶν*, *juramentorum nihil violantes injustis animis.*—*φράσειν* is the emendation of Markland. It is liable to an objection on the ground that *φράζειν* seldom means simply 'to speak,' 'declare,' but 'to explain,' e. g. Prom. 626. Ag. 1028. See however inf. 593. Cho. 113.—Pallas here leaves the stage. Schol. *ἡ μὲν Ἀθηνᾶ ἀπῆλθεν εὐτρεπίσαι δικαστὰς, ὁ δὲ Ὀρέστης ἱκετεύων μένει, αἱ δὲ Ἐρινύες φρουροῦσιν αὐτόν. μέλος δὲ οἰκεῖον ᾄδουσι τῇ ἑαυτῶν προαιρέσει.*

468. The ode which follows is an elaborate exposition of the *use* (so to speak) of Erinyes, as keeping in check the tendency of man to sin, and as regulating society by the force of Conscience. Their office once being removed, they argue, all sense of justice will vanish, and with justice will vanish piety towards parents, reverence for the gods, and respect for fellow-creatures.—*καταστροφαὶ νέων θεσμίων*, 'a revolution caused by new laws.' Or, 'the subversion of (old) laws so as to become new.' Cf. Prom. 317, *καὶ μεθάρμοσαι τρόπους νέους.* 'If,' says the chorus, 'the cause and the wrong of this matricide shall triumph, there will be an end of the principles which have hitherto governed society, and new ones will prevail.'

471. *εὐχερείᾳ ξυναρμόσει.* 'Will win over all men by the ease of committing it;' or perhaps, 'will reconcile them to the reckless commission of crime.' For *εὐχέρεια* (like *εὐμαρὴς* Suppl. 333) means that unconcern and indifference about the right or wrong of a thing which makes men disregard consequences. So Plato, Resp. iii. 5, *μὴ πολλὴν εὐχέρειαν ἐντίκτωσι τῆς πονηρίας.* Dem. Mid. p. 548. *λίαν εὐχερής.*

471. *ἔτυμα*, i. e. *ἔργῳ καὶ οὐ λόγῳ*, 'real,' 'genuine,' not mere idle tales.—*προσμένει*, 'are in store for parents in ages yet to come.'

476. *οὔτε γάρ.* Answered by *δὲ* in 480; though Hermann and Dind. read *οὐδὲ γάρ.* The *γὰρ* is anticipative, for *ἐπεὶ*, 'as,' or 'since;' cf. Ag. 512.—*τῶνδε* belongs to *ἐργμάτων*, not to *μαινάδων*, as *τόδ' ἔργον* above. The sense is, 'Since no wrath against such deeds will henceforth proceed from the infuriated watchers of man's actions, I will permit (let loose) every kind of murder.' Schol. *οὐ τιμωρήσω τοῖς ἀδικουμένοις, ἀλλὰ συγχωρήσω ἀλλήλους ἀναιρεῖν.* So *ἐφῆκεν ἀρὰς* Theb. 783, and the Homeric *πότμον* or *χεῖρας ἐφεῖναι*, Il. i. 567. iv. 396. Od. xvii. 130.

481. MSS. *ὑπόδοσίν τε.* Weil retains the vulgate, which he renders, "Exquirent undique, aliorum mala praedicantes, finem remissionemve malorum, et infirma remedia frustra pro solatiis adhibent." Hermann, Franz, and Minckwitz adopt the reading of MS. Ven. *ὑπόδυσιν*, 'escape from.' Possibly *ὑποδιδόναι* may signify 'to diminish,' as *ἐπιδιδόναι* means 'to increase;' but the Schol. explains *διαδοχὴν*, and he probably found *ὑποδοχὴν*, which gives this sense: 'and one shall hear from another, while he is predicting the misfortunes of others, that he is himself getting and harbouring in his house the like evils' (*λῆξιν* from *λαγχάνειν*). Scholefield translates, 'Will inquire for the leaving off and decrease of troubles,' i. e. will ask when there is to be an end of them,—as *Μενέλεων δὲ πεύθομαι* Ag. 600. And so perhaps the Schol. understood it, *ἀεὶ τὰ ἀλλήλων ἀκούσονται, καὶ οὐ* [*ὅτι οὐ*?] *γίνεται κακῶν ἀνάπαυσις.*

ἄκεά τ' οὐ βέβαια τλάμων [δέ τις] μάταν παρηγορεῖ.
μηδέ τις κικλησκέτω στρ. β'.
ξυμφορᾷ τετυμμένος,
τοῦτ' ἔπος θροούμενος,
Ὦ δίκα, ὦ θρόνοι τ' Ἐρινύων.
ταῦτά τις τάχ' ἂν πατὴρ
ἢ τεκοῦσα νεοπαθὴς
οἶκτον οἰκτίσαιτ', ἐπειδὴ πίτνει δόμος δίκας.
ἔσθ' ὅπου τὸ δεινὸν εὖ ἀντ. β.'
καὶ φρενῶν ἐπίσκοπον
δεῖ μένειν καθήμενον·
ξυμφέρει σωφρονεῖν ὑπὸ στένει·
τίς δὲ μηδὲν ἐν φάει
καρδίας †ἀνατρέφων,

482. *ἄκεά τ' οὐ βέβαια.* 'And the unhappy man talks in vain of the uncertainty of remedies,' i. e. appeals to the law in vain. The words *δέ τις* seem to have been inserted by some one who did not perceive that *τλάμων* agreed with the preceding *ἄλλος.* The MSS. give *ἄκετ' οὐ βέβαια*, but *ἄκεστ'* is the reading of MSS. Flor. Ven. Hermann well compares Apoll. Rhod. ii. 622, for the peculiar use of *παρηγορεῖν*, 'to speak of a thing by way of a consolation,' *Τῖφυ, τί δή μοι ταῦτα παρηγορέεις ἀχέοντι;*

488. *ταῦτα*, 'thus.' See on Suppl. 396.

491. *ἔσθ' ὅπου.* 'There are cases where it is right that awe should remain enthroned, exercising a proper guardianship over the mind.' This sentiment is directed against those who under the false cry of liberty would remove every restraint, and even do away with government itself (v. 500). There was an old saw that awe and reverence were inseparable, *ἵνα περ δέος, ἔνθα καὶ αἰδώς.* Cf. inf. 661. 669. Ajac. 1073, *οὐ γάρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς φέροιντ' ἄν, ἔνθα μὴ καθεστήκοι δέος.* Thuc. ii. 37, *τὰ δημόσια διὰ δέος μάλιστα οὐ παρανομοῦμεν.* On *καθήμενον*, involving the idea of *majesty*, see Suppl. 94.

494. *δεῖ μένειν.* So Dobree, Dindorf, Minckwitz, Weil, Donaldson, for *δειμαίνει.* Schol. *οὐ πανταχῇ τὸ δεινὸν ἀπεῖναι φρενῶν δεῖ.* Hermann and Linwood give *δειμανεῖ*, Franz *δειματοῖ.*

495. *ὑπὸ στένει*, 'through suffering.' On this doctrine see Ag. 169.

496. *τίς δὲ κ.τ.λ.* 'For who, if he cherishes no sentiment of fear (*δεινὸν*, i. e. *δέος*, or *στένος*) in the gaiety of his heart,—be it state or be it individual,—would be likely any longer to reverence justice as heretofore (*ὁμοίως*)?' I formerly inserted *ἂν* before *ἀνατρέφων* for the sake of the metre; but the particle would not stand in the right place. The *ᾱ* in *ἀνᾱτρέφων* is hardly correct. Perhaps, *καρδίαν ἀναστρέφων.* Cf. 23. Hermann supplies *ἔτ'.* Franz has *ἄνια τρέφων*, and so Donaldson, after H. L. Ahrens. Cf. Pers. 1040. Weil has *καρδίας φύλακα τρέμων.* The MSS. give *καρδίαν*, but the Schol. explains *ἐν λαμπρότητι φρενῶν.*

ἢ πόλις βροτός θ' ὁμοίως ἔτ' ἂν σέβοι δίκαν;
μήτ' ἀνάρχετον βίον   στρ. γ'.
μήτε δεσποτούμενον
αἰνέσῃς.
παντὶ μέσῳ τὸ κράτος θεὸς ὤπασεν·
ἄλλ' ἄλλᾳ δ' ἐφορεύει.
ξύμμετρον δ' ἔπος λέγω,
δυσσεβίας μὲν ὕβρις τέκος ὡς ἐτύμως·
ἐκ δ' ὑγιείας
φρενῶν ὁ πᾶσιν φίλος
καὶ πολύευκτος ὄλβος.
ἐς τὸ πᾶν δέ σοι λέγω,   ἀντ. γ'.
βωμὸν αἴδεσαι δίκας·
μηδέ νιν
κέρδος ἰδὼν ἀθέῳ ποδὶ λὰξ ἀτί-
σῃς· ποινὰ γὰρ ἐπέσται·
κύριον μένει τέλος.
πρὸς τάδε τις τοκέων σέβας εὖ προτίων

500. ἀνάρχετον. The excellent correction of Wieseler for ἄναρκτον. The MSS. Ven. Flor. give ἀνάρκητον, Farn. ἀνάρκετον. Compare ἀριδείκετος, ἀπεύχετος, Cho. 614, with πολύευκτος inf. 509. In the contraction, χ becomes κ on account of the dental immediately following.—δεσποτούμενον, cf. Cho. 96.

503. παντὶ μέσῳ. Theognis 335, μηδὲν ἄγαν σπεύδειν· πάντων μέσ' ἄριστα. Pind. Pyth. xi. 52, τῶν γὰρ ἂμ πόλιν εὑρίσκων τὰ μέσα μακροτέρῳ ὄλβῳ τεθαλότα, μέμφου' αἶσαν τυραννίδων. Plato, Resp. x. § 14, fin., τὸν μέσον ἀεὶ τῶν βίων αἱρεῖσθαι, καὶ φεύγειν τὰ ὑπερβάλλοντα ἑκατέρωσε καὶ ἐν τῷδε τῷ βίῳ κατὰ τὸ δυνατὸν καὶ ἐν παντὶ τῷ ἔπειτα· οὕτω γὰρ εὐδαιμονέστερος γίγνεται ἄνθρωπος. Eur. Frag. Alcmaeon. xiii. (82 Dind.), βροτοῖς τὰ μείζω τῶν μέσων τίκτει νόσους. Eur. Suppl. 244, τριῶν δὲ μοιρῶν ἡ 'ν μέσῳ σώζει πόλεις. Phocylides ap. Arist. Pol. iv. 9, πολλὰ μέσοισιν ἄριστα· μέσος θέλω ἐν πόλει εἶναι.

504. ἄλλ' ἄλλᾳ δ' κ.τ.λ. 'But other things (i.e. whatever is in extreme) he regards differently,' viz. with displeasure. The words are here used by a sort of euphemism. See on μὴ τοῖον, Suppl. 391. Hermann explains "*alia aliter gubernat*, i. e. alia aliis rebus pro suo arbitrio attribuit;" Linwood, "neque enim omnia eodem lumine aspicit Deus."

505. ξύμμετρον. Schol. σύντομον. Rather, perhaps, 'consistent with the above opinion,' viz. about the necessity of δέος, v. 491. For the doctrine about insolence, the child of impiety, see Ag. 734.

510. ἐς τὸ πᾶν. Schol. καθολικῶς. 'By all means,' 'under all circumstances.'

511. βωμὸν δίκας. See Ag. 375. The aorist ἤτισα from ἀτίζω is remarkable; so Theognis has ἀτίει and Homer ἀτιμᾷ. The Med. has πατήσῃς, which cannot be reconciled with the metre.

515. κύριον μένει τέλος. To every man a proper and fitting end is in reserve, viz. punishment or reward according to his deserts.

516. πρὸς τάδε, 'therefore,' 'looking to these facts.' Cf. Theb. 301. Pers. 172. 726. Eur. El. 685, καί σοι προφωνῶ πρὸς τάδ' Αἴγισθον θανεῖν. Aesch. Suppl. 215, πρὸς ταῦτ' ἀμείβου καὶ λέγ' εὐθαρσῶς ἐμοί.—προτίων, πρεσβεύων, 'putting in the first place of honour.' For the doctrine see Suppl. 687.

καὶ ξενοτίμους
ἐπιστροφὰς δωμάτων
αἰδόμενός τις ἔστω.
ἑκὼν δ' ἀνάγκας ἄτερ δίκαιος ὢν   στρ. δ'.
οὐκ ἄνολβος ἔσται·
πανώλεθρος δ' οὔποτ' ἂν γένοιτο·
τὸν ἀντίτολμον δὲ φαμὶ παρβάταν
τὰ πολλὰ παντόφυρτ' *ἄγοντ' ἄνευ δίκας
βιαίως ξὺν χρόνῳ καθήσειν
λαῖφος, ὅταν λάβῃ πόνος,
θραυομένας κεραίας.
καλεῖ δ' ἀκούοντας οὐδὲν ἐν μέσᾳ   ἀντ. δ'.
δυσπαλεῖ τε δίνᾳ·
γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ,
τὸν οὔποτ' αὐχοῦντ' ἰδὼν ἀμαχάνοις

517. ξενοτίμους ἐπιστροφὰς, literally, 'a guest-honouring management of his house;' i.e. let him show especial respect to the guests frequenting his house, the virtue of hospitality being here, as above v. 260 and elsewhere, associated with piety to parents. See Theb. 645, and for the repetition of τις, Suppl. 58.

520. ἑκὼν δ'. So Wieseler for ἐκ τῶνδ'. Plato, almost in the same words, enunciates this sentiment in Resp. ii. § 4, μηδένα ἑκόντα εἶναι δίκαιον ἀλλ' ἀναγκαζόμενον. Eur. Ion 642, ὃ δ' εὐκτὸν ἀνθρώποισι, κἂν ἄκουσιν ᾖ, δίκαιον εἶναί μ' ὁ νόμος ἥ φύσις θ' ἅμα παρεῖχε τῷ θεῷ. Plat. Protag. p. 345, D, (Simonides,) πάντας δ' ἐπαίνημι καὶ φιλέω, ἑκὼν ὅστις ἕρδῃ μηδὲν αἰσχρόν· ἀνάγκῃ δ' οὐδὲ θεοὶ μάχονται. Propert. v. 11, 48, 'Mi Natura dedit leges a sanguine ductas, Ne possem melior judicis esse metu.'

522. πανώλεθρος δ'. The δὲ was added by Heath. There appears to be some clause left to be implied: ('He may not indeed be exempt from trials and sufferings); *but* utterly destroyed he will never be.'

523. The MSS. have περαιβάδαν or παρβάδαν. ἄγοντα was added by Pauw, who is followed by Dindorf and Weil. The latter retains παρβάδαν as an adverb. 'But I say that the man who transgresses in daring defiance, and acts for the most part in a random way without justice, will in time haul down his sail perforce, when trouble has overtaken him, and his yard-arms are breaking.' The meaning concealed under these words is τὸν τὰ πολλὰ εἰκῇ τολμήσαντα φημὶ ἐς πόνους καὶ ξυμφορὰς τελευτήσειν. To act with order and sobriety, σωφρόνως and κατὰ κόσμον, is to act virtuously; opposed to which is the confusion which does not distinguish right from wrong.

525. καθήσειν. Linwood quotes Od. ix. 72, καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον. Schol. ἀπὸ τῶν χειμαζομένων, τροπικῶς. ἀντὶ τοῦ, ταπεινωθήσεται. Cf. Cho. 194, οἵοισιν ἐν χειμῶσι, ναυτίλων δίκην, στροβούμεθ'. Eur. Orest. 341, ἀνὰ δὲ λαῖφος ὥς τις ἀκάτου θοᾶς τινάξας δαίμων κατέκλυσε.

529. δυσπαλεῖ. Probably the verb, not the dative of δυσπαλής, because mere epithets are not properly coupled by τε. Herod. viii. 21, εἶχε πλοῖον κατῆρες ἕτοιμον, εἰ παλήσειε ὁ ναυτικὸς στρατός. Apollonius Rhodius, iv. 52, has δυσπαλέας ῥίζας χθονός.

530. θερμῷ, i.e. θερμουργῷ, a gloss which has crept into the MSS. in place of the true reading. Cf. ναύταισι θερμοῖς, Theb. 599, 'rash,' 'hot-headed,' &c.

531. τὸν οὔποτ' αὐχοῦντ'. As οὐ φημὶ is *nego*, so οὔποτε φημὶ would mean *nego futurum ut* —. Hence the sense here is, 'seeing the man who was too sure it would never come to this,' &c. Schol.

δύαις λαπαδνὸν, οὐδ' ὑπερθέοντ' ἄκραν·
δι' αἰῶνος δὲ, τὸν πρὶν ὄλβον
ἕρματι προσβαλὼν δίκας,
ὤλετ' ἄκλαυστος, αἴστος.

ΑΘ. κήρυσσε, κῆρυξ, καὶ στρατὸν κατειργάθου·
εἶθ' ἡ διάτορος †οὐρανοῦ Τυρσηνικὴ
σάλπιγξ, βροτείου πνεύματος πληρουμένη,
ὑπέρτονον γήρυμα φαινέτω στρατῷ·

τὸν μηδέποτε προσδοκήσαντα τιμωρεῖσθαι ἰδὼν ἐν μέσῃ τῇ δύῃ ὑπεζευγμένον καὶ χαλινωθέντα. τοῦτο γὰρ δηλοῖ τὸ λέπαδνον. But λαπαδνὸν, i.e. ἀλαπαδνὸν, 'weak,' 'helpless,' has been rightly admitted by Hermann and others from Musgrave's conjecture, λέπαδνον being only known as a substantive (Pers. 193).—ὑπερθέοντ' ἄκραν, 'weathering the point,' i.e. getting safely round the dangerous promontory. Others understand 'keeping his head above water,' or, 'skimming over the crest of the wave.' Lucian uses it in the former sense, Ἔρωτες, p. 405, Jacobitz, Χελιδονέας ὑπερθέοντες οὐκ ἀμοχθεὶ, τοὺς εὐτυχεῖς τῆς παλαιᾶς Ἑλλάδος ὅρους. In the latter, Eurip. frag. Archel. 229 (Dind.), οὐ γὰρ ὑπερθεῖν κύματος ἄκραν δυνάμεσθ'.

533. δι' αἰῶνος, 'to all time,' Suppl. 576. Cho. 24. Pers. 990.

534. ἕρματι, 'a sunken reef.' Cf. Ag. 977. Schol. τῷ βραχεῖ, 'the shoal.'—αἴστος, so Porson, Hermann, and others for ἄϊστος. Ag. 451, ἐν ἀΐστοις τελέθοντος οὔτις ἀλκά.

536. Athena now returns accompanied by twelve elect citizens who are to be installed as the first judges in the court of the Areopagus. The place is now supposed to be the hill of Mars, represented by means of the *periactos*, or shifting scenes. Müller, misled by v. 657, supposes the session to be still in the citadel, with only a distant prospect of the hill as shown by a painting. He well observes that Pallas addresses the whole body of the spectators in her inauguration speech, and that the Areopagites must be supposed to occupy chairs in the semicircular curve of the orchestra under the amphitheatre. Without doubt the expression in v. 540, 'while this council is assembling,' alludes to their march from the parodos to take the places assigned them as above. (See *Dissert*. p. 60.) When they come to vote on the question of guilty or not guilty, the thymele or central altar serves as the table from which they successively take their votes and deposit them in the urn.—κατειργάθου. So Pors., Herm. for κατεργάθου. Dindorf, Franz, and Linwood give —οῦ, as ἀμυναθοῦ in v. 416. It may, perhaps, be questioned, whether Aeschylus did not prefer the Ionic form ἔργεσθαι (common in Herodotus) for εἴργεσθαι. For in Suppl. 61 the MSS. agree in ἐργομένα.

537. ἡ διάτορος οὐρανοῦ. The MSS. give ἥτ' or εἴτ' οὖν διάτορος or διάκτορος. The correction οὐρανοῦ is due to Askew; Weil reads, and very plausibly, ἔν τ' οὐραν ίζον διάτορος κ.τ.λ., from the gloss of Photius, οὐρανιζέτω· πρὸς τὸν οὐρανὸν δικνείσθω· Αἰσχύλος. We may compare οὐρανονίκου Suppl. 169, and οὐρανομήκης, Ag. 92. Cf. Aen. viii. 526, 'Tyrrhenusque tubae mugire per aethera clangor.' Hermann retains εἴτ' οὖν διάτορος with the lacuna of a word. Yet surely εἶτα, not εἴτε, is suggested by the imperative φαινέτω. The sense is, 'Call the people to order, and *then* let the sound of the trumpet proclaim silence,' &c. The Farnese MS. has εἴτ' οὐ. διάκτυρος πέλει T., a mere attempt at a metrical correction. The anachronism in attributing to Pallas a Tyrrhenian trumpet has been noticed by others. So also Sophocles, Ajac. 17. The legend of its invention is given by Pausanias, ii. 21, 3. The use of the trumpet in the σύγκλητος ἐκκλησία of the Athenians is well known. Schol. ὅρα πῶς τὰ νέων ἔθη ἀναχρονίζει. ἃ γὰρ νῦν γίνεται, ταῦτα τὴν Ἀθηνᾶν εἰσήγαγε λέγουσαν· ἐχρῶντο γὰρ τῇ σάλπιγγι ἀνείργειν τὸ πλῆθος θέλοντες. Without doubt its notes were now actually heard in the theatre.

538. βροτείου. She, as a goddess, asks the service of mortals in a matter alien to her own dignity.

πληρουμένου γὰρ τοῦδε βουλευτηρίου
σιγᾶν ἀρήγει, καὶ μαθεῖν θεσμοὺς ἐμοὺς
πόλιν τε πᾶσαν εἰς τὸν αἰανῆ χρόνον
καὶ τόνδ', ὅπως ἂν εὖ καταγνωσθῇ δίκη.

ΧΟ. ἄναξ Ἄπολλον, ὧν ἔχεις αὐτὸς κράτει.
τί τοῦδε σοὶ μέτεστι πράγματος, λέγε.

ΑΠ. καὶ μαρτυρήσων ἦλθον· ἔστι γὰρ †δόμων
ἱκέτης ὅδ' ἀνὴρ, καὶ δόμων ἐφέστιος
ἐμῶν· φόνου δὲ τοῦδ' ἐγὼ καθάρσιος·
καὶ ξυνδικήσων αὐτός· αἰτίαν δ' ἔχω
τῆς τοῦδε μητρὸς τοῦ φόνου. σὺ δ' εἴσαγε
ὅπως ἐπίστᾳ τήνδ' *ὁ κυρώσων δίκην.

ΑΘ. ὑμῶν ὁ μῦθος· εἰσάγω δὲ τὴν δίκην.
ὁ γὰρ διώκων πρότερος ἐξ ἀρχῆς λέγων
γένοιτ' ἂν ὀρθῶς πράγματος διδάσκαλος.

ΧΟ. πολλαὶ μέν ἐσμεν, λέξομεν δὲ συντόμως·

540. πληρουμένου, 'while filling,' viz. in the interval while the judges are taking their seats.

543. καὶ τόνδ'. So the Med., but most MSS. and the Schol. have καὶ τῶνδ'. The general sense is the same: 'the citizens collectively are to hear my institutions intended for all time, and Orestes in particular is to do so, in order that his suit may be justly and formally decided.' Perhaps εὖ διαγνωσθῇ. Hermann reads ἐκ τῶνδ', and supposes a verse to have been lost after μαθεῖν θεσμοὺς ἐμούς. If τῶνδε be read, we may readily understand τῶνδε δίκη of the suit pending between Orestes and the Furies.

544. ἄναξ Ἄπολλον. The chorus say this on perceiving Apollo to approach to take a part in the trial.

546—7. δόμων. Probably a transcriber's error in one or the other of these verses. Hermann and Weil read νόμῳ in the former, with G. Burges; Mr. Drake proposes μολών. Franz reads μυχῶν in the second after H. L. Ahrens.—τοῦδε, perhaps τῷδε.

549. ξυνδικήσων. Properly, ξύνδικος is the counsel for the defendant, ξυνήγορος for the plaintiff or prosecutor. But the distinction is not always accurately observed, as inf. 731. The Schol. has an idea, derived apparently from the words immediately following, that ξύνδικος is 'one equally implicated in the accusation.' Though he is probably wrong, his comment is worth consideration, σύνδικοι λέγονται οἷς ἴσον μέτεστιν ἐν τῇ δίκῃ τῆς αἰτίας. Perhaps this throws some light on the difficult word ξυνδίκως, Agam. 1579.

551. ὁ κυρώσων. The MSS. give κύρωσον, except Flor. which has κυρώσων. The article is added from a former conjecture of the present editor. 'Do you, whoever intends to bring before the court this suit (viz. as εἰσαγωγεὺς), introduce the cause,' or open the case. To which Pallas replies, 'Tis for you (the Furies) to speak, for I will act as εἰσαγωγεύς. This correction restores the sense perfectly by changing Є into O. Hermann and others read ὅπως τ' ἐπίστᾳ τήνδε κύρωσον δίκην. In this case σὺ must be addressed to Pallas.

555. πολλαί. Schol. τοῦτο οὐ πρὸς τὰς τρεῖς (the number commonly assigned in the later mythology), ἀλλὰ πρὸς τὸν χορόν· ιέ γὰρ ἦσαν. Hermann has an idea that only three were properly Ἐρινύες, the remainder being called Ἀραὶ, sup. 395.—ἔπος πρὸς ἔπος, 'verse for verse.' Cf. Cho. 324. Ag. 1163.

ἔπος δ' ἀμείβου πρὸς ἔπος ἐν μέρει τιθείς.
τὴν μητέρ' εἰπὲ πρῶτον εἰ κατέκτονας.

ΟΡ. ἔκτεινα· τούτου δ' οὔτις ἄρνησις πέλει.
ΧΟ. ἓν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων.
ΟΡ. οὐ κειμένῳ πω τόνδε κομπάζεις λόγον.
ΧΟ. εἰπεῖν γε μέντοι δεῖ σ' ὅπως κατέκτανες.
ΟΡ. λέγω· ξιφουλκῷ χειρὶ πρὸς δέρην τεμών.
ΧΟ. πρὸς τοῦ δ' ἐπείσθης, καὶ τίνος βουλεύμασι;
ΟΡ. τοῖς τοῦδε θεσφάτοισι· μαρτυρεῖ δέ μοι.
ΧΟ. ὁ μάντις ἐξηγεῖτό σοι μητροκτονεῖν;
ΟΡ. καὶ δεῦρό γ' ἀεὶ τὴν τύχην οὐ μέμφομαι.
ΧΟ. ἀλλ' εἴ σε μάρψει ψῆφος, ἄλλ' ἐρεῖς τάχα.
ΟΡ. πέποιθ'· ἀρωγὰς δ' ἐκ τάφου πέμψει πατήρ.
ΧΟ. νεκροῖσί νυν πέπεισθι μητέρα κτανών.
ΟΡ. δυοῖν γὰρ εἶχε προσβολὰς μιασμάτοιν.
ΧΟ. πῶς δή; δίδαξον τοὺς δικάζοντας τάδε.
ΟΡ. ἀνδροκτονοῦσα πατέρ' ἐμὸν κατέκτανεν.
ΧΟ. τοιγὰρ σὺ μὲν ζῇς, ἡ δ' ἐλευθέρα φόνῳ.

559. τῶν τριῶν. The *third* fall in wrestling was decisive of defeat, and the vanquished party was then said κεῖσθαι πεσών. Cf. Ag. 1256, ὑπτίασμα κειμένου πατρός. Il. xxiii. 733, καί νύ κε τὸ τρίτον αὖθις ἀναΐξαντ' ἐπάλαιον, εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν. Soph. Frag. 678, 13, τίν' οὐ παλαίουσ' ἐς τρὶς ἐκβάλλει θεῶν; Orest. 434, διὰ τριῶν ἀπόλλυμαι. Plat. Phaedr. p. 256, B. τῶν τριῶν παλαισμάτων τῶν ὡς ἀληθῶς Ὀλυμπιακῶν ἓν νενικήκασιν. Ar. Ach. 994, τρία προσβαλεῖν. Hence τριακτὴρ and ἀτρίακτος, Ag. 165. Cho. 331.

563. πρὸς τοῦ δ' κ.τ.λ. 'I do not mean, in asking ὅπως κατέκτανες, with what *weapon*, but on *whose instigation* you slew her,'—'how it came to pass that' &c. Hence the question is now more explicitly repeated. Schol. on v. 562, πλανᾶται· αἱ μὲν γὰρ τὴν αἰτίαν τοῦ φόνου πυνθάνονται, ὁ δὲ πρὸς τὸ πῶς (ὅπως), ξίφει, φησίν.

565. ὁ μάντις. 'What! the prophet-god suggests to you to kill your mother?'—'Yes, and up to this time I have no reason to complain of my lot,' i. e. he has kept his promise in protecting me.—ἐξηγεῖτο means, 'acted as ἐξηγητής, or interpreter of the moral law.' There is irony in ὁ μάντις. Cf. v. 162.

568. πέμψει. So the Scholiast. The MSS. have πέμπει, which might mean 'keeps sending me assistance,' to support me in my troubles.'

569. πέπεισθι. A form of reduplicated aorist, with a termination like ἄνωχθι Cho. 759, κέκραχθι Acharn. 335, ἔκπιθι Cycl. 570, and the Homeric κέκλυθι, τέτλαθι, δείδιθι. Of course this is ironically said: *i nunc, fide mortuis*.

570. προσβολὰς, Schol. συντυχίας. Weil interprets it προστρίμματα, 'the *spots* of a double crime.' 'I did it, because she had the union of two defilements,' viz. by killing her husband and my father.—μιασμάτοιν for —ων is Elmsley's correction. Cf. Ag. 1355.

573. τοιγάρ. Herm. τί γάρ; *Quid id ad rem?* Cf. 648. So also Weil. But τοιγὰρ implies some ellipse:—'Well then, she killed her husband, and you killed your mother. So far you are equal. But you are yet alive, while she has paid the penalty by her death.'—'If *I* am to be persecuted on that plea, why did you not chase *her*, before she was put to death?'—'Because she did not, like you, kill a blood-relation.' See above, v. 202.—For φόνου of the MSS. Herm., Dind., Weil, Minckwitz adopt Schütz's correction φόνῳ. The genitive would mean 'free from the guilt of blood,' but then we must understand 'by her own death;' the dative expresses this, but leaves αἵματος to be supplied with ἐλευθέρα.

ΟΡ. τί δ' οὐκ ἐκείνην ζῶσαν ἤλαυνες φυγῇ;
ΧΟ. οὐκ ἦν ὅμαιμος φωτὸς ὃν κατέκτανεν.
ΟΡ. ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι;
ΧΟ. πῶς γάρ σ' ἔθρεψεν ἐντὸς, ὦ μιαίφονε,
ζώνης; ἀπεύχει μητρὸς αἷμα φίλτατον;
ΟΡ. ἤδη σὺ μαρτύρησον, ἐξηγοῦ δέ μοι,
Ἄπολλον, εἴ σφε σὺν δίκῃ κατέκτανον.
δρᾶσαι γὰρ, ὥσπερ ἐστὶν, οὐκ ἀρνούμεθα·
ἀλλ' εἰ δικαίως εἴτε μὴ τῇ σῇ φρενὶ
δοκεῖ τόδ' αἷμα, κρῖνον, ὡς τούτοις φράσω.
ΑΠ. λέξω πρὸς ὑμᾶς, τόνδ' Ἀθηναίας μέγαν
θεσμὸν, δικαίως, μάντις ὢν δ' οὐ ψεύσομαι.
οὐπώποτ' εἶπον μαντικοῖσιν ἐν θρόνοις,
οὐκ ἀνδρὸς, οὐ γυναικὸς, οὐ πόλεως πέρι,
ὃ μὴ κελεύσαι Ζεὺς Ὀλυμπίων πατήρ.
τὸ μὲν δίκαιον τοῦθ' ὅσον σθένει μαθεῖν,
βουλῇ πιφαύσκω δ' ὕμμ' ἐπισπέσθαι πατρός·

576. ἐγὼ δὲ κ.τ.λ. This, which at first sight seems rather a simple question, involves the doctrine afterwards laid down by Apollo, that the child owes his sole existence to the father.—πῶς γὰρ, *nisi sanguine suo*, Weil.—ἐντὸς ζώνης, cf. Cho. 979.

579. ἤδη κ.τ.λ. 'At this point of the inquiry do *you* deliver your testimony,' since it is a question to which I am at a loss for a reply. Schol. ὡς ἀπορῶν τῆς ἀποκρίσεως. ἐπεὶ γὰρ ἦλθεν εἰς τὴν διάκρισιν τοῦ δικαίως ἢ μὴ ἀνῃρηκέναι τὴν μητέρα, ἐπὶ τὸν συμβουλεύσαντα θεὸν καταφεύγει.—ἐξηγοῦ, act as my ἐξηγητὴς or expounder of the law; see v. 565. Müller, Dissert. p. 154.

581. δρᾶσαι γὰρ κ.τ.λ. Arist. Eth. N. v. 10 (8, § 10), ἔτι δὲ οὐδὲ περὶ τοῦ γενέσθαι ἢ μὴ ἀμφισβητεῖται, ἀλλὰ περὶ τοῦ δικαίου,—ἀλλ' ὁμολογοῦντες περὶ τοῦ πράγματος, περὶ τοῦ ποτέρως δίκαιον ἀμφισβητοῦσιν.

583. δοκεῖ, sc. πεπρᾶχθαι implied in δρᾶσαι. See a similar ellipse Cho. 426. Suppl. 446.

585. θεσμόν, sc. ὄντας. See v. 462. The word δικαίως Weil understands as a definite reply to the question just put, εἰ δικαίως, and he gives ψεύδομαι for ψεύσομαι. This is worth consideration. But his emendation τὸ δή μοι κρῖνον, for τόδ' αἷμα, κρῖνον, seems fanciful and unnecessary.

588. ὃ μὴ κελεύσαι. So Herm. for κελεύσει. The Romans would have said *Nihil dico quod non jusserit Jupiter. Nihil dixi quod non jussisset Jupiter.* Compare Dem. p. 1198, init. πάντες γὰρ ἴστε τὸν πατέρα τὸν ἐμὸν οὐ τῶν δημοσίων ἀδίκως ἐπιθυμοῦντα, ἀλλὰ τῶν αὑτοῦ ὑμῖν, ὅτε (fort. ὅτι) κελεύσαιτε, προθύμως ἀναλίσκοντα. Where some MSS. give κελεύσετε. Eur. El. 1019, οὐδ' ἃ γειναίμην ἐγώ.

589. τὸ δίκαιον τοῦτο, this plea, this justification, this assertion that it was δικαίως, 582. In condemning Orestes you will be condemning Zeus.

590. πιφαύσκω, I declare to you by authority, Cho. 271.—ὕμμ', an Aeolicism, remarkable in a senarius. Cf. Antig. 846, συμμάρτυρας ὕμμ' ἐπικτῶμαι. Il. xi. 781, κελεύων ὕμμ' ἅμ' ἕπεσθαι. The Areopa-

ὅρκος γὰρ οὔτι Ζηνὸς ἰσχύει πλέον.
ΧΟ. Ζεὺς, ὡς λέγεις σὺ, τόνδε χρησμὸν ὤπασε
φράζειν Ὀρέστῃ τῷδε, τὸν πατρὸς φόνον
πράξαντα μητρὸς μηδαμοῦ τιμὰς νέμειν.
ΑΠ. οὐ γάρ τι ταὐτὸν, ἄνδρα γενναῖον θανεῖν
διοσδότοις σκήπτροισι τιμαλφούμενον,
καὶ ταῦτα πρὸς γυναικὸς, οὔ τι θουρίοις
τόξοις ἑκηβόλοισιν ὥστ' Ἀμαζόνος,
ἀλλ' ὡς ἀκούσει, Παλλὰς, οἵ τ' ἐφήμενοι
ψήφῳ διαιρεῖν τοῦδε πράγματος πέρι·
ἀπὸ στρατείας γάρ νιν ἠμπποληκότα
τὰ πλεῖσθ' *ἅμ' αἴνοις εὔφροσιν δεδεγμένη,

gites, not the Furies, are addressed.—ἐπισπέσθαι (ἐφεσπόμην) occurs in its simple form σπέσθαι in Eur. Phoen. 426.

591. ὅρκος γάρ. 'For certainly an oath has not greater authority than Zeus.' That is, your oath to decide according to justice (sup. 467) must be held secondary to the revealed will of Zeus. This implies that *legally* Orestes would be condemned, but that he is morally right, because he was merely the instrument in executing the commands of a superior. Compare v. 410, ὅρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω.

592. The emphatic σὺ shows that this sentence is not interrogative, as it is commonly printed: 'Zeus, as *you* say, (but which is incredible to us,) gave you (as his προφήτης, v. 19) this oracle to declare to Orestes,' &c.

594. πράξαντα. Schol. ἐκδικήσαντα.—νέμειν, see Prom. 300. inf. 717.

596. τιμαλφούμενον. Schol. συνεχὲς τὸ ὄνομα παρ' Αἰσχύλῳ, δι' ὃ σκώπτει αὐτὸν Ἐπίχαρμος. Cf. Ag. 43, διθρόνου Διόθεν καὶ δισκήπτρου τιμῆς. Cho. 547, δόλῳ κτείναντες ἄνδρα τίμιον.

598. ὥστ' Ἀμαζόνος. The genitive depends either on πρὸς from the preceding verse, or on τόξοις. Linwood compares a more irregular and obscure construction in Trach. 767, προσπτύσσεται πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος. So Ag. 1353, ἄπειρον ἀμφίβληστρον ὥσπερ ἰχθύων. Plat. Symp. p. 212, c, ἐξαίφνης τὴν αὔλιον θύραν κρουομένην πολὺν ψόφον παρασχεῖν ὡς κωμαστῶν. Thuc. i. 71, ἀνάγκη ὥσπερ τέχνης ἀεὶ τὰ ἐπιγιγνόμενα κρατεῖν. The sense is, 'by a woman, and not even a warlike woman, such as an Amazon.'

602. ἅμ' αἴνοις. So the present editor for ἄμεινον or ἀμείνον'. Hermann and Dindorf suppose a verse to have been lost. The former retains ἄμεινον, and translates, *rebus plerisque bene gestis.* The Schol. has βελτίονα πλεῖστα ηὐτυχηκότα ἀπὸ στρατείας. But one can hardly doubt that ἄμεινον is corrupt. Something is wanted to agree with εὔφροσιν, and that something has been conjecturally supplied from Ag. 890, where Agamemnon says to his wife, ἀλλ' ἐναισίμως αἰνεῖν, παρ' ἄλλων χρὴ τόδ' ἔρχεσθαι γέρας. The use of ἅμα, unless with persons, is not very common; but cf. Eur. Herc. F. 935, ἔλεξε δ' ἅμα γέλωτι παραπεπληγμένῳ. Translate: 'For having received him on his return from the army, with friendly praises, as one who had made more gains than losses, she extended a garment like a canopy over the laver, as he was going through the bath, quite to the end of it; and thus she strikes down her husband, by entangling him in an endless embroidered robe.' With ἀπὸ στρατείας supply some word like σωθέντα. Cf. Ag. 586, ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ.—ἠμπποληκότα, 'having done a good trade in,' 'having made a gain of,' i. e. having successfully accomplished. So Theb. 540, καπηλεύειν μάχην.—κἀπὶ τέρματι, Schol. τῶν λουτρῶν δηλονότι. Rather, 'even over the lower end of the bath,' so as to entangle his feet as well as his hands, Cho. 484. 985—7.—ἀτέρμονι, Ag. 1353, ἄπειρον ἀμφίβληστρον. Orest. 25, πόσιν ἀπείρῳ περιβαλοῦσ' ὑφάσματι. Hermann and Weil retain the reading of the Med.

δροίτῃ περῶντι λουτρὰ κἀπὶ τέρματι
φᾶρος παρεσκήνωσεν, ἐν δ' ἀτέρμονι
κόπτει πεδήσασ' ἄνδρα δαιδάλῳ πέπλῳ.
ἀνδρὸς μὲν ὑμῖν οὗτος εἴρηται μόρος
τοῦ παντοσέμνου, τοῦ στρατηλάτου νεῶν·
ταύτην τοιαύτην εἶπον, ὡς δηχθῇ λεὼς,
ὅσπερ τέτακται τήνδε κυρῶσαι δίκην.
ΧΟ. πατρὸς προτιμᾷ Ζεὺς μόρον, τῷ σῷ λόγῳ·
αὐτὸς δ' ἔδησε πατέρα πρεσβύτην Κρόνον.
πῶς ταῦτα τούτοις οὐκ ἐναντίως λέγεις;
ὑμᾶς δ' ἀκούειν ταῦτ' ἐγὼ μαρτύρομαι.
ΑΠ. ὦ παντομισῆ κνώδαλα, στύγη θεῶν,
πέδας μὲν ἂν λύσειεν, ἔστι τοῦδ' ἄκος,
καὶ κάρτα πολλὴ μηχανὴ λυτήριος·
ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις,
ἅπαξ θανόντος οὔτις ἐστ' ἀνάστασις.
τούτων ἐπῳδὰς οὐκ ἐποίησεν πατὴρ

and Schol. περεσκήνωσεν, on which see Ag. 1116. We do not know the exact details of the story; but the queen may have held a mantle between herself and the king, to conceal the attack. Compare παρασκήνια and παρασκηνοῦν, κατασκήνωμα Cho. 986.

606. οὗτος, 'such then, so cowardly and so treacherous, was the death of one, who was not only her husband, but a hero held in universal respect, and the commander-in-chief of the ships.'

608. τοιαύτην. Weil reads τὴν δ' αὖ τοιαύτην, remarking that ταύτην is not rightly applied to Clytemnestra, who is not present. Hermann inserts δ' with Pauw. But τοῖος, τοιοῦτος, are often used without any connexion, e. g. Prom. 941, and the μὲν in 606 does not necessarily require δὲ, for there is no direct antithesis intended between the murdered and the murderess.

610. πατρὸς μόρον. 'Zeus has especial regard for the murder of a father, according to your account, viz. as Διὸς προφήτης and ἐξηγητής: and yet he himself put in chains his aged father Cronos.'—προτιμᾷ, i. e. before that of a mother. Eur. Hipp. 48, τὸ γὰρ τῆσδ' οὐ προτιμήσω μόρον. Zeus, under the attribute of πατρῷος (Trach. 753), was pre-eminently the guardian of paternal rights.—ὑμᾶς, i. e. you judges; 'I call upon you to take notice of his answer.'

613. The court is ironically asked to hear Apollo's reply. Weil transposes this verse to follow 591, assigning it to the chorus, who has not yet heard all the pleadings.

615. λύσειεν, i. e. Zeus. Linwood supposes the nominative to be πολλὴ μηχανή. Others understand τις. In this case, ἔστι τοῦδ' ἄκος is a parenthetical clause like Theb. 187, μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω, τἄξωθεν. Müller (Diss. p. 184) well observes, that here, as in the opening of the play, the object of the poet was to do away with certain old legends about the strife and conflict between two orders of gods, and to replace them by views of a milder and more conciliatory character. Hence, though he does not say that Zeus *did* loose Cronos, he argues that the offence was small, because he *might* at any time do so, whereas a murder once committed is irreparable. For this latter and oft-repeated sentiment compare v. 251. Ag. 989. Suppl. 443. Il. ix. 408, ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λῃστὴ οὔθ' ἑλετὴ, ἐπεὶ ἄρ κεν ἀμείψῃ ἕρκος ὀδόντων.

619. ἐπῳδὰς, φάρμακον, *remedium.*

ὀυμός· τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω
στρέφων τίθησιν, οὐδὲν ἀσθμαίνων μένει.

ΧΟ. πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς ὅρα·
τὸ μητρὸς αἷμ' ὅμαιμον ἐκχέας πέδῳ,
ἔπειτ' ἐν Ἄργει δώματ' οἰκήσει πατρός;
ποίοισι βωμοῖς χρώμενος τοῖς δημίοις;
ποία δὲ χέρνιψ φρατέρων προσδέξεται;

ΑΠ. καὶ τοῦτο λέξω, καὶ μάθ' ὡς ὀρθῶς ἐρῶ.
οὐκ ἔστι μήτηρ ἡ κεκλημένου τέκνου
τοκεύς, τροφὸς δὲ κύματος νεοσπόρου·
τίκτει δ' ὁ θρώσκων, ἡ δ' ἅπερ ξένῳ ξένη

620. *ἄνω καὶ κάτω στρέφων.* Turning them upside down as he will, so as entirely to change them. Eur. Herc. Fur. 1307, *ἄνδρ' Ἑλλάδος τὸν πρῶτον αὐτοῖσιν βάθροις ἄνω κάτω στρέψασα.*—*οὐδὲν ἀσθμαίνων*, not panting with fatigue; he does it easily, without any exertion of strength, however vast the operation. Cf. *πᾶν ἄπονον δαιμονίων*, Suppl. 93. Lucret. v. 1182, 'et simul in somnis quia multa et mira videbant (Deos) Efficere, et nullum capere ipsos inde laborem.' The only thing which Zeus cannot easily do, says Apollo, is to restore the dead to life.

622. *πῶς γὰρ*, i. e. your own argument, that life cannot be restored, is against Orestes in this case. They add, Suppose Orestes *is* acquitted through your advocacy, what good will that do him? He can never appear again in his own country, nor share in religious privileges with his own clansmen, as a matricide.—*τὸ φεύγειν*, an accusative after *ὑπερδικεῖς*, expressing the result of it. Cf. Ajac. 1346, *σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερδικεῖς ἐμοί;* So *ὑπερδικεῖν λόγου*, Plat. Phaed. § 37.

626. *χέρνιψ φρατέρων.* See on Ag. 1603. Muller, Diss. p. 96, "It was more particularly the *Phratria*, a family community on an enlarged scale, and held together by religious rites, that was offended by the presence of a manslayer. They not only took vengeance upon any member of another Phratria who had slain one of their own body, but also never failed to expel from among themselves any member who lay under the pollution of blood."

627. *ὀρθῶς ἐρῶ*, viz. as *ἐξηγητής* (interpreter of the divine will).

628. *κεκλημένου.* Hermann has *κεκλημένη* with MSS. Flor. Ven. The sense is virtually the same in either case, the point being that *τέκνον* and *τοκεὺς* both come from *τίκτω*. 'The parent of that which is called the *τέκνον* (of her so-called *child*), is not really the *mother* of it, but only the nurse of the newly conceived fetus. It is the male who is the author of its being, while she, as a stranger for a stranger (i. e. no blood-relation), preserves the young plant, in the case of those for whom the god shall not have blighted it' (inf. 869. 898). Plutarch, de Stoicorum Repugnant. § xli. *τὸ βρέφος ἐν τῇ γαστρὶ φύσει τρέφεσθαι νομίζει Χρύσιππος, καθάπερ φυτόν.*

629. *κύματος*, Cho. 121. Eur. Androm. 158, *νηδὺς δ' ἀκύμων διά σέ μοι διόλλυται.* Id. frag. Alop. 111, *γέμουσαν κύματος θεοσπόρου.* The doctrine, that the male alone generates, has been adopted by Euripides, Orest. 552,

> *πατὴρ μὲν ἐφύτευσέν με, σὴ δ' ἔτικτε παῖς,*
> *τὸ σπέρμ' ἄρουρα παραλαβοῦσ' ἄλλου πάρα·*
> *ἄνευ δὲ πατρὸς τέκνον οὐκ εἴη ποτ' ἄν.*

Plutarch, Symposiac. iii. Quaest. iv. § iii. *καὶ τὸ σπέρμα μὴ προσγέγονεν αὐταῖς γόνιμον, διὰ κατάψυξιν, ἀλλ' ὕλην μόνον καὶ τροφὴν παρέχουσι τῷ ἀπὸ τοῦ ἄρρενος.* Cf. Cho. 493.

630. *ὁ θρώσκων.* 'The male.' Connected with *θορὸς, θόρνυμαι.* Hesych. *θρώσκων· κνώδαλα ἐκπορίζων· καὶ σπερματίζων, γεννῶν. Αἰσχύλος Ἀμυμώνῃ.* (From this gloss *θρώσκων κνώδαλα* has been usually admitted among the fragments of Aeschylus. But the stop should

ἔσωσεν ἔρνος, οἷσι μὴ βλάψῃ θεός.
τεκμήριον δὲ τοῦδέ σοι δείξω λόγου.
πατὴρ μὲν ἂν γένοιτ' ἄνευ μητρός· πέλας
μάρτυς πάρεστι παῖς Ὀλυμπίου Διός,
οὐδ' ἐν σκότοισι νηδύος τεθραμμένη,
ἀλλ' οἷον ἔρνος οὔτις ἂν τέκοι θεός.
ἐγὼ δέ, Παλλάς, τἄλλα θ', ὡς ἐπίσταμαι,
τὸ σὸν πόλισμα καὶ στρατὸν τεύξω μέγαν,
καὶ τόνδ' ἔπεμψα σῶν δόμων ἐφέστιον,
ὅπως γένοιτο πιστὸς εἰς τὸ πᾶν χρόνου,
καὶ τόνδ' ἐπικτήσαιο σύμμαχον, θεά,
καὶ τοὺς ἔπειτα, καὶ τάδ' αἰανῶς μένοι
στέργειν τὰ πιστὰ τῶνδε τοὺς ἐπισπόρους.

ΑΘ. ἤδη κελεύω τούσδ' ἀπὸ γνώμης φέρειν
ψῆφον δικαίαν, ὡς ἅλις λελεγμένων.

ΑΠ. ἠκούσαθ' ὧν ἠκούσατ', ἐν δὲ καρδίᾳ
ψῆφον φέροντες ὅρκον αἰδεῖσθε, ξένοι.

probably be placed before *κνώδαλα*, not after it.)

631. *μὴ βλάψῃ*, shall not have made it abortive. A metaphor from the blight of young trees; cf. inf. 869. 898, *δενδροπήμων δὲ μὴ πνέοι βλάβα.*—*ἔσωσεν*, cf. *βροτείων σπερμάτων σωτηρίαν*, inf. 869.

635. *οὐδέ.* 'Not even,'—'not so much as.' Not only not engendered of a woman, but not even nurtured in the womb, like all others. Schütz reads *οὐκ*, while Butler, Linwood, Herm., Dind., Weil suppose a verse to have been lost in which her birth from the head of Zeus was mentioned. We might indeed (comparing Eur. Ion 455) conceive such a verse as this to have followed, *πατρὸς λοχευθεῖσ' ἐξ ἄκρου κρατός ποτε.* Compare however Theb. 1038, *τούτου δὲ σάρκας οὐδὲ κοιλογάστορες λύκοι σπάσονται.* Mr. Drake quotes Thuc. iv. 84, *ἦν δὲ (ὁ Βρασίδας) οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν.*

636. *ἔρνος.* So Eur. Bacch. 1307, *τῆς σῆς τόδ' ἔρνος, ὦ τάλαινα, νηδύος.* The metaphor is continued from v. 631.

639. *ἔπεμψα.* Cf. sup. 80.

640. *ὅπως γένοιτο πιστός.* That in his own person he might ratify a treaty between Athens and Argos for all time. Cf. inf. 735.—*ἐπικτᾶσθαι*, like *ἐπίκτησις* in Soph. Phil. 1344, refers to the gaining of a new ally. Cf. inf. 861.—*εἰς τὸ πᾶν χρόνου*, like *ἐς τόδ' ἡμέρας κ.τ.λ.*, some such word as *τέλος* or *πλήρωμα* being implied.

643. *ἐπισπόρους.* Schol. *ἀπογόνους.* The series is (1) Orestes, (2) *his* posterity, *οἱ ἔπειτα*, (3) *οἱ ἐπίσποροι τῶνδε*, where *τῶνδε* refers to the *spectators* then present. Weil thinks the whole passage 637—43 is an interpolation, chiefly on the ground that it was not lawful in the Areopagus to introduce irrelevant matter. The political allusions however, and their aptness to the city of Athens under Pericles, cannot reasonably be denied.

644. *ἀπὸ γνώμης.* 'According to their true opinion;' 'to the best of their judgment.' Schol. *ὃ δοκιμάζεται* ('what they approve of'). Eur. Ion 1313, *τοὺς νόμους ὡς οὐ καλῶς ἔθηκεν ὁ θεὸς, οὐδ' ἀπὸ γνώμης σοφῆς.* But *ἄπο γνώμης*, Trach. 389, means 'without judgment,' as *ἀπ' ἐλπίδος* is 'contrary to hope,' Ag. 969, *οὐκ ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης*, 'not wide of the mark nor unexpectedly,' Od. xi. 344. In all which cases *ἀπὸ* is perhaps more properly accented *ἄπο*.

ΑΘ. τί γάρ; πρὸς ὑμῶν πῶς τιθεῖσ' ἄμομφος ὦ; 648
ΧΟ. ἡμῖν μὲν ἤδη πᾶν τετόξευται βέλος· 646
μένω δ' ἀκοῦσαι, πῶς ἀγὼν κριθήσεται.
ΑΘ. κλύοιτ' ἂν ἤδη θεσμὸν, Ἀττικὸς λεὼς,
πρώτας δίκας κρίνοντες αἵματος χυτοῦ.
ἔσται δὲ καὶ τὸ λοιπὸν Αἰγέως στρατῷ
ἀεὶ δικαστῶν τοῦτο βουλευτήριον.
πάγον δ' Ἄρειον τόνδ', Ἀμαζόνων ἕδραν

646. Herod. i. 214, ὥς σφι τὰ βέλεα ἐξετετόξευτο.

648. πῶς τιθεῖσα. 'How must I arrange it so as not to incur blame from you?' The Greeks do not say πῶς ὦ, πῶς γένωμαι, without the addition of some subject or matter for deliberation, though they do say τί πάθω; for τί πείσομαι; and even τί γένωμαι as a synonym of τί πάθω, Theb. 286. Thus in the present instance the real meaning is, πῶς τιθῶ ὥστε ἄμομφος εἶναι; and in Ag. 205, πῶς λιπόναυς γένωμαι; = πῶς πράξω ὥστε λείπεσθαι νεῶν;—τιθεῖσα, i. e. τὸν ἀγῶνα, or τὰ πράγματα, rather than τὴν ψῆφον, which is usually supplied. For τίθεσθαι rather than τιθέναι is used in this sense, as inf. 705, ψῆφον δ' Ὀρέστῃ τήνδ' ἐγὼ προσθήσομαι. She means to ask how she is to conduct the voting so as not to incur their enmity, since it is her policy and wish to pacify the Furies and make them friendly to Athens. The chorus reply, that they have said their say, and wait for the issue. To Weil is due the more correct arrangement of 649—50, which he assigns to Apollo instead of the chorus, and of τί γὰρ &c., which three lines followed μένω δ' ἀκοῦσαι &c.

651. Ἀττικός. Herm. ἀστικὸς, as in 950. The double ττ seems suspicious in the early Greek of Aeschylus, who might have used the older form Ἀκτικός.

653. καὶ τὸ λοιπόν. Hermann, followed by Minckwitz, has inserted before this verse v. 674—6, alleging that they are "hic necessarii, illic inepti aperteque sero positi." But there seems little ground for this assertion. In the first place, καὶ τὸ λοιπὸν naturally and properly follows as an immediate antithesis to πρώτας δίκας κρίνοντες, 'Now that you are deciding the *first* trial for bloodshedding.' Secondly, the near recurrence of βουλευτήριον with an interval of only three verses, is an objection to Hermann's arrangement which it is surprising he did not himself perceive. The judges were now assembled in full conclave, and though Athena had not as yet expressly declared their office as a council, it was already manifest to the eyes and minds of the spectators that she intended to do so. See sup. v. 462.—Αἰγέως. So MS. Flor. for Αἰγέῳ or Αἰγείῳ.

655. πάγον δ' Ἄρειον τόνδ'. An irregular accusative at the commencement of a sentence, of which we have seen an example at v. 388. She had intended to say, πάγον τόνδε σεβίζοντες οὐδὲν ἀδικήσεσθε, v. 660. Weil thinks that some verb has been thrust out by Ἄρειον, such as ἔνειμα, 'I allot this hill as the site of the court.' Hermann reads ὄρειον, which is surely no improvement. For the very reason why it was called Ἄρειος πάγος is immediately given by Athena in Ἄρει δ' ἔθυον, and the repetition in v. 660 is quite natural after an interval of several verses. There is no reason to conclude that the scene is still in the Acropolis, and that πάγον τόνδε is represented as seen from it in a painting, as Müller and others contend. The whole weight and solemnity of the institution depends on the illusion, that the affair is now transacted *in* the Areopagus itself. But Müller misunderstands πόλιν νεόπτολιν τήνδε (657) of the Acropolis or citadel, as then recently built by Theseus; whereas the Schol. rightly explains τὸν Ἄρειον πάγον. The Amazons, when they invaded Athens through a grudge against Theseus, occupied the new part of the city on the hill of Mars, and fortified it *as a counterwork* to the Acropolis. Thus πυργοῦν ὑψίπυργον is 'to fortify to a height,' like φράσσειν ὕψος, Ag. 1347. Precisely so in Bacch. 1097 the women assail Pentheus on his lofty pine-tree by mounting a bank opposite to it, ἀντίπυργον ἐπιβᾶσαι πέ-

σκηνάς θ', ὅτ' ἦλθον Θησέως κατὰ φθόνον
στρατηλατοῦσαι, καὶ πόλιν νεόπτολιν
τήνδ' ὑψίπυργον ἀντεπύργωσαν τότε,
Ἄρει δ' ἔθυον, ἔνθεν ἔστ' ἐπώνυμος
πέτρα πάγος τ' Ἄρειος· ἐν δὲ τῷ σέβας
ἀστῶν φόβος τε ξυγγενὴς τὸ μὴ ἀδικεῖν
σχήσει τό τ' ἦμαρ καὶ κατ' εὐφρόνην ὁμῶς,
αὐτῶν πολιτῶν μὴ 'πικαινούντων νόμους.
κακαῖς ἐπιρροαῖσι βορβόρῳ θ' ὕδωρ
λαμπρὸν μιαίνων οὔποθ' εὑρήσεις ποτόν.
τὸ μήτ' ἄναρχον μήτε δεσποτούμενον

τραν. Cf. Herod. viii. 52, ix. 27, which suggests not only the true explanation of this passage against Müller (Diss. p. 61), but that Aeschylus borrowed the idea from the Persian invasion:—οἱ δὲ Πέρσαι ἱζόμενοι ἐπὶ τὸν καταντίον τῆς ἀκροπόλιος ὄχθον, τὸν Ἀθηναῖοι καλέουσι Ἀρήϊον πάγον, ἐπολεόρκεον τρόπον τοιόνδε. The derivation of *Areopagus* from the event in question is adopted by the poet because the commonly received legend did not suit his purpose. Pausan. i. 28, 5, ἔστι δὲ Ἄρειος πάγος καλούμενος, ὅτι πρῶτος Ἄρης ἐνταῦθα ἐκρίθη. καί μοι ταῦτα δεδήλωκεν ὁ λόγος, ὡς Ἁλιρρόθιον ἀνέλοι, καὶ ἐφ' ὅτῳ κτείνειε. κριθῆναι δὲ καὶ ὕστερον Ὀρέστην ἐπὶ τῷ φόνῳ τῆς μητρός· καὶ βωμός ἐστιν Ἀθηνᾶς Ἀρείας, ὃν ἀνέθηκεν ἀποφυγὼν τὴν δίκην.

658. τότε. This is added redundantly indeed after ὅτε, but as if he had said πάγον τόνδε Ἀμαζόνες ἕδραν ἐποιοῦντο ὅτε ἦλθον,—καὶ τότε κ.τ.λ.

660. ἐν δὲ τῷ. 'In this, I say.' See on v. 7.—φόβος ξυγγενὴς, fear allied to reverence. Soph. Aj. 1075, οὐδ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι, μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.

661—2. τὸ μὴ ἀδικεῖν σχήσει, for σχήσει (κατασχήσει) αὐτοὺς ὥστε μὴ ἀδικεῖν. Compare Agam. 15.

663. μὴ 'πικαινούντων. 'If the citizens themselves make no innovations in the laws.' This is directed by the poet against the attempts of Ephialtes to diminish the power of the Areopagus. The conjecture of Stephens for μὴ 'πικαινόντων has been adopted by Hermann and others. Linwood and Dindorf prefer μὴ 'πιχραινόντων after Wakefield. And this is perhaps the better of the two, if with Hermann and the best MSS. we place the stop at ἐπιρροαῖσι, and read βορβόρῳ δ'. This however divides a proverbial and sententious saying into two parts, nor does it seem necessary, in verses of this sort, which convey general truths, to add the connecting particle. So we have in v. 276, χρόνος καθαίρει πάντα γηράσκων ὁμοῦ. It is, however, not undeserving of notice, that βορβόρῳ ὕδωρ λαμπρὸν μιαίνειν elsewhere occurs *alone* as a proverb, in Zenobius and others quoted by Hermann. So also Eur. Suppl. 222, λαμπρὸν δὲ θολερῷ δῶμα συμμίξας τὸ σὸν ἥλκωσας οἴκους. Strabo, xv. cap. 1, ὅμοιον γὰρ, ὡς ἂν εἰ διὰ βορβόρου καθαρὸν ἀξιοῖ τις ὕδωρ ῥεῖν. Theognis 961, νῦν ἤδη τεθόλωται, ὕδωρ δ' ἀναμίσγεται ἰλυῖ, ἄλλης δὴ κρήνης πίομαι ἢ ποταμῶν. So in the last scene of *Taming of the Shrew:* "A woman moved is like a fountain troubled, Muddy, ill-seeming, thick, bereft of beauty; Which while it is so, none so dry or thirsty, Will deign to sip or touch one drop of it."

666. μήτε δεσποτούμενον. The sentiment occurred before at v. 500. The best copies give μηδὲ, whence Hermann would read τὸ μὴ δ' ἄναρχον.—περιστέλλουσι, embracing and maintaining as a principle of value. This word is regularly used of observing laws, as Herod. ii. 147; iii. 31; iv. 80. Similarly Eur. Herc. F. 1129, τὴν θεὸν ἐάσας τὰ σὰ περιστέλλου κακὰ, 'wrap your own misfortunes about you,' make the best of them, mind them, &c.—βουλεύω for συμβουλεύω. The moderate views of Aeschylus are here apparent, and also his anxious desire to mediate between the two parties which then ran high in the

ἀστοῖς περιστέλλουσι βουλεύω σέβειν,
καὶ μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν.
τίς γὰρ δεδοικὼς μηδὲν ἔνδικος βροτῶν;
τοιόνδε τοι ταρβοῦντες ἐνδίκως σέβας,
ἔρυμά τε χώρας καὶ πόλεως σωτήριον
ἔχοιτ' ἄν, οἷον οὔτις ἀνθρώπων ἔχει
οὔτ' ἐν Σκύθαισιν οὔτε Πέλοπος ἐν τόποις.
κερδῶν ἄθικτον τοῦτο βουλευτήριον,
αἰδοῖον, ὀξύθυμον, εὑδόντων ὕπερ
ἐγρηγορὸς φρούρημα γῆς καθίσταμαι.
ταύτην μὲν ἐξέτειν' ἐμοῖς παραίνεσιν
ἀστοῖσιν εἰς τὸ λοιπόν· ὀρθοῦσθαι δὲ χρή,
καὶ ψῆφον αἴρειν καὶ διαγνῶναι δίκην
αἰδουμένους τὸν ὅρκον. εἴρηται λόγος.
ΧΟ. καὶ μὴν βαρεῖαν τήνδ' ὁμιλίαν χθονὸς

state, headed respectively by Cimon and Pericles.

668. τὸ δεινὸν πᾶν. Cf. v. 497. Cic. Tusc. Disp. iv. § 46, 'Metum si quis sustulisset, omnem vitae diligentiam sublatam fore; quae summa esset in eis, qui leges, qui magistratus, qui paupertatem, qui ignominiam, qui mortem, qui dolorem timerent.'

670. ταρβεῖν σέβας is like σέβειν σέβας in v. 92, where σέβας is not a cognate accusative. With the Greeks the word did not convey a merely abstract idea. So Agamemnon is called a σέβας, Cho. 48. 150, and we have θεῶν σέβη δείσαντες Suppl. 735.

673. Σκύθαισιν. The felicity of the Hyperboreans (Cho. 365), the justice of the Scythians (Herod. iv. 23, 93), and the general prosperity of the Peloponnese (Oed. Col. 694), may be alluded to in this expression. He may also mean οὔτ' ἐν βαρβάροις οὔτ' ἐν Ἕλλησιν.

674. κερδῶν ἄθικτον. One would imagine that an insinuation was conveyed against the venality of the other courts.—ὀξύθυμον, ὀξυμήνιτον, showing prompt resentment and vengeance.—εὑδόντων ὕπερ, not, as the Schol. explains, ὑπὲρ τῶν ἀποθανόντων τιμωρὸν, but, 'in behalf of the negligent and remiss.' This is an instance of that *verbal antithesis* which was noticed on Ag. 792. If there be truth in the story that the Areopagus held its meetings at night, there would be a peculiar significance in the passage.

678. ὀρθοῦσθαι. 'So much for the future. You are now to rise, and take (each) your vote, and decide the cause with due respect for your oath,' sc. μηδὲν ἔκδικον φράσειν, v. 167. The votes were taken up one by one from the thymele.—αἰδουμένους is a probable correction of Canter's for —οις, which arose from a mistaken punctuation connecting the participle with εἴρηται. But εἴρηται λόγος is only another form for the more familiar ὧδ' ἔχει λόγος. 'I have said it.' Minckwitz compares the Hebrew *Amen*.—At these words the first of the judges drops his vote into the urn. Then follow *ten* couplets, containing a dialogue, or rather a mutual recrimination, between Apollo and the Hegemon of the Chorus; after each of which another judge rises for the same purpose; the last of the twelve giving his vote at the conclusion of the three verses 701—3. The whole passage is parallel to that in 1319 seqq. of the Agamemnon. Perhaps the number twelve intentionally refers to a tradition respecting the trial of Poseidon, Apollodor. iii. 14, 2, Ποσειδῶν δὲ ἐν Ἀρείῳ πάγῳ κρίνεται, δικαζόντων τῶν δώδεκα θεῶν, Ἄρει καὶ ἀπολύεται.

ξύμβουλός εἰμι μηδαμῶς ἀτιμάσαι.
ΑΠ. κἄγωγε χρησμοὺς τοὺς ἐμούς τε καὶ Διὸς
ταρβεῖν κελεύω, μηδ' ἀκαρπώτους κτίσαι.
ΧΟ. ἀλλ' αἱματηρὰ πράγματ' οὐ λαχὼν σέβεις,
μαντεῖα δ' οὐκ ἔθ' ἁγνὰ μαντεύσει μένων.
ΑΠ. ἦ καὶ πατήρ τι σφάλλεται βουλευμάτων
πρωτοκτόνοισι προστροπαῖς Ἰξίονος;
ΧΟ. λέγεις· ἐγὼ δὲ, μὴ τυχοῦσα τῆς δίκης,
βαρεῖα χώρᾳ τῇδ' ὁμιλήσω πάλιν.
ΑΠ. ἀλλ' ἔν τε τοῖς νέοισι καὶ παλαιτέροις
θεοῖς ἄτιμος εἶ σύ· νικήσω δ' ἐγώ.
ΧΟ. τοιαῦτ' ἔδρασας καὶ Φέρητος ἐν δόμοις·
Μοίρας ἔπεισας ἀφθίτους θεῖναι βροτούς.
ΑΠ. οὔκουν δίκαιον τὸν σέβοντ' εὐεργετεῖν,
ἄλλως τε πάντως χὤτε δεόμενος τύχοι;
ΧΟ. σύ τοι παλαιὰς διανομὰς καταφθίσας

683. τοὺς ἐμούς τε καὶ Διὸς (ὄντας), 'which are at once mine and my fathers',' i. e. which are at once from me as the προφήτης and from Zeus as the author. Cf. v. 19, and the note on Cho. 116.—ἀκαρπώτους, Theb. 614.

686. μένων. She means οὐκέτι ἁγνὸς μενεῖς ἐπὶ τῷ μαντείῳ. The participle seems to refer to the changes which have already occurred in the occupation of the Delphic oracle, as explained in the prologue. Hermann, Weil, Linwood give νέμων, which may be defended by Orest. 592, Ἀπόλλων ὃς—στόμα νέμει σαφέστατον. Iph. Taur. 1255, μαντείας βροτοῖς θεσφάτων νέμων. Here however νέμων sounds like a mere pleonasm.

688. Ἰξίονος. Sup. 419. 'Will you venture to say that Zeus was mistaken in his counsels in the matter of Ixion, the first applicant for purification from murder?' i.e. was wrong in admitting him to mercy. The chorus evade the question by simply replying λέγεις.—μὴ τυχοῦσα τῆς δίκης, 'if I do not gain the cause.' So μὴ τυχοῦσαι πράγματος νικηφόρου sup. 455. Phoen. 490, ἃ μὴ κυρήσας τῆς δίκης πειράσομαι δρᾶν. Schol. ἐπ' ἀπειλὰς τρέπονται ἀφεῖσαι τὴν δικαιολογίαν. Weil transposes 689—92 to follow 700.

694. ἀφθίτους θεῖναι βροτούς. An exaggerated and invidious way of saying, 'to postpone the death of a mortal man.' Alcest. 12, ᾔνεσαν δέ μοι θεαὶ Ἄδμητον Ἅιδην τὸν παραυτίκ' ἐκφυγεῖν.

695. οὔκουν δίκαιον. We might well translate, '*Was* it not then right to confer a favour on a devout man, especially when he happened to want (or ask for) it?' But ὅτε τύχοι is not, apparently, for the indefinite ὁπότε τύχοι, but for εἴ ποτε τύχοι, the sentiment being general, '*Is* it not right,' &c. This use of the optative is rather rare. Antig. 666, ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν. Oed. R. 315, ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύναιτο κάλλιστος πόνων. Eur. Bacch. 1255, ὅτε θηρῶν ὀριγνῷτο. Il. iv. 262, σὸν δὲ πλεῖον δέπας αἰεὶ ἕστηχ' ὥσπερ ἐμοὶ, πιέειν ὅτε θυμὸς ἀνώγοι.

697. σύ τοι. 'You, I say,'—an emphatic repetition of the charge.—διανομὰς, 'allotments,' sc. of life, was happily recovered by W. Dindorf from the Schol. of a Vatican MS. on Alcest. 12, where vv. 693—4 and 697—8 are quoted with some slight variations. He suggests however, with much probability, παλαιὰν διανομήν. The old reading was δαίμονας, which might have been defended by v. 165, παλαιγενεῖς δὲ Μοίρας φθίσας.—οἴνῳ. Euripides alludes to this legend, which is not elsewhere expressly mentioned, in Alcest. 33, Μοίρας δολίῳ σφήλαντι τέχνῃ.

οἴνῳ παρηπάτησας ἀρχαίας θεάς.
ΑΠ. σύ τοι τάχ', οὐκ ἔχουσα τῆς δίκης τέλος,
ἐμεῖ τὸν ἰὸν οὐδὲν ἐχθροῖσιν βαρύν.
ΧΟ. ἐπεὶ καθιππάζει με πρεσβῦτιν νέος,
δίκης γενέσθαι τῆσδ' ἐπήκοος μένω,
ὡς ἀμφίβουλος οὖσα θυμοῦσθαι πόλει.
ΑΘ. ἐμὸν τόδ' ἔργον, λοισθίαν κρῖναι δίκην·
ψῆφον δ' Ὀρέστῃ τήνδ' ἐγὼ προσθήσομαι.
μήτηρ γὰρ οὔτις ἐστὶν ἥ μ' ἐγείνατο·
τὸ δ' ἄρσεν αἰνῶ πάντα, πλὴν γάμου τυχεῖν,
ἅπαντι θυμῷ, κάρτα δ' εἰμὶ τοῦ πατρός.
οὕτω γυναικὸς οὐ προτιμήσω μόρον
ἄνδρα κτανούσης δωμάτων ἐπίσκοπον,
νικᾷ δ' Ὀρέστης, κἂν ἰσόψηφος κριθῇ.
ἐκβάλλεθ' ὡς τάχιστα τευχέων πάλους,

The worship of the Furies, and probably also of their kindred the Fates (inf. 920), admitted of no wine, but only νηφάλια μειλίγματα, sup. 107. Hermann quotes a scholium on Alcest. 33, οἴνῳ γὰρ ταύτας, φασὶ, τῶν λογισμῶν ἀπαγαγὼν ἐξητήσατο Ἄδμητον, οὕτω μέντοι ὥστε ἀντιδοῦναι ἕτερον τῷ Ἅιδῃ.

700. τὸν ἰόν. See v. 456. These verses are sarcastically said, in allusion to 689—90. 'Being defeated, you will soon have to spit out your poison, but it shall not harm your enemies.' The reply derives some light from v. 646—7.

701. ἐπεὶ κ.τ.λ. 'Since you override me thus, and my efforts and appeals to justice are in vain,' &c.—ἀμφίβουλος οὖσα, being in doubt whether to be angry with the city or not.

704. λοισθίαν δίκην. What is yet wanting to the decision of the suit, viz. the vote of the party presiding. Weil supposes that a line spoken by Apollo has been lost before this. Pallas does not at this point drop her ballot into one or the other of the urns; indeed she could not do this without leaving the stage and approaching the thymele. It is even doubtful if she holds up any material vote to the eyes of the spectators, though τήνδε favours the supposition. Her object is to ascertain first how the judges have voted, in order that she may in no way interfere with their judicial functions. Only, should the votes prove equal, she announces her intention of adding hers in favour of the culprit; that is, of declaring him acquitted. And this she does *verbally* at v. 722, and without giving any actual vote either before or after the counting of the ballots. This became a well-known Attic law, that every culprit should have the benefit of the doubt. See Eur. Iph. Taur. 1483. Electr. 1274. Antipho. p. 135, 51, τῶν ψήφων ὁ ἀριθμὸς ἐξ ἴσου γενόμενος τὸν φεύγοντα μᾶλλον ὠφελεῖ ἢ τὸν διώκοντα. Cic. pro Milon. § iii., 'Itaque hoc, judices, non sine causa etiam fictis fabulis doctissimi homines memoriae prodiderunt, eum, qui patris ulciscendi causa matrem necavisset, variatis hominum sententiis non solum divina, sed etiam sapientissimae deae sententia liberatum.' Hermann imagines, against Müller, that Pallas actually drops her ballot into the urn at v. 705, on which the Schol. rightly observes, ἐγὼ προσθήσω τὴν ἐσχάτην ψῆφον, ἢ ὅτι, ἂν (ἢ ὅταν Herm.) ἴσαι γένωνται, νικᾷ ὁ κατηγορούμενος.

708. τοῦ πατρός. 'I am entirely on the side of the father.' Eur. El. 1103, οἱ μὲν εἰσὶν ἀρσένων, οἱ δ' αὖ φιλοῦσι μητέρας μᾶλλον πατρός. Martial, Ep. xi. 4, 4, 'summi filia tota patris.'

709. προτιμήσω. See on v. 610.

712. τευχέων. Minckwitz wrongly supposes that there was but one urn. This

ὅσοις δικαστῶν τοῦτ' ἐπέσταλται τέλος.
ΟΡ. ὦ Φοῖβ' Ἄπολλον, πῶς ἀγὼν κριθήσεται;
ΧΟ. ὦ Νὺξ μέλαινα μῆτερ, ἆρ' ὁρᾷς τάδε;
ΟΡ. νῦν ἀγχόνης μοι τέρματ', ἢ φάος βλέπειν.
ΧΟ. ἡμῖν γὰρ ἔρρειν, ἢ πρόσω τιμὰς νέμειν.
ΑΠ. πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων, ξένοι,
τὸ μὴ ἀδικεῖν σέβοντες ἐν διαιρέσει.
γνώμης δ' ἀπούσης πῆμα γίγνεται μέγα,
βαλοῦσά τ' οἶκον ψῆφος ὤρθωσεν μία.
ΑΘ. ἀνὴρ ὅδ' ἐκπέφευγεν αἵματος δίκην·
ἴσον γάρ ἐστι τἀρίθμημα τῶν πάλων.
ΟΡ. ὦ Παλλάς, ὦ σώσασα τοὺς ἐμοὺς δόμους,
καὶ γῆς πατρῴας ἐστερημένον σύ τοι
κατῴκισάς με, καί τις Ἑλλήνων ἐρεῖ,
Ἀργεῖος ἁνὴρ αὖθις, ἔν τε χρήμασιν
οἰκεῖ πατρῴοις, Παλλάδος καὶ Λοξίου
ἕκατι, καὶ τοῦ πάντα κραίνοντος τρίτου

is refuted by the well-known voting-scene in the *Wasps*, where Bdelycleon conducts his father by stealth to the wrong urn. The votes were all of one kind (see v. 679), and derived their import from the urn into which they were dropped. Photius in v. καδίσκος· ἀγγεῖόν τι, εἰς ὃ ἐψηφοφόρουν οἱ δικασταί, οὕτως ἐκαλεῖτο. Φρύνιχος Μούσαις, Ἰδοὺ, δέχου τὴν ψῆφον. ὁ καδίσκος δέ σοι Ὁ μὲν ἀπολύων οὗτος, ὁ δ' ἀπολλὺς ὁδί. The black and white votes seem to have been a later usage. The words ἐν διαιρέσει do not mean that all were confused together in one vessel, as the Schol. thought, διακρίσει τῶν λευκῶν καὶ μελαινῶν. It will be observed that the turning out (712) and the counting (718) are separate acts.

713. Cf. Agam. 881, δμωαί, τί μέλλεθ', αἷς ἐπέσταλται τέλος κ.τ.λ.

716. ἀγχόνης μοι τέρματ', i. e. τέλος ἔσται ἢ ἀπάγχεσθαι ἢ φάος βλέπειν. The 'noose' was the last resource in despair. Suppl. 459. 767. Ag. 849.

717. ἡμῖν γάρ. The result is not of vital importance to you alone, for on it depends our being either ruined and undone, or continuing to exercise our prerogatives as heretofore. For τιμὰς νέμειν see sup. 594. Ajac. 1351. Here, perhaps, τιμὰς ἔχειν should be read.

720. Schol. γνώμης, ἀντὶ τοῦ ψήφου. Cf. Ag. 1319. Others explain, 'if circumspection be wanting in counting out the votes.' But γνώμη could only mean 'judgment,' which is a different idea from 'care' or 'caution.'

721. βαλοῦσα ψῆφος. For εἷς ψηφιζόμενος βαλὼν, as Hermann rightly explains it. Similarly in Theb. 185, ψῆφος κατ' αὐτῶν ὀλεθρία βουλεύσεται, the word stands not for the thing, but for the person or persons who apply it. Or βαλοῦσα may even be intransitive (Ag. 1143). The meaning is, 'The absence of a single vote may give rise to a great calamity, as on the other hand the addition of it may save a house.' The sentiment is like that in Soph. El. 415, πολλά τοι σμικροὶ λόγοι ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.

724. ὦ Παλλὰς κ.τ.λ. Probably Orestes rushes forward and embraces the knees of the goddess.

727. Ἀργεῖος ἁνήρ. 'The man is an Argive citizen again,' and no longer ἄτιμος. The MSS. give ἀνὴρ, as usual.

729. τρίτου Σωτῆρος. See on Ag. 237. Müller, Diss. p. 195, "Over the conflicting powers of darkness and of light, the vindictive and the conciliatory, stands Zeus Soter in the character of the god who conducts all things to a good issue,

Σωτῆρος, ὃς πατρῷον αἰδεσθεὶς μόρον
σώζει με μητρὸς τάσδε συνδίκους ὁρῶν.
ἐγὼ δὲ χώρᾳ τῇδε καὶ τῷ σῷ στρατῷ
τὸ λοιπὸν εἰς ἅπαντα πλειστήρη χρόνον
ὁρκωμοτήσας νῦν ἄπειμι πρὸς δόμους,
μήτοι τιν' ἄνδρα δεῦρο πρυμνήτην χθονὸς
ἐλθόντ' ἐποίσειν εὖ κεκασμένον δόρυ.
αὐτοὶ γὰρ ἡμεῖς ὄντες ἐν τάφοις τότε
τοῖς τἀμὰ παρβαίνουσι νῦν ὁρκώματα
ἀμηχάνοισι πράξομεν δυσπραξίαις,
ὁδοὺς ἀθύμους καὶ παρόρνιθας πόρους
τιθέντες, ὡς αὐτοῖσι μεταμέλῃ πόνος·
ὀρθουμένων δέ, καὶ πόλιν τὴν Παλλάδος
τιμῶσιν ἀεὶ τήνδε συμμάχῳ δορί,
αὐτοῖσιν ἡμεῖς ἐσμεν εὐμενέστεροι.

and universally, as the Third and Finisher, either adjusts the difference between two others, or completes what two others have begun."—πατρῷον μόρον, in the capacity of Zeus πατρῷος, sup. 610.

731. ὁρῶν τάσδε συνδίκους (οὔσας) μητρὸς, seeing that *they* were taking my mother's part, he took my father's.

734. πρὸς δόμους, to Argos, having first ratified an alliance between it and Athens here on the spot. This treaty was in fact made the year this play was acted, B.C. 459. The measure, Müller has taken care to point out (Diss. p. 85), was promoted by the very party to whom Aeschylus was politically opposed. His approval of it is one of the proofs (see above, v. 666) that he was a man who was above becoming the mere tool of a party, and whose object was to advance the national good without regard to the frivolous charge of political inconsistency. To a like historical event in Ol. 89. 4, Euripides appears to allude, Suppl. 1191, ὁ δ' ὅρκος ἔσται, μήποτ' Ἀργείους χθόνα ἐς τήνδ' ἐποίσειν πολεμίων παντευχίαν. Eur. Heracl. 313, καὶ μήποτ' ἐς γῆν ἐχθρὸν αἴρεσθαι δόρυ, viz. Argos against Athens.—πρυμνήτην χθονὸς, the head of the Argive land. Cf. χώρας τῆσδε πρυμνήτης ἄναξ, sup. 16.—εὖ κεκασμένος, 'well provided,' 'well arrayed.' Equit. 685, πανουργίαις μείζοσι κεκασμένον. Eur. El. 616, φρουραῖς κέκασται δεξιαῖς τε δορυφόρων; Photius, κεκασμένον, κεκοσμημένον. Hesych. κέκασται· κατεσκεύασται, ὥπλισται, τέτακται. From the obsolete κάζομαι (or καίνυμαι, as others think, after Buttmann), the root being καδ.

739—41. πράξομεν — ὡς μεταμέλῃ. The construction is the same as Suppl. 318, πράσσοις ἂν ὡς Ἀργεῖον ἀνστήσῃς στόλον, where see the note. Both παρβαίνουσι and αὐτοῖσι, which latter is pleonastically added, depend on μεταμέλῃ. The Greeks say either μεταμέλει μοι πόνος or μεταμέλει μοι πόνου. Cf. Nub. 1114, οἶμαι δέ σοι ταῦτα μεταμελήσειν.—δυσπραξίαις is the dative of the means,—'we will bring it to pass, by perplexing ill-successes, *namely* by causing dispiriting expeditions and disastrous ways, that they shall repent of their pains.' He pledges himself that as a δαίμων in Hades he will oppose any Argive army that shall in future invade Attica.

742. ὀρθουμένων, sc. τῶν νῦν ὁρκωμάτων, 'if they are rightly and duly observed.' Or perhaps πραγμάτων is to be supplied, as in Theb. 263, εὖ ξυντυχόντων, 'if matters go well.' It is at all events needless to read ὀρθουμένοις.—τιμᾶν with a dative, Suppl. 108.

744. There is difficulty in αὐτοῖσιν, which should mean *ipsis* at the beginning of a sentence, and in ἐσμὲν for

καὶ χαῖρε, καὶ σὺ καὶ πολισσοῦχος λεώς·
πάλαισμ' ἄφυκτον τοῖς ἐναντίοις ἔχοις,
σωτήριόν τε καὶ δορὸς νικηφόρον.

ΧΟ. ἰὼ θεοὶ νεώτεροι, παλαιοὺς νόμους στρ.
καθιππάσασθε, κἀκ χερῶν εἵλεσθέ μου.
ἐγὼ δ' ἄτιμος ἁ τάλαινα βαρύκοτος
ἐν γᾷ τᾷδε, φεῦ,
ἰὸν ἰὸν ἀντιπενθῆ μεθεῖσα καρδίας,
σταλαγμὸν χθονὶ
ἄφορον· ἐκ δὲ τοῦ λιχὴν ἄφυλλος,
ἄτεκνος, ὦ δίκα, πέδον ἐπισύμενος,
βροτοφθόρους κηλῖδας ἐν χώρᾳ βαλεῖ·
στενάζω; τί ῥέξω; γένωμαι
δυσοίστα πολίταις ἄπαθον;

ἐσόμεθα. Hermann attempts to remedy both evils by reading καὐτοί γ' ἂν ἡμεῖς εἶμεν, while Dindorf and Weil enclose in brackets 737—744. The use of ὀρθουμένων is however significant as an Aeschylean idiom, and the present ἐσμὲν is sufficiently defended by Prom. 178. 786. 969. Ag. 125. By αὐτοῖς Orestes seems to mean his own posterity, as contrasted with the Athenians.

746. πάλαισμα. Schol. τὴν ἐμὴν ἐπικουρίαν. Rather (the words being addressed to Athena in her attribute of Νίκη), 'may you have a way of wrestling from which your enemies find no escape.' The same metaphor as in τριακτὴρ, 'a victor,' Ag. 165.—ἄφυκτον, cf. Plat. Theaet. p. 165, B, τί γὰρ χρήσει ἀφύκτῳ ἐρωτήματι, τὸ λεγόμενον ἐν φρέατι συνεχόμενος;—Apollo and Orestes here depart, the latter for Argos. Athena, the Furies, and the Areopagites remain.

750. ἐγώ. The verb is deferred to v. 757. Cf. v. 95. This is better than to take μεθεῖσα for μεθήσω with the Schol. She meant to say ἐγὼ γενήσομαι δυσοίστα, but puts it in the form of a deliberative question.—ἰὸν, 'poison,' as in v. 700.—ἀντιπενθῆ, Schol. ἰσοπενθῆ, ὅμοια δρῶντα οἷς πέπονθα. Hermann confidently connects ἀντιπενθῆ καρδίας. But καρδίας goes more naturally either with μεθεῖσα, 'letting fall *from* my heart a poison in return for what I have endured, a drop causing sterility to the land' (cf. μαραίνεται χερὸς, v. 270), or better still perhaps with ἰὸν, as ἰὸς καρδίαν προσήμενος Ag. 807, ἰὸς ἐκ φρονημάτων sup. 456. In ἄφορος, ἄφυλλος, ἄτεκνος, the three usual conditions of prosperity are alluded to, viz. the increase of flocks, corn, and the human race. See the note on Suppl. 671. Properly, ἄφορος is 'not bearing,' as δένδρεα καὶ καρποφόρα καὶ ἄφορα πολλὰ, Herod. ii. 156. Here it obviously means 'causing the state of ἀφορία, or non-productiveness.' By σταλαγμὸν some kind of red fungus (*robigo*) was meant, which, like 'red rain,' was superstitiously referred to blood.—λιχὴν, 'a blight,' Cho. 273. The dochmiac verse would be improved by reading ἐκ δὲ τοῦδ' ἄφυλλος λιχήν. The words would have been transposed on account of the hiatus, if τοῦδ' was written τοῦ.

758. δυσοίστα. So Müller for δύσοιστα. The feminine form is defended by several examples, as παναρκέτη Cho. 61, εὐφιλήτη Theb. 104, περικλύστη Pers. 598. πολυφόρβη Hes. Theog. 912. ἀκλύστη Iph. A. 121. καλυπτὴ Antig. 1011. Porson on Med. 822, "femininas formas, cum jam paullatim obsolevissent, poetae et Attici, vel ornatus vel varietatis ergo, subinde revocabant." 'Should I become intolerable to the citizens, for what I have endured from them?' sc. δι' ἃ ἔπαθον. The MSS. give ἔπαθον. The correction in the text was made by the present editor before Hermann suggested it. But Hermann, Linwood, and

ἰώ, μεγάλα τοι, κόραι δυστυχεῖς
Νυκτὸς ἀτιμοπενθεῖς.
ΑΘ. ἐμοὶ πίθεσθε μὴ βαρυστόνως φέρειν·
οὐ γὰρ νενίκησθ', ἀλλ' ἰσόψηφος δίκη
ἐξῆλθ' ἀληθῶς, οὐκ ἀτιμίᾳ σέθεν.
ἀλλ' ἐκ Διὸς γὰρ λαμπρὰ μαρτύρια παρῆν,
αὐτός θ' ὁ πείσας αὐτὸς ἦν ὁ μαρτυρῶν,
ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχειν.
ὑμεῖς δὲ χώρᾳ τῇδε μὴ βαρὺν κότον

Dindorf give γελῶμαι from Tyrwhitt, comparing οἴμοι γελῶμαι Antig. 838, while others with the Schol. very harshly repeat τί with γένωμαι.

759. μεγάλα τοι, i.e. δεινά ἐστιν ἃ ἔπαθον. Pind. Ol. ii. 23, ἔπαθον αἳ μεγάλα.

761 seqq. Here Athena first attempts to assuage the wrath of the Erinyes, and to convert them into *Eumenides*, or "well-wishers" to the Athenian land, in which they are destined henceforth to dwell. To this passage Photius alludes in v. Εὐμενίδες· Αἰσχύλος Εὐμενίσιν εἰπὼν τὰ περὶ τὴν κρίσιν τὴν Ὀρέστου φησὶν ὡς ἡ Ἀθηνᾶ ἐπράϋνε τὰς Ἐρινύας· ὥστε μὴ χαλεπῶς ἔχειν πρὸς τὸν Ὀρέστην· Εὐμενίδας [δὲ] αὐτὰς ὠνόμασεν.

763. ἀληθῶς. Here for ἀδόλως, fairly and really. Pallas means to assure them that the equality of votes was independent of her own ballot, and that such equality being neither a victory nor a defeat, they have nothing to complain of on the latter score.

764. μαρτύρια. It is a question worthy of consideration, whether such words as this were not pronounced as a trisyllable. The final ιᾰ seems, in fact, to have had nearly the metrical power of αι. So sup. 107, χοάς τ' ἀοίνους, νηφάλια μειλίγματα. v. 463, ὑμεῖς δὲ μαρτύριά τε καὶ τεκμήρια καλεῖσθ'. Ag. 1568, αὐτοῦ ξένια δὲ τοῦδε δύσθεος πατήρ. Oed. R. 301, ἄρρητά τ' οὐράνιά τε καὶ χθονοστιβῆ. Soph. El. 326, Χρυσόθεμιν ἔκ τε μητρὸς ἐντάφια χεροῖν. Eur. Suppl. 1196, ἐν ᾧ δὲ τέμνειν χρὴ σφάγιά σ' ἄκουέ μου, where Elmsley would read σφάγια χρή σ'. The grounds for the supposition proceed (1) on the known principles of hyperthesis, as τάλαινα for ταλάνια, λέαινα for λεάνια, &c. (2) On actual examples of ιᾰ pronounced like *yā*, as διὰ is constantly a long monosyllable, e.g. Pers. 565. Cho. 774. Theb. 343, &c., and so στόμια Theb. 194, καρδία Suppl. 68, &c. (3) Words in ιος which *must* have been pronounced *yos*, as αἰφνίδιος Prom. 698, μυριόνταρχον Pers. 972 (where see the note). So Martial has *Marcelliano*, ii. 29, where the *i* was pronounced as *y*. (4) The uniform regularity of the Aeschylean senarius, which naturally rejects resolved feet in these places. (See however Suppl. 382.)

765. ὁ φήσας Hermann for ὁ θήσας (Φ for Θ). I have restored πείσας from sup. 84, where Apollo says καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῷον δέμας. So in Ag. 1602, παίσας has been corrupted to πήσας. The Med. is said to have ὀρθήσας. Franz gives ὁ θήξας with Wieseler. The Schol. has ἔφασκε γὰρ ὁ Ἀπόλλων, γνώμῃ Διὸς μαντεύεσθαι, though this is an explanation, and a correct one, of the preceding verse. Turnebus edited ὁ χρήσας, which has been admitted as the common reading, though destitute of authority. Compare Aesch. frag. 266, ὁ δ' αὐτὸς ὑμνῶν, αὐτὸς ἐν θοίνῃ παρὼν, αὐτὸς τάδ' εἰπὼν, αὐτὸς ἐστὶν ὁ κτανὼν τὸν παῖδα τὸν ἐμόν. Xen. Anab. iii. 2, 4, αὐτὸς ὀμόσας ἡμῖν, αὐτὸς δεξιὰς δοὺς, αὐτὸς ἐξαπατήσας, συνέλαβε τοὺς στρατηγούς. Translate, 'The very god who urged the deed was also he who bore testimony (from Zeus), that Orestes for doing this should receive no harm.' (Or perhaps, 'so that he has got no harm from doing these deeds.') Compare ὡς—εὐθενεῖν inf. 855.

767. I have edited χώρᾳ for γῇ, supposing that the latter was a gloss, or the result of some metrical botching. Weil's reading is very ingenious, ὑμεῖς δὲ μὴ θυμοῦσθε, μήτε [μηδὲ] τῇδε γῇ βαρὺν κότον σκήψησθε κ.τ.λ. Hermann reads τοι

σκήψητε, μὴ θυμοῦσθε, μηδ' ἀκαρπίαν
τεύξητ', ἀφεῖσαι † δαιμόνων σταλάγματα,
βρωτῆρας αἰχμὰς σπερμάτων ἀνημέρους·
ἐγὼ γὰρ ὑμῖν πανδίκως ὑπίσχομαι
ἕδρας τε καὶ κευθμῶνας ἐνδίκου χθονὸς
λιπαροθρόνοισιν ἡμένας ἐπ' ἐσχάραις
ἕξειν, ὑπ' ἀστῶν τῶνδε τιμαλφουμένας.
ΧΟ. ἰὼ θεοὶ νεώτεροι, παλαιοὺς νόμους ἀντ.
καθιππάσασθε, κἀκ χερῶν εἵλεσθέ μου.
ἐγὼ δ' ἄτιμος ἁ τάλαινα βαρύκοτος
ἐν γᾷ τᾷδε, φεῦ,
ἰὸν ἰὸν ἀντιπενθῆ μεθεῖσα καρδίας,
σταλαγμὸν χθονὶ

for τῇ, the Med. and others having ὑμεῖς δέ τε τῇδε γῇ. In the next verse Elmsley corrected σκήψητε for σκήψησθε. The aorist conveys the notion of a momentary stroke, while the present θυμοῦσθε implies the endurance of their wrath.

769. δαιμόνων. This word is doubtful, though it derives some little countenance from βόσκημα δαιμόνων in v. 292. Various conjectures have been proposed: πνευμόνων, Wakefield; διὰ γόων, Franz; μαινολῶν, *furentium*, Weil; σκήψητ', ἀφεῖσαι δαΐων σταλαγμάτων βρωτῆρας αἰχμὰς, Hermann, who encloses the intermediate words in brackets, as a mere tautology, and joins σπερμάτων ἀνημέρους. He ingeniously remarks, that the ῥῆσις will thus have thirteen lines corresponding with that next after the choral ode. It is singular too that the *concluding* iambics of the goddess are also thirteen, v. 863 seqq. I formerly proposed λαιμάτων or λαιμόνων, 'from your throats,' as we have ἐμεῖ τὸν ἰὸν v. 700. Cf. Ar. Av. 1562, κᾆτ' ἀνῆλθ' αὐτῷ κάτωθεν πρὸς τὸ λαῖμα τῆς καμήλου Χαιρεφῶν ἡ νυκτερίς. Photius, λαῖμα· ἀπὸ τοῦ λαιμᾶν εἴρηται, τὸ βρένθυμα. Perhaps καρδίας, as sup. 752. The Schol. records a variant στενάγματα for σταλάγματα.

770. αἰχμὰς, 'influences,' Scholef. Aeschylus uses αἰχμὴ in a very peculiar sense; see on Ag. 467. Scaliger proposed αὐχμοὺς, but the Schol. has αἰχμαὶ βιβρώσκουσαι τὰ σπέρματα. Here it refers to ἀφιέναι, 'darting poison-drops like arrows.'

772. ἐνδίκου. This is said by a kind of *prolepsis* or anticipation, 'made just by your presence amongst them.'

773. λιπαροθρόνοισιν. The temple of the Σεμναὶ at the foot of the Areopagus contained, besides a subterranean chasm (κευθμὼν, θάλαμοι, κεύθη, inf. 958. 989), certain low hearths or fire-places, which are here called 'resplendent with fat,' because the goddesses seem to have been worshipped with oil poured upon greasy wool. Such is the ingenious conjecture of Müller, Diss. p. 181, who quotes Pausan. viii. 42, 5, to prove that the black Demeter, also an Erinys, was thus honoured at Phigalia. The epithet may indeed only mean 'richly-enthroned,' as λιπαραὶ was a favourite epithet of Athens itself. But the following passages may be cited as adding weight to Müller's view:—Lucian, Alexandr. p. 238, εἰ μόνον ἀληλιμμένον που λίθον ἢ ἐστεφανωμένον θεάσαιτο, προσπίπτων εὐθὺς καὶ προσκυνῶν. Theophrast. Char. περὶ Δεισιδ., καὶ τῶν λιπαρῶν λίθων τῶν ἐν ταῖς τριόδοις παριὼν ἐκ τῆς ληκύθου ἔλαιον καταχεῖν, καὶ ἐπὶ γόνατα πεσὼν καὶ προσκυνήσας ἀπαλλάττεσθαι. Pausan. x. 24, 5, ἐπαναβάντι δὲ ἀπὸ τοῦ μνήματος λίθος ἐστὶ [Δελφοῖς] οὐ μέγας· τούτου καὶ ἔλαιον ὁσημέραι καταχέουσι, καὶ κατὰ ἑορτὴν ἑκάστην ἔρια ἐπιτιθέασι τὰ ἀργά. So the stones which served as seats before the heroic palaces (types, perhaps, of the later Ἀγυιεὺς, or stone pillar) were λευκοὶ, ἀποστίλβοντες ἀλείφατος, Od. iii. 408. Compare the offering of oil to the stem of a tree, Theocr. xviii. 45.

ἄφορον· ἐκ δὲ τοῦ λιχὴν ἄφυλλος,
ἄτεκνος, ὦ δίκα, πέδον ἐπισύμενος,
βροτοφθόρους κηλῖδας ἐν χώρᾳ βαλεῖ·
στενάζω; τί ῥέξω; γένωμαι
δυσοίστα πολίταις ἄπαθον;
ἰώ, μεγάλα τοι, κόραι δυστυχεῖς
Νυκτὸς ἀτιμοπενθεῖς.

ΑΘ. οὐκ ἔστ' ἄτιμοι, μηδ' ὑπερθύμως ἄγαν
θεαὶ βροτῶν στήσητε δύσκηλον χθόνα.
κἀγὼ πέποιθα Ζηνί, καὶ τί δεῖ λέγειν;
καὶ κλῇδας οἶδα δωμάτων μόνη θεῶν,
ἐν ᾧ κεραυνός ἐστιν ἐσφραγισμένος·
ἀλλ' οὐδὲν αὐτοῦ δεῖ· σὺ δ' εὐπειθὴς ἐμοὶ
γλώσσης ματαίας μὴ 'κβάλῃς ἐπὶ χθόνα
καρπόν, φέροντα πάντα μὴ πράσσειν καλῶς.
κοίμα κελαινοῦ κύματος πικρὸν μένος,
ὡς σεμνότιμος καὶ ξυνοικήτωρ ἐμοί.
πολλῆς δὲ χώρας τῆσδ' ἔτ' ἀκροθίνια,

789. *στήσητε*, for *καταστήσητε*. Linwood conjectures *κτίσητε*.—*δύσκηλον*, Schol. *δυσθεράπευτον*. The word only occurs here, and seems formed on a false analogy, since the *ευ* in *εὔκηλος* comes from the digamma in *Ϝέκηλος*. Weil reads *δύσκηλιν*.—*βροτῶν* is added to *χθόνα* for the sake of the antithesis with *θεαὶ* (see on v. 674. Cho. 122), and is not to be taken with *δύσκηλον*.

790. *καὶ τί δεῖ λέγειν;* An Attic formula when something is suppressed which it is superfluous or disagreeable to add. Plat. Symp. p. 217, c, *συνεγυμνάζετο οὖν μοι καὶ προσεπάλαιε πολλάκις, οὐδενὸς παρόντος. καὶ τί δεῖ λέγειν; οὐδὲν γάρ μοι πλέον ἦν.* Ag. 581, *καὶ νῦν τὰ μάσσω μὲν τί δεῖ σ' ἐμοὶ λέγειν;* Eur. Andr. 920, *ὀλεῖ γάρ μ' ἐνδίκως· τί δεῖ λέγειν;* Herc. F. 1270. Phoen. 43, &c. Demosth. p. 126, init. *καὶ τί δεῖ τὰ πολλὰ λέγειν;* The sense is, 'I have the means at my disposal to compel you if I please;' or, 'I too could cause harm; but I prefer to try the arts of persuasion' (v. 845. 928).

791. *δωμάτων*. The rooms, or storehouses. Cf. Cho. 649. Ar. Av. 1537, *καλλίστην κόρην (Βασίλειαν), ἥτις ταμιεύει τὸν κεραυνὸν τοῦ Διός.*—*ἐν ᾧ*, sc. *τόπῳ*. Hermann gives *δώματος*, Linwood *ἐν οἷς*, with the Farnese MS.

793. *σὺ δ'*. It is to be observed, that Athena has heretofore generally addressed the Erinyes collectively. From this place to the end the Coryphaeus alone speaks and is spoken to, the singular being used throughout.

794. *γλώσσης ματαίας καρπὸν*, a rashly uttered curse. Cf. inf. 862.—*ἐπὶ*, 'over the earth,' like *σπείρειν σπέρμα, καρπὸν*, &c.—*φέροντα κ.τ.λ.*, Schol. *τὸν πάντα ποιοῦντα κακῶς πράττειν.*

796. *κελαινοῦ κύματος*, a metaphor from a storm brooding over the sea, as Cho. 1065.

798. *πολλῆς χώρας*, i. e. *μεγάλης*. So *ἅλω πολλὴν, ἀσπίδος κύκλον*, Theb. 484. See Baehr on Herod. iv. 109. Offerings of the first-fruits of the earth shall be made to them in behalf of prolific marriages. These offerings are called *τὰ ἐκ γῆς δυσφρόνων μειλίγματα*, Cho. 270. Schol. *ὡς προτέλεια θυόντων Ἀθήνησι ταῖς Ἐρινύσι.*—*πρὸ παίδων*, cf. Ag. 978, *τὸ μὲν πρὸ χρημάτων κτησίων ὄκνος βαλὼν*, for *ὑπὲρ*, 'in behalf of.'

θύη πρὸ παίδων καὶ γαμηλίου τέλους,
ἔχουσ' ἐς αἰεὶ τόνδ' ἐπαινέσεις λόγον.

ΧΟ. ἐμὲ παθεῖν τάδε, φεῦ, στρ.
ἐμὲ παλαιόφρονα, κατά τε γᾶν οἰκεῖν
ἀτίετον, φεῦ, μύσος.
πνέω τοι μένος ἅπαντά τε κότον.
οἶ οἶ, δᾶ, φεῦ.
†τίς μ' ὑποδύεται πλευρὰς ὀδύνα;
θυμὸν ἄϊε, μᾶτερ
Νύξ· ἀπὸ γάρ με τιμᾶν
δαναιᾶν θεῶν
δυσπάλαμοι παρ' οὐδὲν ἦραν δόλοι.

ΑΘ. ὀργὰς ξυνοίσω σοι· γεραιτέρα γὰρ εἶ.
καὶ τῷ μὲν εἶ σὺ κάρτ' ἐμοῦ σοφωτέρα,
φρονεῖν δὲ κἀμοὶ Ζεὺς ἔδωκεν οὐ κακῶς.
ὑμεῖς δ' ἐς ἀλλόφυλον ἐλθοῦσαι χθόνα

802. *παλαιόφρονα*, holding the ancient or old-fashioned ideas, in opposition to the *νεώτεροι θεοί*.

Ibid. *κατὰ γᾶν οἰκεῖν*. The same as *κατοικεῖν γῆς*, in allusion to Athena's proffer of a permanent settlement and cultus in the land. If this be the sense, *ἀτίετον μύσος* shows that it is spoken of ironically as a thing of no worth after the dishonour they have suffered. Hermann has *οἰχνεῖν* and *μῖσος*, in which latter Franz and Minckwitz agree, the Med. and others having *μῦσος*. Both corrections seem probable. In the same sense *οἴχομαι* often means 'I am done for,' 'there is an end of me.'

806. This verse seems defective, as it does not fall in with the dochmiac metre. Hermann gives *τίς μ' ὑποδύεται, τίς ὀδύνα πλευράς;*

809. *δαναιᾶν*. So Franz and Linwood with L. Dindorf for *δαμαίων* or —*αν*. The Schol. must have read *δαμίων* or *δαμίαν*. The former is explained *οἱ δόλοι γὰρ τῶν θεῶν ὡς οὐδὲν παρῇράν με τῶν δημοσίων τιμῶν*, the latter *τὴν δημοσίαν ὑπὸ θεῶν δεδομένην*. This *ὑπὸ θεῶν δεδομένην*, which Hermann professes not to understand, arose from wrongly construing *τιμᾶν θεῶν*. He himself gives *τιμᾶν ἁμᾶν*. But cf. *γέρας παλαιὸν* v. 372.—*παρ' οὐδὲν*, sc. *θέμενοί με*, as Ag. 221. The phrase *αἴρειν τινὰ ἀπὸ τιμῶν* is remarkable. It seems to mean, (as sup. 340,) 'to lift one and carry him off from, i. e. dispossess him of his appointed duties.'—*δυσπάλαμοι*, difficult to grapple with. Cf. Suppl. 846. Ag. 1509.

810. *ὀργὰς κ.τ.λ.* Here also we may notice unusual Greek, *συμφέρειν τινί τι*, and its close coincidence with our idiom, 'to bear with a person in something,' for *ἀνέχεσθαι*. Cf. Med. 13, *πάντα συμφέρουσ' Ἰάσονι*. Herc. F. 1366, *ψυχὴν βιάζου τἀμὰ συμφέρειν κακά*. The next verse may have been intruded by some one who thought the idea of *φρονεῖν* not sufficiently conveyed by *γεραιτέρα*. We may however for *καί τοι μὲν σὺ* read *καὶ τῷ μὲν*, i.e. *τῷ εἶναι γεραιτέρα*. Schol. *διὰ τὸν χρόνον*. Pallas was before complimented by the chorus as the goddess of wisdom, *τῶν σοφῶν γὰρ οὐ πένει*, v. 409.

813. *ὑμεῖς δ' κ.τ.λ.* 'You, if you leave me in disdain and depart for some other land, will be enamoured of this, and regret that you resigned it; I forewarn you of this; for my citizens are destined to come to great glory in the course of time, and will build you a temple hard by the Acropolis, where you will obtain such honours both from men and women as you would not be likely to meet with from others.'

γῆς τῆσδ᾽ ἐρασθήσεσθε· προὐννέπω τάδε.
οὑπιρρέων γὰρ τιμιώτερος χρόνος
ἔσται πολίταις τοῖσδε· καὶ σὺ τιμίαν
ἕδραν ἔχουσα πρὸς δόμοις Ἐρεχθέως
τεύξει παρ᾽ ἀνδρῶν καὶ γυναικείων στόλων
ὅσων παρ᾽ ἄλλων οὔποτ᾽ ἂν σχέθοις βροτῶν.
σὺ δ᾽ ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλῃς
μήθ᾽ αἱματηρὰς θηγάνας, σπλάγχνων βλάβας
νέων, ἀοίνοις ἐμμανεῖς θυμώμασι·
μηδ᾽, ἐξελοῦσ᾽ ὡς καρδίαν ἀλεκτόρων,
ἐν τοῖς ἐμοῖς ἀστοῖσιν ἱδρύσῃς Ἄρη
ἐμφύλιόν τε καὶ πρὸς ἀλλήλους θρασύν.
θυραῖος ἔστω πόλεμος, οὐ μόλις παρὼν

The warning is, not to expect such a cultus elsewhere (e.g. of the Σεμναὶ at Sicyon) as would be accorded at Athens. Mr. Shilleto suggests ἔτ᾽ for ἐς.

817. πρὸς δόμοις Ἐρεχθέως. The temple of the Erinyes lay between the Areopagus and the Acropolis, which is here called 'the palace of Erechtheus,' because the Erechtheum formed a prominent feature of the citadel.

819. ὅσων. So the syntax seems to require for ὅσην, which appears to have originated in the idea that it referred to ἕδραν. The genitive removes every difficulty, and seems more probable than to suppose a verse lost, with Hermann, Linwood, and Dindorf. Weil objects to the 'concursus ingratus' of —ων, and reads ὅσ᾽ ἂν with Ahrens.

821. σπλάγχνων βλάβας νέων. 'Incitements to blood, injurious to young hearts,' because the loss of the *young* was an especial grievance to a military state. Cf. Suppl. 648, ἥβας δ᾽ ἄνθος ἄδρεπτον ἔστω, μηδ᾽ Ἀφροδίτης εὐνάτωρ βροτολοιγὸς Ἄρης κέρσειεν ἄωτον.—ἐμμανεῖς, agreeing with θηγάνας, may mean 'carried to madness by rage,' and this seems safer than to give it an active sense, ἐκμαινούσας. By ἄοινα θυμώματα are meant quarrels not proceeding from wine, like mere drunken brawls of the κῶμος (Ag. 1160), but the deadly hatred of party feelings. Hermann does not appear to have improved on the passage by his new punctuation, μήθ᾽ αἱματηρὰς, θηγάνας σπλάγχνων, βλάβας, Νέων ἀοίνοις ἐμμανεῖς θυμώμασι. Perhaps ἐμμανής. See sup. 107.

823. ἐξελοῦσ᾽ ὡς. 'Having taken out the heart as from fighting cocks, establish among my citizens a civil war, and one that is mutually merciless.' There seems no sufficient reason to question ἐξελοῦσα, for which Hermann has admitted, as "vera haud dubie," Musgrave's improbable conjecture ἐκζέουσ᾽ ὡς. The Schol. has ἀναπτερώσασα, which must not be taken as a gloss on the participle, but as giving the general sense of the whole passage. The notion of transferring the hearts of the birds to the citizens is of course a mere figure, and one that happily expresses that sort of spirit which will fight to the death rather than yield.—θρασὺν, 'cruel,' 'remorseless.' So Prom. 42, ἀεί γε δὴ νηλὴς σὺ καὶ θράσους πλέως.

826. θυραῖος. 'Let there be *foreign* (not civil) war, coming without stint to him who shall feel a strong desire for glory; but of *domestic* broils not a word be spoken.' The object of the poet, as Müller remarks, Diss. p. 86—7, is to recommend *conquest* to the Athenians, as the best means of diverting them from party contentions. From v. 746 one might suspect some military enterprise was about to be undertaken.—οὐ μόλις, Ag. 1049. Scholefield rightly understood this passage, 'quantumcunque sit, nihil moror, dummodo non sit domesticum.' Compare Propert. v. 6, 9, 'ite procul fraudes, alio sint aere noxae.' Mart.

ἐν ᾧ τις ἔσται δεινὸς εὐκλείας ἔρως·
ἐνοικίου δ᾽ ὄρνιθος οὐ λέγω μάχην.
τοιαῦθ᾽ ἑλέσθαι σοι πάρεστιν ἐξ ἐμοῦ·
εὖ δρῶσαν, εὖ πάσχουσαν, εὖ τιμωμένην,
χώρας μετασχεῖν τῆσδε θεοφιλεστάτης.

ΧΟ. ἐμὲ παθεῖν τάδε, φεῦ, ἀντ.
ἐμὲ παλαιόφρονα, κατά τε γᾶν οἰκεῖν
ἀτίετον, φεῦ, μύσος.
πνέω τοι μένος ἅπαντά τε κότον.
οἶ οἶ, δᾶ, φεῦ.
†τίς μ᾽ ὑποδύεται πλευρὰς ὀδύνα;
θυμὸν ἄϊε, μᾶτερ
Νύξ· ἀπὸ γάρ με τιμᾶν
δαναιᾶν θεῶν
δυσπάλαμοι παρ᾽ οὐδὲν ἦραν δόλοι.

ΑΘ. οὔτοι καμοῦμαί σοι λέγουσα τἀγαθά·
ὡς μήποτ᾽ εἴπῃς πρὸς νεωτέρας ἐμοῦ
θεὸς παλαιὰ καὶ πολισσούχων βροτῶν
ἄτιμος ἔρρειν τοῦδ᾽ ἀπόξενος πέδου.
ἀλλ᾽ εἰ μὲν ἁγνόν ἐστί σοι Πειθοῦς σέβας,

Ep. vi. 25, 7, 'bella velint Martemque ferum rationis egentes.' The οὐ so completely negatives μόλις, that the more correct particle μὴ is scarcely required after the imperative. Hermann, misled by the Schol. οὐ μακρὰν, by which he meant 'soon,' gives ἢ for οὐ, "*foris sit bellum, aut brevi spatio remotum, in quo magnus erit gloriae amor.* Significatur autem pugna Marathonia." (So a marginal gloss on θυραῖος in the Med., ὁ Περσικός.) All the commentators take ἐν ᾧ for ἐν ᾧ πολέμῳ.

828. οὐ λέγω. 'But I prefer not to speak of the contest of the domestic bird.' See on Pers. 752, ἔνδον αἰχμάζειν. Pind. Ol. xii. 20, ἐνδομάχας ἀλέκτωρ. The phrase οὐ λέγω was used by a sort of euphony when any ill-omened subject was brought forward. The custom of cock-fighting is very ancient; for Sir Charles Fellows found it sculptured on one of the Xanthian marbles (Travels in Asia Minor, 1838). Aelian, Var. Hist. ii. 28, says that the Athenians adopted the practice after the Persian war, Themistocles having been struck with the courage with which these birds contended, not for homes, glory, nor freedom, but simply not to be beaten.

841. οὔτοι καμοῦμαι. 'Be assured I shall not tire of telling you the honours you will find.' This ῥῆσις (to 849) is transposed by Weil with that at 810. But there would be no point at all in οὐ καμοῦμαι, unless an enumeration of ἀγαθὰ had already been given.

844. After this verse Weil inserts the distich 850—1. It is however right enough as it stands, some ellipse like ἀλλὰ μὴ θέλε ἀπιέναι being supplied.

845. Πειθοῦς σέβας. This is a confused construction, apparently for εἰ σεβίζει τὴν Πειθὼ, γλώσσης ἐμῆς μείλιγμα, καὶ εἰ θελκτηρία σοί ἐστι. Or perhaps we should read thus: γλώσσης τ᾽ ἐμῆς μείλιγμα σοῦ (or σοὶ) θελκτήριον, 'and if the soothing eloquence of my tongue can appease you.' Cf. Suppl. 442, γένοιτο μύθου μῦθος ἂν θελκτήριος. It is also

γλώσσης ἐμῆς μείλιγμα καὶ θελκτήριον,
σὺ δ' οὖν μένοις ἄν· εἰ δὲ μὴ θέλεις μένειν,
οὔτἂν δικαίως τῇδ' ἐπιρρέποις πόλει
μῆνίν τιν' ἢ κότον τιν' ἢ βλάβην στρατῷ.
ἔξεστι γάρ σοι τῆσδε γαμόρῳ χθονὸς
εἶναι δικαίως ἐς τὸ πᾶν τιμωμένῃ.
ΧΟ. ἄνασσ' Ἀθάνα, τίνα με φῂς ἔχειν ἕδραν;
ΑΘ. πάσης ἀπήμον' οἰζύος· δέχου δὲ σύ.
ΧΟ. καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει;
ΑΘ. ὡς μή τιν' οἶκον εὐθενεῖν ἄνευ σέθεν.
ΧΟ. σὺ τοῦτο πράξεις, ὥστε με σθένειν τόσον;
ΑΘ. τῷ γὰρ σέβοντι ξυμφορὰς ὀρθώσομεν.
ΧΟ. καί μοι πρὸ παντὸς ἐγγύην θήσει χρόνου;
ΑΘ. ἔξεστι γάρ μοι μὴ λέγειν ἃ μὴ τελῶ.

possible (cf. inf. 928) that *ἐστί μοι Πειθοῦς σέβας* should be restored. The Schol. gives the general sense pretty correctly, *εἰ πείθῃ τῷ μειλίγματι τῆς ἐμῆς γλώσσης*. Hermann's explanation is too complex for Aeschylus, *εἰ πειθοῦς γλώσσης ἐμῆς ἁγνὸν σέβας ἐστί σοι μείλιγμα καὶ θελκτήριον*. Mr. Drake succeeds better in making *ἁγνὸν καὶ θελκτήριον*, "holy and propitiatory," the predicate: but the use of *θελκτήριον* as a noun may be defended by 671 sup., *ἔρυμά τε χώρας καὶ πόλεως σωτήριον*. Soph. Trach. 553, *ᾗ δ' ἔχει, φίλαι, λυτήριον λύπημα*, i. e. *ᾗ λύπη ἔχει φάρμακον* (vulg. *ἔχω*).

847. On *σὺ δ' οὖν*, 'then by all means stay,' see v. 217.

848. *ἐπιρρέποις* is here active, as it seems to be in Agam. 331, unless we should read *ἐπισκήπτοις*, comparing v. 768. These two words appear also to be confused in Cho. 52.

850. *τῆσδε γαμόρῳ*. So Dobree for *τῇδε γ' ἀμοίρου*. Dr. Donaldson gives *τῆσδ' ἐπ' εὐμοίρου χθονός*.

852. Perhaps, *τίνα δέ φῄς μ' ἕξειν ἕδραν;*

854. *καὶ δὴ δέδεγμαι*. 'Supposing now I do accept it; what honour is in reserve for me?' On this idiom, in which a contingent case is regarded, for the sake of argument, as realized, see Elmsley on Med. 380. So Cho. 556, *καὶ δὴ θυρωρῶν οὔτις ἂν φαιδρᾷ φρενὶ δέξαιτ'*. Vesp. 1221, *ἐγὼ εἴσομαι· καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων*. Herod. vii. 10, *καὶ δὴ συνήνεικε ἤτοι κατὰ γῆν ἢ καὶ θάλασσαν ἑσσωθῆναι*. To the same usage we should apparently refer Suppl. 493, *καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο*, 'Supposing one should kill a friend through not knowing him.'

855. *εὐθενεῖν*. So Scaliger for *εὖ σθένειν* or *εὐσθενεῖν*. Cf. v. 904, and for *ὡς*, 766.

856. *σὺ τοῦτο πράξεις κ.τ.λ.* 'Will *you* effect this,' viz. by your own personal influence over your citizens?

857. *τῷ γὰρ σέβοντι*. 'Yes, for we will direct aright the fortunes of him who reveres you.' This is significantly said. 'To revere the Erinyes' is to have a just awe of them (sup. 660—1), and therefore to live conscientiously, and in consequence happily: compare 973. Similarly *τὸν σέβοντ' εὐεργετεῖν*, sup. 695.

858. *ἐγγύην θήσει*. Will you give me a security for all future time, i.e. will you guarantee that this privilege shall last for ever? viz. that in v. 855.

859. *ἔξεστι μὴ λέγειν*. 'Yes, for I am not bound to state what I will not perform.' Literally, 'it is in my power not to state,' &c. Cf. Dem. Mid. p. 538, *ἐλθὼν ἐπὶ δεῖπνον, οἷ μὴ βαδίζειν ἐξῆν αὐτῷ*, 'whither he need not have gone.' Plat. Gorg. p. 461, fin., *εἰ μὴ ἐξέσται μοι ἀπιέναι καὶ μὴ ἀκούειν σου*. Phaedr. p. 252, c, *τούτοις δὴ ἔξεστι μὲν πείθεσθαι, ἔξεστι δὲ μή*. Eur. frag. Antiop. 211, *ὅστις δὲ πράσσει πολλά, μὴ πράσσειν παρὸν, μῶρος*. Alcest. 284, *θνήσκω, παρόν μοι μὴ θανεῖν*. Heracl. 969, *χρῆν τόνδε μὴ ζῆν*. But in Hippol. 509, *χρῆν μὲν οὔ σ' ἁμαρτάνειν* is loosely rendered by Monk, *debebas non peccare*. He should have said, *non debebas peccare*.

ΧΟ. θέλξειν μ' ἔοικας, καὶ μεθίσταμαι κότου.
ΑΘ. τοιγὰρ κατὰ χθόν' οὖσ' ἐπικτήσει φίλους.
ΧΟ. τί οὖν μ' ἄνωγας τῇδ' ἐφυμνῆσαι χθονί;
ΑΘ. ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα·
καὶ †ταῦτα γῆθεν, ἔκ τε ποντίας δρόσου,
ἐξ οὐρανοῦ τε· κἀνέμων ἀήματα
εὐηλίως πνέοντ' ἐπιστείχειν χθόνα·
καρπόν τε γαίας καὶ βοτῶν ἐπίρρυτον
ἀστοῖσιν εὐθενοῦντα μὴ κάμνειν χρόνῳ,
καὶ τῶν βροτείων σπερμάτων σωτηρίαν.
τῶν δυσσεβούντων δ' ἐκφορωτέρα πέλοις.
στέργω γάρ, ἀνδρὸς φιτυποίμενος δίκην,

861. *ἐπικτήσει*, you shall gain my people as new friends. Cf. 641, *καὶ τόνδ' ἐπικτήσαιο σύμμαχον, θεά*. Weil reads, strangely enough, *τοιγὰρ κατᾷσον οὓς κ.τ.λ.* The sense simply is, *μένουσα ἐν χώρᾳ*.

862. *τί οὖν*. For the hiatus see Suppl. 301.

863. *νίκης μὴ κακῆς*. 'Such prayers as have for their aim a not dishonourable victory.' Hermann, Linwood, and Donaldson give *νείκης*, which Herm. renders *opta quae bonae contentionis, non, qualis ante tua fuerat rixa,* [quae] *malae provida sint*. But *νείκη*, as remarked on Ag. 1349, is a word of doubtful authority. We have *νίκη κακὴ* also in Theb. 713, but that is a rather obscure passage. Here, as Müller rightly takes it (Diss. p. 86), the goddess means, that victory over foreign enemies, not the inglorious one of carrying the day in party strifes (*Ἄρης ἐμφύλιος*, v. 825), is to be one point of the choral hymn they are to sing for the city. And so in fact we find it, inf. 933 seqq.—*ἐπίσκοπα*, Cho. 119. Ajac. 976, *ἄτης ἐπίσκοπον μέλος*. Hesych. *ἐπίσκοπα· τυγχάνοντα τοῦ σκοποῦ*.

864. *καὶ ταῦτα*. Though this speech may have intentionally extended to *thirteen* verses, like the pair of speeches of the goddess preceding (see on v. 769), one is disposed to think that something is here wanting to the sense, like *εὔχου δ' ἀφειδῶς ἐσθλὰ πέμπεσθαι βροτοῖς*. As the text stands, *καὶ ταῦτα* is suspicious. We should expect *ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα εὖξαι· τὰ γῆθέν τ' — ἀήματα κ.τ.λ.*, 'favourable airs from earth, sea, and heaven.' Cf. v. 934. Or perhaps, *ἐλθόντα γῆθεν*, or *καὶ πάντα γῆθεν*, supplying from the context *εὐμενῆ γενέσθαι*. Here, as below v. 900 &c., we see the power of the Erinyes, as Chthonian beings, but in their more benign capacity as Eumenides, to regulate the elements and the produce of earth for man's benefit. On the triple wish conveyed in this fine passage, which Hermann thinks was imitated by Ennius in Cic. Tusc. Quaest. i. 28, see the note on Suppl. 671.

867. *βοτῶν*. So Stanley for *βροτῶν*. The same error has been corrected in two passages of the Supplices, v. 672 and 836.—*εὐθενοῦντα μὴ κάμνειν*, 'may never fail (or tire) in thriving.' Cf. v. 841.

869. *σωτηρίαν*. See sup. 631.

870. *ἐκφορωτέρα*. 'May you incline rather to make a clearance of the impious out of the city,' i. e. *τοὺς δὲ δυσσεβεῖς μᾶλλον ἀπελάσαις*. Compare *ἐπιφορώτατος* in Cho. 798. The metaphor, as we may infer by the *γὰρ* in the next verse, is not from funerals (*ἐκφοραί*), but from a nurseryman rooting out and carrying away weeds or superfluous plants. Aeschylus' dislike of *δυσσεβία* is apparent from many places, e. g. Ag. 364. 734, sup. 506, where he condemns it as the parent of insolence.

τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος.
τοιαῦτα σοὔστι. τῶν ἀρειφάτων δ' ἐγὼ
πρεπτῶν ἀγώνων οὐκ ἀνέξομαι τὸ μὴ οὐ
τήνδ' ἀστύνικον ἐν βροτοῖς τιμᾶν πόλιν.
ΧΟ. δέξομαι Παλλάδος ξυνοικίαν, στρ. ά.
οὐδ' ἀτιμάσω πόλιν,
τὰν καὶ Ζεὺς ὁ παγκρατὴς
Ἄρης τε φρούριον θεῶν νέμει,
ῥυσίβωμον Ἑλλάνων ἄγαλμα δαιμόνων·
ᾇτ' ἐγὼ κατεύχομαι,
θεσπίσασα πρευμενῶς,
ἐπισσύτους βίου τύχας ὀνησίμους
γαίας †ἐξαμβράσαι
φαιδρὸν ἁλίου σέλας.
ΑΘ. τάδ' ἐγὼ προφρόνως τοῖσδε πολίταις σύστ. ά.

872. *τῶν δικαίων τῶνδε.* The citizens in general, addressed as present in the theatre, are called 'righteous' as opposed to the *δυσσεβεῖς* just mentioned.—*ἀπένθητον*, 'spared from mourning' (Ag. 868), is the consequence of probity and virtue, v. 520. 973. Mr. J. B. Mayor suggests *ἀπόρθητον*.

873. *ἀρειφάτων πρεπτῶν ἀγώνων.* It is uncertain whether she means the contests at the great games, or real wars, in allusion to her advice about foreign conquests, v. 863. As Pallas was the goddess of war, but not directly of the games, to which indeed *ἀρείφατοι* is hardly applicable, the former is probably meant. Thus 'war-slaying contests' will be a periphrasis (from the Homeric *ἀρηΐφατος*) for 'battles,' which are *πρεπτοὶ*, conspicuous to all Hellas. The genitive depends on *ἀστύνικον*, as we have *δορὸς νικηφόρου* in v. 747, and *τιμᾶν* (*ὥστε εἶναι*) *ἀστύνικον* is an idiom familiar to most.

878. *τὰν καὶ Ζεύς.* 'Which *even* Zeus the omnipotent and Ares rule (cf. 972) as the stronghold of the gods.' The meaning of *φρούριον θεῶν* is explained by *ῥυσίβωμον ἄγαλμα*, the delight or pride of the Hellenic divinities as the protector of their altars, viz. from destruction in the Persian wars; cf. Pers. 805. For the acropolis, a fortified space in great measure occupied by temples, is well called *φρούριον*. On *καὶ—τε* see sup. 75. Theb. 576.

881. *κατεύχομαι.* This, and the details of the prayer, allude to v. 862 supra.

885. *ἐξαμβράσαι.* The conjecture of Prof. Scholefield for *ἐξαμβρόσαι* (*ἐξαμϋρόσαι* Ven. Flor. Farn.). The aorist active of *ἐκβράσσω* does not seem to occur except in a passage which he quotes from S. Gregory of Nyssa, Orat. 2, *οὐχ ἡ γῆ αὐτομάτως, ὥσπερ τοὺς τέττιγας, ἐξέβρασε.* But the analogy of the passive aorist strongly supports it. Hesych. *ἐκβρασθείη· ἐκβληθείη.* Cf. Herod. vii. 188, *αἱ δὲ (νῆες) περὶ αὐτὴν τὴν Σηπιάδα περιέπιπτον, αἱ δὲ ἐς Μελίβοιαν πόλιν, αἱ δὲ ἐς Κασθαναίην ἐξεβράσσοντο.* Ibid. 190, *πολλὰ μὲν χρύσεα ποτήρια ὑστέρῳ χρόνῳ ἐκβρασσόμενα ἀνείλετο.* Pausan. iii. 24, 3, *καὶ ὑφ' ἡμῶν τὰ ὑπὸ τοῦ κλύδωνος ἀπωθούμενα ἐς τὴν γῆν ἐκβεβράσθαι καλοῦσιν οἱ πολλοί.* The word appears therefore to have been peculiarly used of wrecks cast ashore. There is less to be said in favour of Hermann's *ἐξαμβρῦσαι*, adopted by Franz, Minckwitz, Weil, Donaldson, though the metre of 907 supports it. For *βρύω* is an intransitive verb, and is unlikely to have had a transitive aorist *ἔβρυσα.* (Hermann refers however to Lobeck on the Ajax, p. 93.)

887. *ἐγὼ*, emphatic: 'This is what *I* do in kindness to my citizens, in settling among them these powerful deities.'

πράσσω, μεγάλας καὶ δυσαρέστους
δαίμονας αὐτοῦ κατανασσαμένη.
πάντα γὰρ αὗται τὰ κατ' ἀνθρώπους
ἔλαχον διέπειν· ὁ δὲ μὴ κύρσας
βαρέων τούτων οὐκ οἶδεν ὅθεν
πληγαὶ βιότου *προσέπαισαν.
τὰ γὰρ ἐκ προτέρων ἀπλακήματά νιν
πρὸς τάσδ' ἀπάγει, σιγῶν ὄλεθρος,
καὶ μέγα φωνοῦντ'
ἐχθραῖς ὀργαῖς ἀμαθύνει.
ΧΟ. δενδροπήμων δὲ μὴ πνέοι βλάβα, ἀντ. ά.
τὰν ἐμὰν χάριν λέγω,
φλογμός τ' ὀμματοστερὴς
φυτῶν τὸ μὴ περᾶν ὅρον τόπων,
μηδ' ἄκαρπος αἰανὴς ἐφερπέτω νόσος·

889. *κατανασσαμένη.* 'Having settled here,' *κατοικίσασα.* See Elmsley on Med. 163. Iph. Taur. 1260, *Θέμιν δ' ἐπεὶ γᾶς ἰὼν παῖδ' ἀπενάσσατο ἀπὸ ζαθέων χρηστηρίων.* Vesp. 662, *ἐξ χιλιάσιν, κοὔπω πλείους ἐν τῇ χώρᾳ κατένασθεν.* We have the active *νάσσαι* in Pind. Pyth. v. 94. Od. iv. 174. Compare *δάσσασθαι* from *δαίω*.

890. *τὰ κατ' ἀνθρώπους.* See v. 300, *λάχη τὰ κατ' ἀνθρώπους ὡς ἐπινωμᾷ στάσις ἁμά.—ὁ μὴ κύρσας βαρέων τούτων*, 'he who has not found them adverse, i.e. who has not aroused or offended them knowingly, knows not whence sudden strokes befall him in life; whereas it is the sins of his ancestors which really hand him over to the Erinyes, and bring him to nought in the midst of his boasting that he has hitherto escaped affliction.' The right interpretation of this passage depends in part on the doctrine of *πάθει μάθος* (Ag. 169), and partly on the view of the danger of pride, enlarged upon sup. v. 531, where *τὸν οὔποτ' αὐχοῦντα* corresponds to *μέγα φωνοῦντα* in 896. Franz gives *ὁ δὲ δὴ κύρσας*, Linwood *ὅ γε μὴν κύρσας.* Hermann, who complains that "multa mirabilia de his versibus prolata sunt," has himself made a most preposterous alteration, *ὁ δὲ μὴ κύρσας βαρέων τέκτων, si quis non commisit peccatum.—βαρέων*, though agreeing perhaps with *λαχέων*, implied in *ἔλαχον*, virtually means the goddesses themselves.

893. *προσέπαισαν.* Supplied from conjecture by Hermann. Minckwitz suggests *προσέκυρσαν*, which is objectionable from the preceding *κύρσας.* For this idea, that punishment followed even ancestral crimes, compare Eur. Hipp. 831, *πρόσωθεν δέ ποθεν ἀνακομίζομαι | τύχαν δαιμόνων | ἀμπλακίαισι τῶν πάροιθέν τινος.*

895. *σιγῶν ὄλεθρος.* Hermann has *σιγῶν δ'*, and takes *καὶ* for '*even.*' By 'silent' he means 'giving no warning of their approach.' Cf. Hes. Opp. 102, *νοῦσοι δ'—αὐτόματοι φοιτῶσι—σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεύς.*

898. *βλάβα*, blight, damage, properly used of trees, as sup. 631.—*τὰν ἐμὰν χάριν*, because as Chthonian powers they can exercise a beneficent influence over the produce of the earth. They wish to show the citizens, that to them and not to Pallas they will owe the blessings of life.

900. *ὀμματοστερὴς*, destroying the young germs or buds, which Virgil technically calls *oculi*, Georg. ii. 73.—*τὸ μὴ περᾶν κ.τ.λ.*, so as to prevent them from spreading beyond the limits assigned them when first planted. The poet speaks of vines, olives, and fig-trees. See on Suppl. 979.

902. *μηδ' — ἐφερπέτω.* This is formally to cancel the threat uttered at v. 457.

μῆλά τ' εὐθενοῦντα γᾶ
ξὺν διπλοῖσιν ἐμβρύοις
τρέφοι χρόνῳ τεταγμένῳ· γόνος *δ' ἀεὶ
πλουτόχθων ἑρμαίαν
δαιμόνων δόσιν τίοι.

ΑΘ. ἦ τάδ' ἀκούετε, πόλεως φρούριον, σύστ. β'.
οἷ' ἐπικραίνει; μέγα γὰρ δύναται
πότνι' Ἐρινὺς παρά τ' ἀθανάτοις
τοῖς θ' ὑπὸ γαῖαν, περί τ' ἀνθρώπων
φανερῶς τελέως διαπράσσουσιν,
τοῖς μὲν ἀοιδὰς, τοῖς δ' αὖ δακρύων
βίον ἀμβλωπὸν παρέχουσαι.

ΧΟ. ἀνδροκμῆτας δ' ἀώρους ἀπεννέπω τύχας, στρ. β'.
νεανίδων τ' ἐπηράτων
ἀνδροτυχεῖς βιότους δότε, κύρι' ἔχοντες,
θεαί †τ' ὦ Μοῖραι ματροκασιγνῆται,
δαίμονες ὀρθονόμοι,
παντὶ δόμῳ μετάκοινοι,

904. *εὐθενοῦντα γᾶ.* So Dobree for *εὐθενοῦντ' ἄγαν.* The wish here expressed is the same to the letter as that dictated by Pallas, v. 864 seqq.

906. *δ' ἀεί.* These words were supplied by Musgrave. Dr. Donaldson gives *γόνος δὲ γᾶς.* Hermann refers *γόνος πλουτόχθων* to the mineral wealth of Athens, mentioned more specifically in Pers. 236. On this supposition *τίοι* will refer to the tithe paid to the gods, and *ἑρμαίαν* will be the usual epithet, 'lucky,' applied to treasure trove. The middle syllable is short, as in *ἱκταίου* Suppl. 379, and occasionally in *δείλαιος, γεραιὸς,* &c., if the reading in the strophe be correct. See Monk on Hippol. 170.

909. *πόλεως φρούριον.* Schol. *ὦ Ἀρεοπαγῖται.*—The metre suggests that *πόλεως* is here a spondee.

911. *παρά τ' ἀθανάτοις.* This must mean the *οὐράνιοι* or Olympian gods, on account of the apposition with *τοῖς ὑπὸ γαῖαν.* But in v. 330 seqq. the Furies themselves had disowned all connexion with these *ἀθάνατοι.* The truth is, *there* they were angry with Pallas and Apollo; *here* they are appeased and friendly. This is one of the many instances where Aeschylus shows his desire to *reconcile* the two orders of gods.—*ὑπὸ γαῖαν,* more commonly *γαίας,* occurs also in Eur. Alc. 896. Hec. 149.

916. *ἀώρους,* 'untimely,' viz. the death of youths, sup. 821. Suppl. 648.

919. *κύρι' ἔχοντες,* 'ye gods that have power over marriage,' sc. *Κύπρις, Ζεὺς τέλειος* and *Ἥρα τελεία,* sup. 205. The omission of the article is justified by Od. xx. 79, *ὡς ἔμ' ἀϊστώσειαν Ὀλύμπια δώματ' ἔχοντες.*

920. *θεαί τ' ὦ Μοῖραι* is Hermann's excellent restoration of *θεαὶ τῶν Μοῖραι,* in which *θεαὶ* was vainly supposed to agree with *ἔχοντες,* like *δρόσοι τιθέντες,* Ag. 545. The Fates, as the daughters of Night, were sisters by the mother's side of the Erinyes, though elsewhere regarded as unconnected and superior, v. 321. In Eur. Electr. 1252, the Erinyes are called *Κῆρες,* a synonym perhaps of *Μοῖραι.*

921. *ὀρθονόμοι (νέμω),* 'justly-awarding.' Hermann distinguishes this from *ὀρθόνομοι,* 'having good laws' *(νόμος).* The same idea is conveyed by the epithet *ἐνδίκοις,* 924.

παντὶ χρόνῳ δ' ἐπιβριθεῖς
ἐνδίκοις ὁμιλίαις,
παντᾶ τιμιώταται θεῶν.

ΑΘ. τάδε τοι χώρᾳ τῇ 'μῇ προφρόνως μεσῳδός.
ἐπικραινομένων γάνυμαι· στέργω δ'
ὄμματα Πειθοῦς, ὅτι μοι γλῶσσαν
καὶ στόμ' ἐπωπᾷ πρὸς τάσδ' ἀγρίως
ἀπανηναμένας·
ἀλλ' ἐκράτησε Ζεὺς Ἀγοραῖος·
νικᾷ δ' ἀγαθῶν
ἔρις ἡμετέρα διὰ παντός.

ΧΟ. τὰν δ' ἄπληστον κακῶν μήποτ' ἐν πόλει στάσιν ἀντ.
τᾷδ' ἐπεύχομαι βρέμειν· [β'.
μηδὲ πιοῦσα κόνις μέλαν αἷμα πολιτᾶν
δι' ὀργὰν ποινὰς ἀντιφόνους ἄτας
ἁρπαλίσαι πόλεως.
χάρματα δ' ἀντιδιδοῖεν
κοινοφιλεῖ διανοίᾳ,

925. *παντᾶ,* 'every where,' 'all the world over,' because they are universal in their operation, *διανταῖαι,* v. 320. The MSS. give *πάντα* against the metre. Hermann *πάντᾳ.* See on v. 245.

927. *ἐπικραινομένων.* An unusual middle verb, but Aeschylus has many other such; see Prom. 43.—*στέργω,* not unlike *αἰνῶ,* Eur. Suppl. 201. Bacch. 10, &c., 'thanks to the eye of Persuasion,' sup. 845.

931. *Ζεὺς Ἀγοραῖος.* The god of eloquence and convincing argument; see Suppl. 618, and Elmsley on Heracl. 70.

932. *ἀγαθῶν ἔρις.* Herod. viii. 79, speaking of the dissensions between Aristides and Themistocles, *ἡμέας στασιάζειν χρεόν ἐστι ἔν τε τῷ ἄλλῳ καιρῷ καὶ δὴ καὶ ἐν τῷδε, περὶ τοῦ ὁκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται.* By *ἡμετέρα* she shows that she and the Eumenides have now made common cause; and though *νικᾶν* would properly imply that one side prevailed over the other, the idea here clearly is that the *good,* which they are both equally anxious to effect, has prevailed over the *bad* which had been threatened by one of the parties.

935. *πιοῦσα κόνις.* Cf. Theb. 733, *καὶ χθονία κόνις πίῃ μελαμπαγὲς αἷμα φοίνιον,* and Suppl. 646.—*δι' ὀργὰν,* 'through anger take satisfaction for murders to the destruction of the city.' Weil retains *ποινὰς,* the reading of the Med. (al. *ποινᾶς*), comparing *ἀντικτόνοις ποιναῖσι* in 442, and taking *ἄτας πόλεως* in apposition.—The dust is said *ἁρπαλίζειν,* eagerly to lick up, to catch at as an animal seizes its food, the slaughter of the citizens for other slaughter, i.e. the blood shed in civil broils. But *πόλεως* perhaps depends directly on *ἁρπαλίσαι.* Cf. Cho. 281.

939. *χάρματα.* Here a synonym of *χάριτας,* mutual favours and kindnesses.—*κοινοφιλεῖ,* the slight but important correction of Hermann for *κοινωφελεῖ* or *κοινοφελεῖ,* is confirmed by *στυγεῖν* in the next verse. The infinitive depends rather irregularly on *ἀντιδιδοῖεν,* in which some verb is implied like *ἐν νῷ ἔχοιεν.* The notion of *unanimity,* which is 'a remedy of many (evils) among men,' is expressed by the common Greek idea, *τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομίζειν.*

καὶ στυγεῖν μιᾷ φρενί·
πολλῶν γὰρ τόδ' ἐν βροτοῖς ἄκος.
ΑΘ. ἆρα φρονοῦσαι γλώσσης ἀγαθῆς ἀντισύστ. β΄.
ὁδὸν εὑρίσκουσ'; ἐκ τῶν φοβερῶν
τῶνδε προσώπων μέγα κέρδος ὁρῶ
τοῖσδε πολίταις· τάσδε γὰρ εὔφρονας
εὔφρονες ἀεὶ μέγα τιμῶντες
καὶ γῆν καὶ πόλιν ὀρθοδίκαιοι
πρέψετε πάντως διάγοντες.
ΧΟ. χαίρετε χαίρετ' ἐν αἰσιμίαισι πλούτου· στρ. γ΄.
χαίρετ' ἀστικὸς λεώς, ἴκταρ ἥμενοι Διὸς,

943. φρονοῦσαι—εὑρίσκουσ'. This is the conjecture of Musgrave for φρονοῦσιν—εὑρίσκει. One MS. only (Ven.) gives φρονούσης, with ed. Rob. Hermann reads εὑρίσκειν with Pauw, and puts the question at πολίταις, *num, si sapiunt, his vultibus magnum ab his horribilibus vultibus lucrum video bonae linguae viam invenire!* Weil φρονοῦσα—εὑρίσκεις, with Dind. Mr. J. B. Mayor adopts Hermann's reading, and translates, 'if they are wise enough to find the path of good tongue.' But in fact Pallas addresses the citizens (as is clear from πρέψετε, v. 948), and asks them whether the Furies are not now becoming wise in finding the way of a good tongue, i.e. in at length uttering blessings for curses (794). This is equivalent to saying, 'Will you not now respect and worship these goddesses who promise to be your benefactors?' The corruption of φρονοῦσαι led to the change of the verb into the singular, and thus threw the whole passage into confusion.

945. εὔφρονας. In this epithet, immediately contrasted with the φοβερὰ πρόσωπα as described sup. 47 seqq., the new title of Eumenides is *implied*. See also v. 984. Some have fancied a passage must have been lost from the conclusion of the play, in which this was expressly specified; and Müller (Diss. p. 174, note) has gone so far as to question if the play was entitled Εὐμενίδες by the poet himself. Hermann conceives the *lacuna* to occur at v. 983, where see the note.

947. ὀρθοδίκαιοι. On this adjective γῆν καὶ πόλιν depend, 'just and upright both in territory and city,' i.e. not depriving your neighbours of the one nor badly governing the other. All the MSS. however, except one of the latest, give ὀρθοδίκαιον, and it is a question whether πρέψετε is not here active, as it certainly is in Ag. 1299. So διαπρέπειν in Plat. Gorg. p. 485, *fin.* The sense would then be, 'you will make your land and city conspicuous for justice,' because, as before remarked, the cultus of the Eumenides was the respect for the dictates of conscience. Hermann, Franz, and Linwood give καὶ γῆ καὶ πόλις.—πάντως is the reading of MS. Ven. for πάντες, which is tame and superfluous.

949. ἐν αἰσιμίαισι πλούτου. 'In *possession of* the blessings of wealth.' Etym. M. αἴσιμα· ἀγαθά. Weil reads ἐναισιμίαισι, from Hesych. ἐναισιμία· διοσημία.

950. ἴκταρ ἥμενοι Διός. There was a statue of Ζεὺς Πολιεὺς (Pausan. i. 24, 4) just above the theatre on the southern summit of the Acropolis. See *Athens and Attica*, p. 96. Hermann explains this as a phrase of superior virtue and excellence, quoting Plato, Phileb. p. 16, C, οἱ παλαιοί, κρείττονες ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες. De Rep. iii. p. 388, B, Πρίαμον ἐγγὺς θεῶν γεγονότα, and the noble lines from the Niobe of Aeschylus (Frag. 146, Dind.),

οἱ θεῶν ἀγχίσποροι,
οἱ Ζηνὸς ἐγγύς, ὧν κατ' Ἰδαῖον πάγον
Διὸς πατρῴου βωμός ἐστ' ἐν αἰθέρι,
κοὔπω σφιν ἐξίτηλον αἷμα δαιμόνων.

—ἴκταρ, for ἐγγύς. Cf. Agam. 115. Hesiod, Theog. 690, οἱ δὲ κεραυνοὶ ἴκταρ ἅμα βροντῇ τε καὶ ἀστραπῇ εὖ ποτέοντο. Plat. Republ. ix. p. 575, C, πόλεως, τὸ λεγόμενον, οὐδ' ἴκταρ βάλλει. Photius, ἴκταρ· ἐγγύς· εἴρηται δὲ παρὰ τὸ ἐφικνεῖσθαι.

παρθένου φίλας φίλοι σωφρονοῦντες ἐν χρόνῳ.
Παλλάδος δ' ὑπὸ πτεροῖς ὄντας ἅζεται πατήρ.
ΑΘ. χαίρετε χὑμεῖς· προτέραν δ' ἐμὲ χρὴ ἀντισύστ. ά.
στείχειν θαλάμους ἀποδείξουσαν
πρὸς φῶς ἱερὸν τῶνδε προπομπῶν.
ἴτε, καὶ σφαγίων τῶνδ' ὑπὸ σεμνῶν
κατὰ γῆς σύμεναι τὸ μὲν ἀτηρὸν
χώρας κατέχειν, τὸ δὲ κερδαλέον
πέμπειν πόλεως ἐπὶ νίκῃ.
ὑμεῖς δ' ἡγεῖσθε, πολισσοῦχοι
παῖδες Κραναοῦ, ταῖσδε μετοίκοις·
εἴη δ' ἀγαθῶν
ἀγαθὴ διάνοια πολίταις.
ΧΟ. χαίρετε, χαίρετε δ' αὖθις, ἐπανδιπλοΐζω, ἀντ. γ΄.
πάντες οἱ κατὰ πτόλιν, δαίμονές τε καὶ βροτοί,

951. φίλοι. The citizens are so called, and with great propriety. They are said σωφρονεῖν ἐν χρόνῳ because they have at length established among them that respect for conscience, that moral awe, which is meant by the cultus of the Erinyes, as clearly appears from the chorus 491 seqq. Hermann pronounces the common reading "admodum ineptum," and gives φίλοις εὐφρονοῦντες, *nobis Minervae amicis benevolentes deinceps.* Why should the chorus have used the masculine φίλοις rather than φίλαις?

952. ὑπὸ πτεροῖς. These words have more than a merely metaphorical meaning. There is a reference to the statue of Pallas Νίκη, made by Phidias in 460, to which Aristophanes alludes in Av. 574, αὐτίκα Νίκη πέτεται πτερυγοῖν χρυσαῖν. See Wordsworth, *Athens and Attica*, p. 97. This goddess was represented with wings. Hence Eur. Ion 457, ὦ πότνα Νίκα, μόλε Πύθιον οἶκον Ὀλύμπου χρυσέων θαλάμων πταμένα πρὸς ἀγυιάς.

957. προτέραν στείχειν. Here again Hermann, in his zeal to contradict Müller, has wrongly denied that Pallas heads the procession, and maintains that she only "abit de scena ante pompam." "To whom," asks Mr. Drake, "was she to show their chambers, if not to the Furies?"

959. προπομπῶν. So Bentley for προπομπόν. See also v. 976. "Aeschylus imagined the procession which escorted the Eumenides to their temple (a chasm in the Areopagus), as descending the rocky steps above described from the platform of the Areopagus, then winding round the eastern angle of that hill, and conducting them with the sound of music and glare of torches along this rocky ravine to this dark enclosure." *Athens and Attica*, p. 80.

960. ὑπό. On this peculiar use see Monk on Hippol. 1294. So Ar. Ach. 970, εἴσειμ' ὑπαὶ πτερύγων κιχλῶν καὶ κοψίχων.

961. ἀτηρόν. Bentley's correction for ἀτήριον. The genitive probably depends on κατέχειν, 'to keep back from,' as we often find εἴργειν πόλεως, and the like. Cf. ἁρπαλίσαι πόλεως in v. 937, πολέμου ἔσχον, Thuc. i. 112. But perhaps we should read χώρᾳ, 'to keep back whatever is hurtful to the country.'—ἐπὶ νίκῃ, cf. Cho. 853, εἴη δ' ἐπὶ νίκῃ.

966. εἴη κ.τ.λ. 'May there be a good feeling,' or sense of gratitude, 'on the part of the citizens for the good done to them.' Or perhaps, 'may they have good intentions of doing good.'

970. ἐπανδιπλοΐζω. So Herm. for ἐπιδιπλοΐζω. Cf. Prom. 836, ἐπανδίπλαζε. Dindorf gives ἔπος διπλοΐζω, and so Franz and Donaldson.

Παλλάδος πόλιν νέμοντες· μετοικίαν δ' ἐμὴν
εὐσεβοῦντες οὔτι μέμψεσθε συμφορὰς βίου.
ΑΘ. αἰνῶ τε μύθους τῶνδε τῶν κατευγμάτων,
πέμψω τε φέγγει λαμπάδων σελασφόρων
εἰς τοὺς ἔνερθε καὶ κάτω χθονὸς τόπους,
ξὺν προσπόλοισιν αἵτε φρουροῦσιν βρέτας
τοὐμὸν δικαίως. ὄμμα γὰρ πάσης χθονὸς
Θησῆδος ἐξίκοιτ' ἄν, εὐκλεὴς λόχος
παίδων, γυναικῶν, καὶ στόλος πρεσβυτίδων
φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασι.
προβᾶτε, καὶ τὸ φέγγος ὁρμάσθω πυρὸς,

972. *νέμοντες*, 'ruling;' cf. 879.

974. *εὐσεβοῦντες*. See on Ag. 329. Others read *εὖ σέβοντες*, against the MSS.—*μέμψεσθε*, see sup. 566.

975. *αἰνῶ τε*. Hermann so reads for *αἰνῶ δέ*. For *φέγγει* he also, with Müller, gives *φέγγη*, which Franz states to be found in MS. Flor. They refer it to the actual tossing of the torches into the cavern which the dread goddesses were supposed to haunt (*κευθμῶνες*, v. 772). But, if we assume Pallas to take part in the procession (see on v. 957), it is simpler to translate, 'I will escort you with the light of flashing torches.' So Pers. ult. *πέμψω τοί σε δυσθρόοισιν γόοις*. On the cavern in question see *Athens and Attica*, p. 79. Eur. El. 1271, *πάγον παρ' αὐτὸν χάσμα δύσονται χθονός*.

978. *ξὺν προσπόλοισιν*. From this passage Müller argues (Diss. p. 62) that the procession set forth from the Acropolis, and not from the Areopagus; and consequently that the scene was never shifted from the former to the latter place. Either supposition involves some difficulty: but the greater of the two is to conceive the institution and first judicial proceedings of the Areopagus to have been detached in imagination from its own proper locality: for it is clear that the scene could not have been in the Acropolis and also in the Areopagus at one and the same time. See the note on 655. It does not follow, because Pallas brings her *πρόσπολοι* to swell the pomp of the procession, that they must have issued from the temple itself.

979. *δικαίως*, 'honestly,' in regard perhaps to the treasures in the temple. The particle *γὰρ* is used in reference to *πομπὴ* implied in *πέμψω*.

982. *ἐνδυτοῖς*. Hermann remarks that the word always implies a garment put on for the sake of additional ornament, as *ἐνδυτῆρα πέπλον* Trach. 674. If the passage be correct, the dative can only mean that the people who went in procession were clad in scarlet robes, this being the colour peculiar to the worship of the Chthonian goddesses, as Müller thinks (Diss. p. 173), though he is not justified in saying that the Furies themselves were clad in blood-red garments. They are distinctly called *μελανείμονες* and *παλλεύκων πέπλων ἄμοιροι*, vv. 332. 353. There was a curious ancient custom of putting on scarlet when any very solemn oath was about to be taken; and the connexion of the Furies with Ἀραὶ we have seen above, v. 395. Cf. Lysias contra Andoc. p. 107, 52, *ἐπὶ τούτοις ἱέρειαι καὶ ἱερεῖς στάντες κατηράσαντο πρὸς ἑσπέραν, καὶ φοινικίδας ἀνέσεισαν, κατὰ τὸ νόμιμον τὸ παλαιὸν καὶ ἀρχαῖον.* The ancient Romans seem to have held this colour to be proper for rites of peculiar sanctity. Ovid, Fast. iv. 339, 'Illic purpurea canus cum veste Sacerdos Almonis dominam sacraque lavit aquis.' Aelian observes (Var. Hist. vi. 6), that *ἔχει ἡ χρόα σεμνότητός τι*. It is still seen in academic robes and cardinals' hats.

983. *προβᾶτε*, 'march on,' i. e. start the procession. So I have edited for *τιμᾶτε*, *π* and *τι*, *μ* and *β* being often confused, and *προβαίνειν* being a technical word in this sense, e. g. Ar. Ach. 257. Vesp. 230. Hermann contends that some verses must have been lost here. (1) Because there is an abruptness in this imperative, and (2) a want of connexion in the context. (3) There is no mention of men, young and old, as sup. 818. (4) Pallas must have assigned to the Erinyes the distinctive title of Εὐμενίδες, from which the play took its name, and which the author of the Greek argument and Harpocration (evidently from him, however) assert that the goddess actually did do. Weil marks the loss of a verse after 980. On the other hand, Müller (Diss. p. 174, note) denies that there is any lacuna; and with his opinion the present editor is disposed to agree. For (1 and 2) the imperative *προβᾶτε*, as well as *ὁρμάσθω*, conveys the order to the procession to start at once, and the words are addressed to the *προπομποὶ* to commence the concluding song. (3) The males may have been sufficiently mentioned in v. 965, or the procession may have consisted of women alone, according to the sex of the Furies, even though in v. 818 they are promised a *general* honour from both men and women. The latter supposition is probable, for *ὀλολύξατε* (v. 995) is properly used of women only. (4) This objection is answered on v. 945, to which add the remark of Müller (p. 173), that Εὐμενίδες was the Sicyonian, Σεμναὶ the Athenian name of the goddesses. Photius, *Σεμναὶ θεαί· κατ' εὐφημισμὸν αἱ Ἐρινύες· ὥσπερ αἱ αὐταὶ καὶ Εὐμενίδες ἐκαλοῦντο.* They were known by the latter name at Colonus, close to Athens, as we know from Sophocles, Oed. Col. 42, *τὰς πάνθ' ὁρώσας Εὐμενίδας ὅ γ' ἐνθάδ' ἂν εἴποι λεώς νιν· ἄλλα δ' ἀλλαχοῦ καλά.*

ὅπως ἂν εὔφρων ἥδ' ὁμιλία χθονὸς
τὸ λοιπὸν εὐάνδροισι συμφοραῖς πρέπῃ.

ΠΡΟΠΟΜΠΟΙ.

βᾶτε †δόμῳ, μεγάλαι φιλότιμοι — στρ. ά.
Νυκτὸς παῖδες ἄπαιδες ὑπ' εὔφρονι πομπᾷ,
(εὐφαμεῖτε δὲ, χωρῖται,)
γᾶς ὑπὸ κεύθεσιν ὠγυγίοισιν — ἀντ. ά.
τιμαῖς καὶ θυσίαισιν †ὑπαὶ πυρισέπτοι,
(εὐφαμεῖτε δὲ πανδαμί,)
ἵλαοι δὲ καὶ εὐθύφρονες γᾷ — στρ. β΄.

985. *πρέπῃ κ.τ.λ.*, 'may henceforth be noted for (causing) circumstances favourable to the life of men.' Cf. v. 916.

986. *βᾶτε δόμῳ*. The MSS. give *ἐν δόμῳ*, corrected by Wellauer. The usual construction would be *δόμον*. But if the poet wrote thus, how are we to account for the corruption? The dative however is not easily defended. Perhaps, *βᾶτε δόμους*, or *βᾶτε δ' ὁμοῦ*, or *βᾶτ' ἐν ὁδῷ*.

987. *παῖδες ἄπαιδες*. Mr. Drake (with Dr. Donaldson) omits the epithet, and thinks *τύχᾳ τε* a mere metrical addition in 990. Mr. J. B. Mayor is of the same opinion. They may be right; but *παῖδες ἄπαιδες*, which Mr. Drake thinks can neither mean 'old' nor 'childless,' may be defended by *νᾶες ἄναες*, Pers. 676, 'children who are no children.'—*εὔφρονι*, the correction of L. Dindorf for *εὐθύφρονι*.—*χωρῖται* Herm. for *χωρεῖτε*. So *χωρίτης δράκων*, frag. 114. *χωρίτης ὄφις*, Soph. frag. 219.

989. *ὠγυγίοισιν*. 'Dark;' probably connected with the Celtic *ogof*, a gloomy cave. The 'goaf' in a coal mine, and the word 'fogou,' a cave, in the Cornish dialect, seem to belong to the same root. Hence 'lost in the mists of antiquity,' as *πόλιν ὠγυγίαν*, Theb. 310.

990. *ὑπαί*. This seems a plausible correction for the corrupt *τύχᾳ τε*, the MSS. having *καὶ τιμαῖς καὶ θυσίαις περισέπται τύχᾳ τε*. The true reading is however doubtful. Herm. has *περίσεπτα τυχοῦσαι*, Linwood *τύχαις τ' ἐρίσεπται*, Franz, H. L. Ahrens, and Scholefield, *περίσεπτα τύχοιτε*, Weil *τύχαι περίσεπται*, i. e. 'your fortune is an honoured one in the dark caves of earth, by offerings and sacrifices.' If *θυσίαισιν ὑπαὶ* was wrongly written *θυσίαισι τύχαι*, the rest would follow almost as a matter of course.

992. *ἵλαοι*. The first two syllables appear to be long. In these epithets, as

δεῦρ' ἴτε, Σεμναὶ, * ξὺν πυριδάπτῳ
λάμπᾳ τερπόμεναι καθ' ὁδόν·
ὀλολύξατε νῦν ἐπὶ μολπαῖς·
σπονδαὶ δ' εἰσόπιν ἐνδᾳδες ἴτων. ἀντ. β′.
Παλλάδος ἀστοῖς Ζεὺς * ὁ πανόπτας
οὕτω Μοῖρά τε συγκατέβα.
ὀλολύξατε νῦν ἐπὶ μολπαῖς.

in εὔφρων, v. 984, there is again an allusion to the new appellation of Εὐμενίδες. Linwood proposes εὔφρονες ἀεί.

993. The ξὺν was added by Hermann.

994. λάμπᾳ. See on v. 365. The Med. has λαμπάδι, but with the last two syllables written over an erasure.

995. ὀλολύξατε. This is addressed to the female company (see on Ag. 577), who are bidden to raise a joyful sacrificial shout after the strains, and as a conclusion bringing a happy omen upon the entire ceremony. With such an ὀλολυγμὸς, without doubt, the procession finally leaves the stage.

996. εἰσόπιν—ἴτων. The excellent conjecture of Linwood for ἐς τὸ πᾶν—οἴκων, which is retained by Herm. and Dind. So a procession ends the Plutus of Aristophanes, δεῖ γὰρ κατόπιν τούτων ᾄδοντας ἕπεσθαι. Perhaps ἔνδαιδες is the more correct form, as Homer shortens the α in δαΐδος. Franz edits ἐνδάιδές τοι ἐν οἴκῳ.

997. ὁ πανόπτας. So Herm. for Ζεὺς παντόπτας, a form which occurs Suppl. 130. The sense appears to be this:—'Let libations accompanied with torches follow behind. Thus hath all-seeing Zeus and Fate entered the contest on behalf of the citizens of Pallas.' But Hermann, placing the stop at ἀστοῖς, gives a widely different meaning: "*Pax in omne tempus cum lumine taedarum in sedibus* (Furiarum) *Palladis civibus: Juppiter et Parca sic consenserunt.*" We have the plural σπονδαὶ for 'libations' in Suppl. 959. On the metaphor in συγκατέβα see Cho. 713.

I.

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